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INTRODUCTION

All Praise is for Allāh, the Lord of the Worlds. Thanks to Allāh this book, ‘A Classification of Al Qur’ān’s Contents’ is now in your hands. With much internal motivation, courage, and patience I was able to take steps towards the realisation of this book. This internal motivation began with the reflection that each and every Muslim has an obligation to understand and imbibe the contents of the Holy Book Al Qur’ān as a ‘Way of Life’. This is in order that one is capable of behaving in a manner compliant with the guidance of Allāh, the Creator of the universe. Besides that it is hoped that there likewise emerges the motivation to charitably convey knowledge towards other people. This presentation evolved from these two realizations.

Although I have already endeavoured to my utmost, as a weak representation of ‘mankind’ that I am, this book is still not yet perfect. It is hoped suggestions and criticisms from all sides will assist in perfecting the aim of this book.

All parties, directly or indirectly, have contributed something that has relevance to this book as it is laid out in front of the reader. For this I am grateful. It is hoped that Allāh returns your goodly merits with multiple blessings.

The author

A NOTE ON transliteration AND style

All praise is due to Allāh. We praise Him and seek His assistance. We ask for His forgiveness and take refuge in Him from the evil within ourselves and from the evil of our deeds. He whom Allāh guides will never be diverted yet whomever He sends astray will never find his way. I bear witness that there is no ilāh (god) but Allāh, alone; He has no partner; and I bear witness that Muḥammad (ﷺ) is His Servant and Messenger.

The system of transliteration adopted within this book for the representation of Arabic alphabetical letters in ‘Latin’ form is as follows:

ا	a	ط	ṭ
ب	b	ظ	ẓ
ت	t	ع	‘
ث	th	غ	gh
ج	j	ف	f
ح	ḥ	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dh	م	m
ر	r	ن	n
ز	z	ه	h
س	s	و	w
ش	sh	ي	y
ص	ṣ	ء	’
ض	ḍ		

Short vowels (above or below consonant):

َ	a	ِ	i	ُ	u
---	---	---	---	---	---

Long vowels (following consonant):

آ	ā (Ā)	إ	ā (Ā)
ى	ī (Ī)	و	ū (Ū)

Diphthongs (following consonant):

اى	ay	او	aw (also au)
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Within the course of the book’s text, there are certain Arabic abbreviations used to signify common phrases within the course of Islāmic texts and discussions. The most commonly encountered phrase within Islāmic discussion is the eulogy found after mention of the Prophet Muḥammad’s name - ﷺ. This transliterates as *Ṣallallāhu ‘alaihi wa sallam* meaning: Allāh bless him and grant him salvation.

Further phrases encountered within the course of this book are:

☪ - *raḍiy Allāhu ‘anhum* – May Allāh be please with them

A eulogy after the mention of Aṣ-Ṣaḥāba – the Companions of the Prophet Muḥammad ﷺ.

☪ - *raḍiy Allāhu ‘anhu* - May Allāh be please with him

A eulogy after the mention of the name of one of the Companions of the Prophet Muḥammad ﷺ.

♀ - *raḍiy Allāhu ‘anha* - May Allāh be please with her

A eulogy after the mention of the name of one of the wives of the Prophet Muḥammad ﷺ or of a respected and esteemed woman during the lifetime of the Prophet Muḥammad ﷺ.

☪ - *‘alaihis-Salām* – On him be Peace

A eulogy after the mention of the name of one of the Prophets and Messengers of Allāh.

Within the Arabic language, letters can also be classified as being either ‘Sun letters’ (Al Ḥurūf al Shamsīya – أَلْـهُـرُـوُفُ الشَّمْسِيَّةِ) which assimilate with the ‘I’ of the article ‘Al’, or ‘Moon letters’ (Al Ḥurūf al Qamarīya – أَلْـهُـرُـوُفُ الْقَمَرِيَّةِ) the remainder of the letters, which do not assimilate with the ‘I’ of the article ‘Al’.

The ‘Sun letters’ are: ن, ل, ظ, ط, ض, ص, ش, س, ز, ر, ذ, د, ث, ت.

Within the course of this book, the ‘I’ of the article ‘Al’ will be maintained. That is to say that when writing a word that begins with a ‘Sun letter’ preceded by the article ‘Al’, the ‘I’ of the article ‘Al’ will be upheld. For example, rather than writing Al Ḥurūf ash Shamsīya (as it sounds when spoken) it will be written Al Ḥurūf al Shamsīya. This in no way alters the way that it is spoken. This will be the case with all examples of ‘Sun letters’ except when it is as otherwise e.g., within part of the cited text of another author.

PREFACE

The Classification of Al Qur'ān's Contents

A. Al Qur'ān and the classification of its contents

Each and every Muslim must surely be aware that Al Qur'ān is a Holy Book - a constitution for the guidance and foundation of every action of 'mankind' in this life. Al Qur'ān not only regulates the relationship of 'mankind' with their Lord but also establishes relationships between 'mankind' and the universe around them. In short, Al Qur'ān regulates and guides all aspects of the lives of 'mankind' in the interests of happiness and salvation both within this world and in the Hereafter. Notice the edict of Allāh (الله):

... مَا فَرَّطْنَا فِي الْكِتَابِ ... ﴿٢٨﴾

*'... We have neglected nothing in the Book...'*¹

Al Qur'ān is the ultimate and final source of judgement for 'mankind'. However, not all of the laws therein have been catalogued in detail. Thus besides Al Qur'ān, there is a second source of judgement, namely the aḥādīth, which act as a clarification of Al Qur'ān.² Furthermore, 'mankind' has also been given the opportunity and right to perform ijtihād, the utilization of intelligence, for the establishment of a framework for their lives in this world in accordance with the expansion of timely situations.⁴ Such is the flexibility of Islām's teachings; namely, they are both 'universal and eternal'. However, it must be borne in mind that every action performed by 'mankind' needs to always firmly adhere to the two primary sources of judgement in order for salvation and non-deviation to occur. The Prophet Muḥammad ﷺ has stated:

'I leave for you two matters and you will never go astray as long as you hold onto them both, that is the Book of Allāh and the Sunnah' of His Messenger'.⁶

One is said to have firmly grasped Al Qur'ān and the aḥādīth when one has faith and applies what is within the teachings of both of them. This demonstrates to every

¹ Sūrah Al An'ām(6), ayāh 38.

² Aḥādīth (sing. ḥadīth) are the sayings, non-sayings, deeds, and non-deeds of the Prophet Muḥammad ﷺ.

³ Within Islamic law, independent judgement based on the interpretation and application of the 4 Uṣūl al Fiqh (Al Qur'ān, As-Sunnah, Qiyās [analogy], and ijmā' [consensus]) – fundamentals (principles) of jurisprudence.

⁴ Ijtihād is independent judgement based on Al Qur'ān and As-Sunnah. It is based on scholarly knowledge of Al Qur'ān and As-Sunnah and not on the basis of speculation, assumption, or supposition by an individual without such knowledge.

⁵ As-Sunnah is the legal ways of the Prophet Muḥammad ﷺ (also referred to as the aḥādīth) – the path and example of the Prophet Muḥammad ﷺ, consisting of all that he said, approved of, or condemned.

⁶ The Prophet Muḥammad ﷺ

Muslim that not only is there a requirement for fluency in reading Al Qur'ān but also that one must understand, live and practice the blessed contents of Al Qur'ān within one's life. A further step moreover is that it is an obligation to propagate this 'highest duty of mankind' to others, namely to perform da'wah.⁷

This book, 'A Classification of Al Qur'ān's Contents', is one such purposeful effort by the compiler to bring about a realization of all of this. Within this book you will encounter assemblages of Al Qur'ān's āyāt based on its study.⁸ Since Al Qur'ān embraces all aspects of 'mankind's' lives, the classifications within this book's studies are not likely to be overly comprehensive, but rather limited to those sets which are fundamental in feature. A person who is a scholar within these various fields of knowledge will be able to clarify more specific elements in further detail.

B. The meaning and purpose of this classification.

The purpose of this book is primarily as a means to facilitate ones understanding of Al Qur'ān's contents. This study, chapter by chapter, is in itself not overly simplistic because the book deals with the exclusiveness of Al Qur'ān. The role of āḥādīth within the teachings of Islām is also of exalted import but within this book, one will not encounter āḥādīth as an endorsement of its classification. Herewith also, it is hoped that within this book itself we are able to categorize the teachings of Islām as sourced from Al Qur'ān only as in contrast to those sourced from the āḥādīth.

Although the study within this book is not overly simplistic, yet it is hoped that we are able to understand and appreciate the principles examined within Al Qur'ān in their entirety, Allāh willing. The comprehension of a 'certain something' will be more readily understood in its entirety, when the issues under enquiry are not confused one with the other or, the elements that support it are easy to locate.

A feature that we often have in mind and encounter is that a person reads and understands Al Qur'ān in a chronological order, namely chapter by chapter. However, it is not guaranteed that an issue in question will be encountered in its entirety within only one chapter, as for instance the narrative of Yūsuf in Sūrah Yūsuf. Therefore, it is not uncommon at times for us to understand one āyāh or one Sūrah that we have not primarily related to a previously read āyāh or Sūrah.

This sort of dilemma is because of 'mankind's' weak nature, especially in regard to comprehension and remembrance as well as in only retaining but a little knowledge. A further reason is that some related āyāt and Sūrah within Al Qur'ān are disseminated one from the other and not all locatable in one specific location. However,

⁷ Da'wah is calling to Islām.

⁸ Āyāt are interpreted as 'verses' in keeping with the English language's designation of them. However, the meaning is much more intensive and all-encompassing than simply a verse or verses, such as one neounters in poetic measurement. Āyāt, as explained in Lane's Arabic-English Dictionary (Book 1, page 135), is '*A sign, token, or mark, by which a person or thing is known*' and '*it properly signifies any apparent thing inseparable from a thing not equally apparent, so that when one perceives the former, he knows that he perceives the other, which he cannot perceive by itself, when the two things are of one predicament; and this is apparent in the object of sense and in that of the intellect*'; *A sign as meaning an indication, an evidence, or a proof*'; '*A sign as meaning a miracle*'; '*A portion of the Qur'ān denoting any statute, or ordinance, of God, whether it be [what is generally termed] an ʾāyah [i.e. a verse,] or a ʾfurqān [chapter], or an aggregate [and distinct] portion of the latter*'.

<http://www.studyquran.org/LaneLexicon/Volume1/00000172.pdf> Thus it means - signs, marks, miracles, wonders, marvels, exemplars, paragons, proofs, evidences, lessons, signs, revelations, etc.

the compiler of this book is himself of the realization, and thereby convinced, that the location of the Sūrah and āyāt within Al Qur'ān is without doubt greater in reason and wisdom than the compilation given within this book.

In fact, the purpose of this book is to assist the reader in understanding the contents of Al Qur'an with the intention thereby of instigating an unwavering conviction regarding the contents of Al Qur'ān and the implementation of its teachings within ones daily lives. Another aspect is that it aids the reader in searching for the āyāt of the Holy Qur'ān in accordance with one's intentions to read, memorize and in so doing act as a steadfast source of capital for the performance of da'wah within one's life.

A further function of its arrangement is in order that we grow into being of those people who are obedient and faithful in support of Allāh and His Messenger ﷺ.⁹ Moreover, in order that, we do not support the Kāfirūn, the Zālimūn, and or the Fāsiqūn.¹⁰ This desire to break the judgements of Allāh, and by this means follow judgements based on 'mankinds' ignorance, is to be lead astray.¹¹

C. The presentation and compilation of Al Qur'ān's Sūrah¹²

This classification of Al Qur'ān's contents is not presented, intentionally, as a complete written representation of its āyāt and their interpretations. Such a manoeuvre is undertaken in order to avoid transgression and the possibility of initiating the misguided belief that this arrangement would represent an endeavour to alter or modify the contents of Al Qur'ān. Al Qur'ān has been represented in book form since the time of the Caliph 'Uthmān ؓ – may Allāh be pleased with him. The compiler is convinced therefore that the order of the āyāt in Al Qur'ān is already in the most perfect order. Allāh decrees:

الرَّكْعَةُ كِتَابٌ أُحْكِمَتْ ءَايَتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾

*Alif-L m-R . A book, the verses whereof are perfected, and then explained in detail from One, who is All-Wise and Well-Acquainted.*¹³

It is Allāh, Most Holy who sends down decrees. I seek the protection of Allāh from all of that (deviations and doubts). For these reasons, this book is presented in an unpretentious manner and is only prescribed as:

- the number of the Sūrah based on its location in the Qur'ān;
- the number of its āyāt;
- and, some of the āyāt subject matter.

All of this is presented in the hope that we open Al Qur'ān, thereby read, and come to understand the essence of its āyāt. In order to assist the reader in understanding this book's content, what follows is a table of the Suwar in Al Qur'ān in their numerical order:

⁹ Sūrah Al Nūr (24), āyāt 51-52.

¹⁰ Sūrah Al Mā'idah (5), āyāt 43-50.

¹¹ Sūrah Al Anfāl (8), āyāt 20-22 and Sūrah Al Nūr (24), āyāt 48-50.

¹² Plural: Suwar.

¹³ Sūrah Hūd (11), āyāt 1.

1	Al Fātiḥah سورة الفاتحة	17	Al Isrā' سورة الإسراء
2	Al Baqarah سورة البقرة	18	Al Kahf سورة الكهف
3	Āl 'Imrān سورة آل عمران	19	Maryam سورة مريم
4	An Nisā' سورة النساء	20	Tā-Hā سورة طه
5	Al Mā'idah سورة المائدة	21	Al 'Anbiyā' سورة الأنبياء
6	Al An'ām سورة الأنعام	22	Al Ḥajj سورة الحج
7	Al A'rāf سورة الأعراف	23	Al Mu'minūn سورة المؤمنون
8	Al Anfāl سورة الأنفال	24	Al Nūr سورة النور
9	At Taubah سورة التوبة	25	Al Furqān سورة الفرقان
10	Yūnus سورة يونس	26	Al Shu'arā سورة الشعراء
11	Hūd سورة هود	27	Al Naml سورة النمل
12	Yūsuf سورة يوسف	28	Al Qaṣaṣ سورة القصص
13	Al Ra'd سورة الرعد	29	Al 'Ankabūt سورة العنكبوت
14	Ibrāhīm سورة إبراهيم	30	Al Rūm سورة الروم
15	Al Ḥijr سورة الحجر	31	Luqmān سورة لقمان
16	Al Naḥl سورة النحل	32	Al Sajdah سورة السجدة

33	Al Aḥzāb سورة الأحزاب	50	Qāf سورة قاف
34	Saba' سورة سبأ	51	Al Dhāriyāt سورة الذاريات
35	Fāṭir or Al Malā'ikah سورة فاطر او سورة الملائكة	52	Al Tūr سورة الطور
36	Yā-Sīn سورة يس	53	Al Najm سورة النجم
37	Al Šaffāt سورة الصافات	54	Al Qamar سورة القمر
38	Šād سورة ص	55	Ar Raḥmān سورة الرحمن
39	Al Zumar سورة الزمر	56	Al Wāqī'ah سورة الواقعة
40	Al Mū'min or Ghāfir سورة المؤمن او غافر	57	Al Ḥadīd سورة الحديد
41	Fuṣṣilat سورة فصلت	58	Al Mujādilah سورة المجادلة
42	Al Shūra سورة الشورى	59	Al Ḥaṣṣr سورة الحشر
43	Al Zukhruf سورة الزخرف	60	Al Mumtahinah سورة المتحنت
44	Al Dukhān سورة الدخان	61	Al Šaff سورة الصافات
45	Al Jāthiyah سورة الجاثيت	62	Al Jumu'ah سورة الجمعة
46	Al Aḥqāf سورة الأحقاف	63	Al Munāfiqūn سورة المنافقون
47	Muḥammad سورة محمد	64	Al Taghābun سورة التغابن
48	Al Faṭḥ سورة الفتح	65	Al Talāq سورة الطلاق
49	Al Ḥujurāt سورة الحجرات	66	Al Tahrīm سورة التحريم

67	Al Mulk سورة الملك	84	Al Inshiqāq سورة الانشقاق
68	Al Qalam or Nūn سورة القلم او نون	85	Al Burūj سورة البروج
69	Al Hāqqah سورة الحاقة	86	Al Tāriq سورة الطارق
70	Al Ma'ārij سورة المعارج	87	Al 'A'lā سورة الأعلى
71	Nūḥ سورة نوح	88	Al Ghāshiyah سورة الغاشية
72	Al Jinn سورة الجن	89	Al Fajr سورة الفجر
73	Al Muzzammil سورة المزمل	90	Al Balad سورة البلد
74	Al Muddaththir سورة المدثر	91	Al Shams سورة الشمس
75	Al Qiyāmah سورة القيامة	92	Al Lail سورة الليل
76	Al 'Insān or Al Dahr الإنسان او الذر	93	Al Duḥā سورة الضحى
77	Al Mursalāt سورة المرسلات	94	Al Sharḥ سورة الشرح
78	An Naba' سورة النبا	95	Al Tīn سورة التين
79	Al Nazi'āt سورة النازعات	96	Al 'Alaq سورة العلق
80	'Abasa سورة عبس	97	Al Qadr سورة القدر
81	Al Takwīr سورة التكوير	98	Al Baiyinah سورة البينة
82	Al Infitār سورة الانفطار	99	Al Zalzalāh سورة الزلزلة
83	Al Muṭaffifin سورة المطففين	100	Al 'Adiyāt سورة العاديات

101	Al Qari'ah سورة القارعة	108	Al Kauthar سورة الكوثر
102	Al Takāthur سورة التكاثر	109	Al Kāfirūn سورة الكافرون
103	Al 'Aṣr سورة العصر	110	Al Naṣr سورة النصر
104	Al Humazah سورة الحمزة	111	Al Masad سورة المسد
105	Al Fīl سورة الفيل	112	Al Iḫlās or Al Tauḥīd سورة الإخلاص أو التوحيد
106	Quraish سورة قريش	113	Al Falaq سورة الفلق
107	Al Mā'ūn سورة الماعون	114	Al Nās سورة الناس

Examples of locating a particular Ayāh or Āyāt are thus:

24:3 refers to Sūrah Al Nūr (24), ayāh 3;

24:3-6 refers to Sūrah Al Nūr (24), āyāt 3-6.

CHAPTER 1

Allāh, ‘Ilm, and Makḥlūq

أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٢﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٣﴾ عَلَّمَ الْإِنْسَانَ مَا
لَمْ يَعْلَمْ ﴿٤﴾ كَلَّا إِنَّ الْإِنْسَانَ لَيَطْغَىٰ ﴿٥﴾ أَنْ رَآهُ اسْتَغْنَىٰ ﴿٦﴾

*Read! And your Lord is the Most Generous, who has taught by the pen, has taught man that which he knew not. Nay! Verily, man does transgress all bounds, because he considers himself self-sufficient.*¹⁴

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا
أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿١٧﴾

*And they ask you (O Mu ammad ﷺ) concerning the R (the Spirit); say: “The R (the Spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.”*¹⁵

¹⁴ Sūrah Al ‘Alaq (96), āyāt 3-7.

¹⁵ Sūrah Al Isrā’ (17), ayāh 85.

Allāh - الله

Knowing Allāh is the innate character of ‘mankind’

39:8 Whether conscious of it or otherwise, ‘mankind’ yearns for the
39:49 Creator and His protection.

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا حَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ
يَدْعُوا إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِّيُضِلَّ عَن سَبِيلِهِ ۚ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۖ إِنَّكَ
مِنَ أَصْحَابِ النَّارِ ﴿٣٩﴾

And when some hurt touches man, he cries to his Lord (All h Alone), turning to Him in repentance, but when He bestows a Favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to All h, in order to mislead others from His Path. Say: “Take pleasure in your disbelief for a while: surely, you are (one) of the dwellers of the Fire!”¹⁶

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا حَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ ۗ بَلْ هِيَ فِتْنَةٌ وَلَٰكِن أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾

When harm touches man, he calls to Us (for help), then when We have (rescued him from that harm and) changed it into a Favour from Us, he says: “Only because of knowledge (that I possess) I obtained it.” Nay, it is only a trial, but most of them know not!¹⁷

31:32 The natural innate character (fitrah) of ‘mankind’ is to be heard and
17:66-69 ‘he’ cries out for his Lord whenever ‘he’ faces disaster, or terrifying
hardship. At such times ‘mankind’ has no denial of Him and
submissively bows in devotion towards Allāh alone.

وَإِذَا غَشِيَهُمْ مَّوْجٌ كَالظُّلَلِ دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا جَنَّهُمْ إِلَى الْبَرِّ فَمِنْهُمْ
مُقْتَصِدٌ ۚ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣١﴾

And when a wave covers them like shades (i.e. like clouds or the mountains of sea-water), they invoke All h, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in the middle, between (belief and disbelief). But none denies Our signs except every perfidious ungrateful.¹⁸

¹⁶ Sūrah Al Zumar (39), ayāh 8.

¹⁷ Sūrah Al Zumar (39), ayāh 49.

¹⁸ Sūrah Luqmān (31), ayāh 32.

رَبُّكُمُ الَّذِي يُرْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ ۗ إِنَّهُ كَارٍ بِكُمْ رَحِيمًا ﴿٣٠﴾ وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَاهُ فَلَمَّا خُنَّكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٣١﴾ أَفَأَمِنْتُمْ أَنْ تَخْصِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ﴿٣٢﴾ أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلِيًا بِهِ تَبِيعًا ﴿٣٣﴾

*Your Lord is He who drives the ship for you through the sea, in order that you may seek of His Bounty. Truly! He is ever Most Merciful towards you. And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (All h Alone). But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful. Do you then feel secure that He will not Cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no Wak l (guardian one to Guard you from the torment). Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief, then you will not find any avenger therein against us?*¹⁹

30:30-43 For these very reasons, it is a requirement that 'mankind' be constantly steadfast towards the unwavering Deen of Islām.

فَأَقْمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٤﴾ * مُبِينٌ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣٥﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا ۚ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٦﴾ وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُبِينِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٧﴾ لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ ۖ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٣٨﴾ أَمْ أَنْزَلْنَاهُمْ عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ ﴿٣٩﴾ وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا ۚ وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٤٠﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٤١﴾ فَآتَا ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ ۚ وَأُولَٰئِكَ هُمُ

¹⁹ Sūrah Al Isrā' (17), āyāt 66-69.

۝ وَمَا آتَيْتُم مِّن رَّبًّا لَّيْرُبُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرْتَوُونَ عِندَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ ۝ ۝ اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِن شُرَكَائِكُمْ مَّن يَفْعَلُ مِن ذَٰلِكُمْ مِّن شَيْءٍ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ۝ ۝ ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُم بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ۝ ۝ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلُ كَانَ أَكْثَرُهُمْ مُّشْرِكِينَ ۝ ۝ فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَدِيمِ مِن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ يَوْمَئِذٍ يُصَدِّعُونَ ۝

So set you (O Muhammad ﷺ) your face towards ad Deen - an fa (worship none but All h Alone) All h's Fitrah (i.e. All h's Isl mic Monotheism), with which He has created mankind. No change let there be in Khalq-ill h (i.e. the Deen of All h - Isl mic Monotheism), that is ad Deen ul Qayyim, but most of men know not.

(Always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform Al- al t (Iq mat-al- al t) and be not of Al-Mushrik n (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc.).

Of those who split up their Deen (i.e. who left the true Isl mic Monotheism), and became sects, [i.e. they invented new things in the Religion (Bid'ah), and followed their vain desires], each sect rejoicing in that which is with it. And when harm touches men, they cry sincerely only to their Lord (All h), turning to Him in repentance, but when He gives them a taste of his Mercy, behold! a party of them associate partners in worship with their Lord.

So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know.

Or have We revealed to them a Scripture, which speaks of that which they have been associating with Him?

And when We Cause mankind to taste of Mercy, they rejoice therein, but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, Lo! they are in despair!

Do they not see that All h enlarges the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.

So give to the kindred his due, and to Al-Misk n (the poor) and to the wayfarer. That is best for those who seek All h's Countenance, and it is they who will be successful.

And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with All h, but that which you give in Zak t seeking All h's Countenance then those, they shall have manifold increase. All h is He who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of All h) that do anything of that? Glory be to Him! And Exalted be He above all that (evil) they associate (with Him).

Evil (sins and disobedience of Allāh, etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allāh may make them taste a part of that which they have done, in order that they may return (by repenting to Allāh, and begging His Pardon).

Say (O Mu'ammad ﷺ): "Travel in the land and see what was the end of those before (you)! Most of them were Mushrikīn (the disbelievers in the Oneness of Allāh, polytheists, idolaters, etc.).

So set you (O Mu'ammad ﷺ) your face to (the obedience of Allāh, your Lord) the Straight and Right Deen (Islamic Monotheism), before there comes from Allāh a Day which none can avert it. On that Day men shall be divided [(in two groups), a group in Paradise and a group in Hell].²⁰

Knowing Allāh by way of the universe and His creation

In order that one is more resolute towards the greatness and grandeur of the essence of Allāh, the Creator, Al Qur'ān calls upon 'mankind' to carefully examine and contemplate His creations.

3:190-191 For further clarification refer to page 274,
16:65-83 Book 4,
51:20-21 concerning, 'reason/thought'.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿٢٠٠﴾
الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطِيلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.

Those who remember Allāh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, Glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire."²¹

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ
يَسْمَعُونَ ﴿٢٠٢﴾ وَإِنَّ لِكُم مِّنَ الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهِمْ مِنْ بَيْنِ فَرْثٍ وَدَمٍ
لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿٢٠٣﴾ وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ
سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٢٠٤﴾ وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ

²⁰ Sūrah Al Rūm (30), āyāt 30-43.

²¹ Sūrah Al 'Imrān (3), āyāt 190-191.

أَنْ تَأْخُذَ مِنْ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿١٠٠﴾ ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلًّا تَخْرُجُ مِنْ بَطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٠١﴾ وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿١٠٢﴾ وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَأْدِي رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ تَجْحَدُونَ ﴿١٠٣﴾ وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَيْنَ وَحَفْذَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴿١٠٤﴾ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿١٠٥﴾ فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٠٦﴾ * ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمِنْ رِزْقِنَا لَهُ مَنًا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوِي ۚ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠٧﴾ وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بَخِيرٌ ۖ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٠٨﴾ وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أُمِرَ السَّاعَةِ إِلَّا كَلِمَةٍ الْبَصَرُ أَوْ هُوَ أَقْرَبُ ۚ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾ وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١١٠﴾ أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾ وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا وَمِئَةً إِلَى حِينٍ ﴿١١٢﴾ وَاللَّهُ جَعَلَ لَكُمْ مِنْ كُلِّ شَيْءٍ مِثْقَالَ ذَرَّةٍ وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمُ الْبَأْسَ ۚ كَذَلِكَ يُبَيِّنُ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿١١٣﴾ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ الْمُبِينُ ﴿١١٤﴾ يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ

And All h sends down water (rain) from the sky, then He revives the earth therewith after its death. Verily, in this is a sign (clear proof) for people who listen (obey All h).

And Verily! in the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers.

And from the fruits of date-palms and grapes, you derive strong drink (this was before the order of the prohibition of the alcoholic drinks) and a goodly provision. Verily, therein is indeed a sign for people who have wisdom.

And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they erect.

"Then, eat of All fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think.

And All h has created you and then He will Cause you to die, and of you there are some who are sent back to senility, so that they know nothing after having known (much). Truly! All h is All-Knowing, All-Powerful.

And All h has preferred some of you above others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Do they then deny the Favour of All h?

And All h has made for you wives of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of All h (by not worshipping All h Alone).

And they worship others besides All h, such as do not and cannot own any provision for them from the heavens or the earth.

So put not forward similitudes for All h (as there is nothing similar to him, nor He resembles anything). Truly! All h knows and you know not.

All h puts forward the example (of two men a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and He spends thereof secretly and openly. Can they be equal? (by no means, not). All the praises and thanks be to All h. Nay! (but) most of them know not.

And All h puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden to his master, whichever way he directs him, he brings no good. Is such a man equal to one (believer In the Isl mic Monotheism) who commands justice, and is himself on a Straight Path?

And to All h belongs the unseen of the heavens and the earth. and the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! All h is Able to do All things.

And All h has brought you out from the wombs of your mothers while you know nothing, and He gave you hearing, sight, and hearts that you might give thanks (to All h).

Do they not see the birds held (flying) in the midst of the sky? None holds them but All h [none gave them the ability to fly but All h]. Verily, in this

are clear proofs and signs for people who believe (in the Oneness of Allāh). And Allāh has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels), and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), a furnishing and articles of convenience (e.g. carpets, blankets, etc.), a comfort for a while. And Allāh has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Grace unto you, that you may submit yourselves to His will (in Islām). Then, if they turn away, your duty (O Muḥammad ﷺ) is only to convey (the Message) in a clear way. They recognise the Grace of Allāh, yet they deny it (by worshipping others besides Allāh) and most of them are disbelievers (deny the Prophethood of Muḥammad ﷺ).²²

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿٢٠١﴾ وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢٠٢﴾

And on the earth are signs for those who have faith with certainty,
And also in your own selves. will you not then see?²³

The classification of Allāh's ﷻ creation in this realm evokes the identification of multifarious disciplines, primarily the knowledge of physics, but furthermore:

- cosmology and astronomy, page 30
- meteorology, geography and botany, page 36
- zoology, page 38
- anthropology, page 163
- psychology, page 73
- etc

Knowing Allāh and His characteristics by means of His decrees

Allāh exists (wujūd - وجود)

He is close by 'mankind' but cannot be grasped or contacted by means of 'mankind's five senses.

13:2 20:5	Allāh is over His throne (al 'arsh - العرش) because of His grandeur and majesty.
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²² Sūrah Al Nahl (16), āyāt 65-83.

²³ Sūrah Al Dhāriyāt (51), āyāt 20-21.

كُلُّهُ وَالْقَمَرَ الشَّمْسَ وَسَخَّرَ الْعَرْشَ عَلَى أَسْتَوَى ثُمَّ تَرَوْنَهَا عَمَدٍ بِغَيْرِ أَسْمَانٍ رَفَعَ الَّذِي اللَّهُ
تُوقِنُونَ رَبِّكُمْ بِلِقَاءِ لَعَلَّكُمْ الْآيَاتِ يُفَصِّلُ الْأَمْرَ يُدِيرُ مُسَيِّ لَأَجَلٍ تَحْرَى



All h is He who raised the heavens without any pillars that you can see. Then, He Istaw (rose above) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round)! each running (its course) for a term appointed. He regulates All affairs, explaining the y t (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the Meeting with your Lord.²⁴

الرَّحْمَنُ عَلَى الْعَرْشِ أَسْتَوَى ﴿٥٠﴾

The Most Beneficent (All h) Istaw (rose over) the (Mighty) Throne (in a manner that suits His Majesty).²⁵

57:1-4 Allāh is always together with ‘mankind’ wherever ‘mankind’ may be.

السَّمَوَاتِ مَلِكُ لَهُ ﴿٥١﴾ الْحَكِيمُ الْعَزِيزُ وَهُوَ وَالْأَرْضِ السَّمَوَاتِ فِي مَا لِلَّهِ سَبَّحَ
وَالظَّاهِرُ وَالْأَخْرُ الْأَوَّلُ هُوَ ﴿٥٢﴾ فَدِيرُ شَيْءٍ كُلِّ عَلَى وَهُوَ وَيُمِيتُ تُحْيِي وَالْأَرْضِ
أَيَّامٍ سِتَّةَ فِي وَالْأَرْضِ السَّمَوَاتِ خَلَقَ الَّذِي هُوَ ﴿٥٣﴾ عَلِيمُ شَيْءٍ بَكْلٍ وَهُوَ وَالْبَاطِنِ
السَّمَاءِ مِنْ يَنْزِلُ وَمَا مِنْهَا تَخْرُجُ وَمَا الْأَرْضِ فِي يَلِجُ مَا يَعْلَمُ الْعَرْشَ عَلَى أَسْتَوَى ثُمَّ
﴿٥٤﴾ بَصِيرٌ تَعْمَلُونَ بِمَا وَاللَّهُ كُنْتُمْ مَا آتَيْنَ مَعَكُمْ وَهُوَ فِيهَا يَعْرُجُ وَمَا

Whatsoever is in the heavens and the earth glorifies All h, and He is the All-Mighty, All-Wise. His is the Kingdom of the heavens and the earth, it is He who gives life and causes death; and He is Able to do All things. He is the first (Nothing is before Him) and the Last (Nothing is after Him), the Most High (Nothing is above Him) and the Most near (Nothing is nearer than Him). And He is the All-Knower of Every thing. He it is who created the heavens and the earth in six days and then Istaw (rose over) the Throne (in a manner that suits his Majesty). He knows what goes into the earth and what comes forth from it, what descends from the heaven and what ascends thereto. And He is with you (by his knowledge) wheresoever you may be. And All h is the All-Seer of what you do.²⁶

²⁴ Sūrah Al Ra'd (13), ayāh 2.

²⁵ Sūrah Tā Hā (20), ayāh 5.

²⁶ Sūrah Al Hadīd (57), āyāt 1-4.

2:186 Allāh is indeed closer to ‘mankind’ than even their
 50:16 jugular veins but cannot be seen visually.
 6:103
 7:143

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي
 وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

*And when My slaves ask you (O Mu ammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocants of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.*²⁷

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَحَنَّ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ
 الْوَرِيدِ ﴿١٨٧﴾

*And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge).*²⁸

لَا تَدْرِيكُهُ الْإِبْصَرُ وَهُوَ يُدْرِكُ الْإِبْصَرَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٨٨﴾

*No vision can grasp Him, but His grasp is over All vision. He is the Most Subtle and Courteous, Well-Acquainted with All things.*²⁹

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ ارْجِعْ أُنْظُرْ إِلَيَّ ۚ قَالَ لَنْ تَرَنِي
 وَلَكِنِ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَنِي ۚ فَلَمَّا تَخَلَّىٰ رَبُّهُ لِلْجَبَلِ
 جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّا أَفَاقَ قَالَ سُبْحَنَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ
 الْمُؤْمِنِينَ ﴿١٨٩﴾

*And when M s (Moses) came at the time and place appointed by Us, and his Lord spoke to him, he said: “O My Lord! show me (Yourself), that I may look upon You.” All h said: “You cannot see Me, but look upon the mountain if it stands still in its place then you shall see me.” So when his Lord appeared to the mountain , He made it collapse to dust, and M s (Moses) fell down unconscious. Then when he recovered his senses he said: “Glory be to You, I turn to You in repentance and I am the first of the believers.”*³⁰

67:12-14 Allāh is unseen and invisible to the eyes of ‘mankind’.

²⁷ Sūrah Al Baqarah (2), ayāh 186.

²⁸ Sūrah Qāf (50), ayāh 16.

²⁹ Sūrah Al An‘ām (6), ayāh 103.

³⁰ Sūrah Al A‘rāf (7), ayāh 143.

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٣١﴾ وَأَسِرُوا قَوْلَكُمْ أَوْ أَجْهَرُوا بِهِ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٢﴾ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿٣٣﴾

Verily! those who fear their Lord unseen (i.e. they do not see him, nor his punishment in the Hereafter, etc.), theirs will be Forgiveness and a great reward (i.e. Paradise).

And whether you keep your talk secret or disclose it, Verily, He is the All-Knower of what is in the breasts (of men).

Should not He who has created know? And He is the Most kind and Courteous (to his slaves) All-Aware (of everything).³¹

50:32-33 Those of 'mankind' who fear Allāh will come to Him with a heart turned in repentance.

هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيفٍ ﴿٣٤﴾ مَنْ حَسْبِيَ الرَّحْمَنُ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٣٥﴾

(it will be said): "This is what you were promised, - (it is) for those oft-returning (to All h) in sincere repentance, and those who preserve their Covenant with All h (by obeying Him in all what He has ordered, and Worship none but All h alone, i.e. follow Allāh's religion, Islāmīc Monotheism).

"Who feared the Most Beneficent (All h) In the Ghaib (unseen): (i.e. in this worldly life before Seeing and Meeting Him), and brought a heart turned in repentance (to Him - and absolutely free from each and every kind of polytheism),..."³²

Allāh is One (waḥdānīya - وحدانية)

112:1-4 Allāh is One; He does not produce 'offspring children' and He is not reproduced. He is 'Self-sufficient' from all of His creation.

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

Say (O Mu ammad ﷺ): "He is All h, (the) One.

"All h-u - amad (the Self-Sufficient master, whom all creatures need, He neither eats nor drinks).

"He begets not, nor was He begotten;

"And there is none co-equal or comparable unto him."³³

16:51-52 Do not take or attribute (associate) partners with him – the greatest,

³¹ Sūrah Al Mulk (67), āyāt 12-14.

³² Sūrah Qāf (50), āyāt 32-33.

³³ Sūrah Al Iklās [or Al Tauhīd] (112), āyāt 1-4.

unforgivable sin.

﴿ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ فَإِنِّي فَارْهَبُونِ ﴾ ٢٣:٩١
مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ ﴿٢٣﴾

And All h said (O mankind!): "Take not il ha n (two gods in worship, etc.). Verily, He (All h) is (the) Only one Il h (God). Then, fear Me (All h) much [and Me (Alone), i.e. be away from all kinds of sins and evil deeds that All h has forbidden and do all that All h has ordained and Worship none but All h].

To Him belongs all that is in the heavens and (all that is in) the earth and Ad-Din Wa iba is his [(i.e. perpetual sincere obedience to All h is obligatory). None has the right to be worshipped but All h)]. Will you then fear any other than All h?³⁴

23:91 Allāh does not have children and there are no gods or deities besides Him.

مَا أَخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ﴿٢٤﴾

No son (or offspring or children) did All h beget, nor is there any Il h (God) along with Him; (if there had been many gods), behold, each God would have taken away what He had created, and some would have tried to overcome others! Glorified be All h above all that they attribute to Him!³⁵

21:21-22 Had there been other deities besides Allāh then those other deities would have brought and produced the creatures that they had created. One deity would have overcome another deity and the universe would be completely destroyed.

أَمْ آخَذُوا إِلَهًا مِنَ الْأَرْضِ هُمْ يُنشِئُونَ ﴿٢١﴾ لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَنَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يُصِفُونَ ﴿٢٢﴾

Or have they taken (for worship) liha (gods) from the earth who raise the dead?
Had there been therein (in the heavens and the earth) gods besides All h, then Verily both would have been ruined. Glorified be All h, the Lord of the Throne, (High is He) above what they attribute to Him!³⁶

21:24-25 'If' indeed there is another deity besides Allāh, show proof of this. There has never been a messenger except that they were sent with the creed of the Oneness of Allāh (توحيد الله): 'There is no ilah except

³⁴ Sūrah Al Shu'arā (26), āyāt 51-52.

³⁵ Sūrah Saba' (34), āyāt 91.

³⁶ Sūrah Al Anbiyā' (21), āyāt 21-22.

أَمْرًا تَخَذُوا مِنْ دُونِهِ ۚ إِلَٰهَةً قُلْ هَاتُوا بُرْهَانَكُمْ ۖ هَٰذَا ذِكْرٌ مِنْ مَعِيَ وَذِكْرٌ مَنْ قَبْلِي ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ ﴿٢٤﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

Or have they taken for Worship (other) liha (gods) besides Him? Say: "Bring Your proof:" This (the Qur'an) is the Reminder for those with Me and the Reminder for those before Me. But most of them know not the truth, so they are averse.

And We did not send any Messenger before you (O Muhammad ﷺ) but We inspired him (saying): "L il ha illa Ana [none has the Right to be worshipped but I (Allah)], so Worship Me (Alone and none else)."³⁷

Allāh, the First and the Last – (الأول والآخر - al' awwal wa'l ākhir)

57:3 Allāh is the First – there is nothing before Him; and the Last – there is nothing after Him.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٦﴾

He is the first (Nothing is before Him) and the Last (Nothing is after him), the Most High (Nothing is above Him) and the Most near (Nothing is nearer than Him). And He is the All-Knower of Every thing.³⁸

55:26-27 Allāh is eternal and can never be destroyed nor
28:88 negated.

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٧﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٨﴾

Whatsoever is on it (the earth) will perish.
And the face of your Lord full of Majesty and honour will abide forever.³⁹

وَلَا تَدْعُ مَعَ اللَّهِ إِلَٰهًا ۖ آخَرَ ۚ لَا إِلَٰهَ إِلَّا هُوَ ۚ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۚ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٩﴾

And invoke not any other Il h (God) along with All h, L il ha illa Huwa (none has the Right to be worshipped but He). Everything will perish save His Face. His is the decision, and to Him you (all) shall be returned.⁴⁰

³⁷ Sūrah Al Anbiyā' (21), āyāt 24-25.

³⁸ Sūrah Al Hadīd (57), āyāt 3.

³⁹ Sūrah Al Raḥmān (55), āyāt 26-27.

⁴⁰ Sūrah Al Qaṣaṣ (28), āyāt 88.

Allāh is different to that which He created (Makhlūq - مخلوق)

42:11 There is nothing comparable or parallel to Allāh. The Lord of all the Worlds has no partners whatsoever and He is in no need of any helper because He is the Most Exalted.

فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ ۚ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا
يَذَرُوكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿٤١﴾

*The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like unto Him, and He is the All-Hearer, the All-Seer.*⁴¹

112:1-4 There is no being to equal Him or similar in being with Him.

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا
أَحَدٌ ﴿٤﴾

Say (O Mu ammad ﷺ): “He is All h, (the) One.

“All h-u - amad (the Self-Sufficient master, whom All creatures need, He neither eats nor drinks).

“He begets not, nor was He begotten;

“And there is none co-equal or comparable unto him.”⁴²

Allāh is omnipotent (qudrah - قدرة)

54:49-50 The authority of Allāh is absolute, wherever and whenever that is.

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾ وَمَا أَمْرُنَا إِلَّا وَجْدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾

Verily, We have created All things with Qadar (Divine Preordainments of All things before their creation, as written In the Book of decrees Al-Lau Al-Ma f).

*And Our Commandment is but one, as the twinkling of an eye.*⁴³

36:83 Whatsoever He wills is.

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

So glorified is He and Exalted above All that they associate with Him, and in whose hands is the dominion of All things, and to Him you shall be

⁴¹ Sūrah Al Shūra (42), ayāh 11.

⁴² Sūrah Al Iklās [or At Tauhīd] (112), āyāt 1-4.

⁴³ Sūrah Al Qamar (54), āyāt 49-50.

returned.⁴⁴

50:38 Allāh effortlessly created this universe in 6 days (in accordance with the computations of Allāh).

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴿٣٨﴾

And indeed We created the heavens and the earth and All between them in six days and nothing of fatigue touched Us.⁴⁵

25:1-2 He created everything according to its due measurement.
54:49

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ﴿٢﴾

Blessed be He who sent down the criterion (of Right and wrong, i.e. This Qur'an) to his slave (Muhammad ﷺ) that he may be a warner to the 'Alam n (mankind and jinns).

He to whom belongs the dominion of the heavens and the earth, and who has begotten no son (children or offspring) and for whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.⁴⁶

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿١﴾

Verily, We have created All things with Qadar (Divine Preordainments of All things before their creation, as written In the Book of decrees Al-Lau Al-Ma'f).⁴⁷

22:5-6 Take note and observe this universe. Pay attention to the being of 'mankind' itself;

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاهُ مِن تُرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِيَبْتَلِيَوكُمُ أَشَدُّكُمْ ۖ وَمِنْكُمْ مَّن يَمُوتُ ۖ وَمِنْكُمْ مَّن يَرُدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا ۚ وَتَرَىٰ الْأَرْضَ فَسَادًا

⁴⁴ Sūrah Sād (38), ayāh 83.

⁴⁵ Sūrah Qāf (50), ayāh 38.

⁴⁶ Sūrah Al Furqān (25), āyāt 1-2.

⁴⁷ Sūrah Al Qamar (54), ayāh 49.

هَامِدَةً فَإِذَا أَنْزَلْنَاهَا عَلَىهَا الْمَاءَ أَهْتَرَّتْ وَرَبَّتْ وَأُنْبِتَتْ مِنْ كُلِّ رَوْحٍ بِهِجٍ ﴿٤٨﴾ ذَلِكَ
بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُخَيِّ الْمَوْتَى وَأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٩﴾

O mankind! If you are in doubt about the Resurrection, then Verily! We have created you (i.e. dam) from dust, then from a Nu fah (mixed drops of male and female sexual discharge i.e. offspring of dam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh, some formed and some unformed (miscarriage), that we may make (it) clear to you (i.e. to show you Our power and ability to do what We will). And We Cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), it swells and puts forth Every lovely kind (of growth). That is because All h, He is the truth, and it is He who gives life to the dead, and it is He who is Able to do All things.⁴⁸

24:45 the growth of that which is created, etc.

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ ۖ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ ۖ وَمِنْهُمْ مَنْ يَمْشِي عَلَى
رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ ۚ يَخْلُقُ اللَّهُ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٩﴾

All h has created Every moving (living) creature from water. Of them there are some that creep on their bellies, some that walk on two legs, and some that walk on four. All h creates what He wills. Verily! All h is Able to do All things.⁴⁹

35:44-45 There is nothing in the heavens and on the earth that can diminish or effect the power of Allāh.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَنِقَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكُنُوا أَشَدَّ مِنْهُمْ
قُوَّةً ۚ وَمَا كَانَ لِلَّهِ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ ۚ إِنَّهُ كَانَ
عَلِيمًا قَدِيرًا ﴿٥٠﴾ وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ
دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ
بَصِيرًا ﴿٥١﴾

Have they not travelled in the land, and seen what was the end of those

⁴⁸ Sūrah Al Hajj (22), āyāt 5-6.

⁴⁹ Sūrah Al Nūr (24), āyah 45.

before them, and they were superior to them in power? All h is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent. And if All h were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth, but He gives them respite to an appointed term, and when their term comes, then Verily, All h is ever All-Seer of his slaves.⁵⁰

2:255 Allāh cannot be encompassed by the heavens and the earth.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

All h! L il ha illa Huwa (none has the Right to be worshipped but He), the ever living, the One who sustains and protects All that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is He that can intercede with Him except with his Permission? He knows what happens to them (his creatures) in This world, and what will happen to them in the Hereafter. And they will never compass anything of His knowledge except that which He wills. His Kurs extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.⁵¹

Allāh is the Will (إرادة)

28:68 Everything created by Allāh is based upon and according to His will and compliance.

The will of Allāh is absolute (مطلق - mutlaq), indifferent to the intervention of 'man'.

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٢٨﴾

And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified be All h, and Exalted above All that they associate as partners (with Him).⁵²

2:34 Even angels cannot alter or affect the will of Allāh.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾

⁵⁰ Sūrah Fāṭir [or Al Malā'ikah] (35), āyāt 44-45.

⁵¹ Sūrah Al Baqarah (2), āyah 255.

⁵² Sūrah Al Qaṣaṣ (28), āyah 68.

And (remember) when We said to the angels: “Prostrate yourselves before Adam.” And they prostrated except Iblis (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allāh).⁵³

3:26-27 In short, all that is willed by Allāh will happen.

قُلِ اَللّٰهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢٦﴾ تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَمِيْتِ وَتُخْرِجُ الْمَمِيْتِ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾

Say (O Muhammad ﷺ): “O All h! Possessor of the kingdom, You give the Kingdom to whom You will, and You take the Kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do All things. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).⁵⁴

42:49-50 Indeed Allāh is the All-Knower and able to do all things towards whatever He wills.

لِلّٰهِ الْمُلْكُ السَّمٰوٰتِ وَالْاَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ اُنْثٰى وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُوْرَ ﴿٤٩﴾ اَوْ يُزَوِّجُهُمْ ذُكْرًا وَاُنْثٰى وَيَجْعَلُ مَنْ يَشَاءُ عَقِيْمًا اِنَّهٗ عَلِيْمٌ قَدِيْرٌ ﴿٥٠﴾
To All h belongs the Kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do All things.⁵⁵

2:117 The absoluteness of Allāh’s will can be seen in various āyāt.

بَدِيعُ السَّمٰوٰتِ وَالْاَرْضِ وَاِذَا قَضٰى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهُ كُنْ فَيَكُوْنُ ﴿٢١٧﴾
The Originator of the heavens and the earth. When He decrees a matter, He Only says to it : “Be!.” - and it is.⁵⁶

⁵³ Sūrah Al Baqarah (2), ayāh 34.

⁵⁴ Sūrah Al Imrān (3), āyāt 26-27.

⁵⁵ Sūrah Al Shūra (42), āyāt 49-50.

⁵⁶ Sūrah Al Baqarah (2), ayāh 117.

3:47 “Verily, Our Word unto a thing when We
36:82 intend it, is only that We say unto it: ‘Be!’ –
40:68 and it is”⁵⁷

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا
فَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٧٧﴾

*She said: “O My Lord! How shall I have a son when no man has touched me.” He said: “So (it will be) for All h creates what He wills. When He has decreed something, He says to it only: “Be!” and it is.”*⁵⁸

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٠﴾

*Verily, His Command, when He intends a thing, is Only that He says to it, “Be!” and it is!*⁵⁹

هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾

*He it is who gives life and causes death. And when He decides upon a thing He says to it only: “Be!” and it is.”*⁶⁰

Allāh, the Everliving (الحيُّ - Al ḥayyu), stands alone

40:64-65 Allāh, the Lord of the ‘Ālamīn (الْمَلِين) – all that exists, the
Everliving – there are no gods besides
25:58 Him – the One who dies not.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمُ فَأَحْسَنَ صُورَكُمْ
وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٦٥﴾ هُوَ
الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٦﴾

All h, it is He who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is All h, your Lord, then blessed be All h, the Lord of the ‘ lam n (mankind, jinns and all that exists).

He is the ever living, L il ha illa Huwa (none has the Right to be worshipped but He), so invoke Him making your Worship pure for Him alone (by worshipping Him alone, and none else, and by doing righteous deeds sincerely for All h’s sake only, and not to show off, and not to set up rivals with Him in worship). All the praises and thanks be to All h, the Lord

⁵⁷ Sūrah Al Naḥl (16), ayāh 40.

⁵⁸ Sūrah Al ‘Imrān (3), ayāh 47.

⁵⁹ Sūrah Yā Sīn (36), ayāh 82.

⁶⁰ Sūrah Al Mū‘min [or Ghāfir] (40), ayāh 68.

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ ۚ وَكَفَى بِهِ بِذُنُوبِ عِبَادِهِ

خَبِيرًا ﴿٢٥﴾

And put your trust (O Mu ammad ﷺ) in the ever living One who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves;⁶²

2:255 He is Allāh who lives and stands alone, the One who
20:111 sustains and protects all that exists. He is the lord,
3:1-2 perfect and free from weakness and defect.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٦﴾

All h! L il ha illa Huwa (none has the Right to be worshipped but He), the ever living, the One who sustains and protects All that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is He that can intercede with Him except with his Permission? He knows what happens to them (his creatures) in This world, and what will happen to them in the Hereafter. And they will never compass anything of His knowledge except that which He wills. His Kurs extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.⁶³

وَعَنْتَ أَلْوَجْهَ لِلْحَيِّ الْقَيُّومِ ۚ وَقَدْ خَابَ مَن حَمَلَ ظُلْمًا ﴿٢٥٧﴾

And (all) faces shall be humbled before (All h), the ever living, the one who sustains and protects All that exists. And he who carried (a burden of) wrongdoing (i.e. He who disbelieved in All h, ascribed partners to Him, and did deeds of his disobedience), became indeed a complete failure (on that day).⁶⁴

الْأَلِفُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٢٥٨﴾

Alif-L m-M m. [These letters are one of the miracles of the Qur n, and none but All h (Alone) knows their meanings].

All h! L ilah illa Huwa (none has the Right to be worshipped but He), the

⁶¹ Sūrah Al Mū'min [or Ghāfir] (40), āyāt 64-65.

⁶² Sūrah Al Furqān (25), āyāh 58.

⁶³ Sūrah Al Baqarah (2), āyāh 255.

⁶⁴ Sūrah Tā Hā (20), āyāh 111.

Allāh, the All-Knower (Al ‘Alīm - العليم)

10:61 There is nothing whatsoever which has escaped the knowledge of Allāh even if it is only the size of an atom, either on the earth or in the heaven.

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ
شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي
السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾

Whatever you (O Mu ammad ﷺ) may be doing, and whatever portion you may be reciting from the Qur ān, - and whatever deed you (mankind) may be doing (good or evil), We are witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a clear Record.⁶⁶

31:27 The Word of Allāh, His knowledge and His will are absolute.

وَلَوْ أَنَّ فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَخْفَرٍ مَا نَفِدَتْ
كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾

And if All the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of All h would not be exhausted. Verily, All h is All-Mighty, All-Wise.⁶⁷

Allāh's Word (Kalamullāh - كَلِمَ اللَّهِ)

4:164 Allāh spoke to the Prophet Mūsā ؑ at a time appointed by Him.

7:143

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ اللَّهُ
مُوسَىٰ تَكْلِيمًا ﴿١٤٣﴾

And Messengers We have mentioned to you before, and Messengers We

⁶⁵ Sūrah Āl ‘Imrān (3), āyāt 1-2.

⁶⁶ Sūrah Yūnus (10), āyāh 61.

⁶⁷ Sūrah Luqmān (31), 27.

have not mentioned to you, - and to M s (Moses) All h spoke directly.⁶⁸

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي إِلَيْكَ ۖ قَالَ لَنْ تَرَنِي وَلَٰكِنِ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَنِي ۚ فَلَمَّا تَخَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّا أَفَاقَ قَالَ سُبْحَنَكَ تُبَّتْ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿٥١﴾

And when M s (Moses) came at the time and place appointed by Us, and his Lord spoke to him, he said: “O My Lord! show me (Yourself), that I may look upon You.” All h said: “You cannot see Me, but look upon the mountain if it stands still in its place then you shall see me.” so when his Lord appeared to the mountain, He made it collapse to dust, and M s (Moses) fell down unconscious. Then when he recovered his senses he said: “Glory be to you, I turn to You in repentance and I am the first of the believers.”⁶⁹

42:51 Nobody whomsoever receives the word from Allāh except through inspiration (the word of Allāh, which was revealed to the Messengers is that which is revealed in the form of books and also in the form of scrolls – refer page 214, chapter 11).

۞ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ ۚ إِنَّهُ عَلَىٰ حَكِيمٍ مُّبِينٍ ﴿٥٢﴾

It is not given to any human being that All h should speak to him unless (it be) by inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by his Leave. Verily, He is Most High, Most Wise.⁷⁰

Allāh is the All-hearing and the All-Seeing - (As Samī‘ wa’l Baṣīr - السَّمِيعُ وَالبَصِيرُ)

42:11 The hearing and sight of Allāh is perfect and nothing like the hearing and sight of His creatures.

فَاطِرُ السَّمٰوٰتِ وَالْاَرْضِ ۚ جَعَلَ لَكُمْ مِنْ اَنْفُسِكُمْ اَزْوَاجًا وَمِنْ الْاَنْعَامِ اَزْوَاجًا ۚ يَذْرَؤُكُمْ فِيْهِ ۚ لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in

⁶⁸ Sūrah Al Nisā’ (4), ayāh 164.

⁶⁹ Sūrah Al A‘rāf (7), ayāh 143.

⁷⁰ Sūrah Al Shūra (42), ayāh 51.

the wombs). There is nothing like unto Him, and He is the All-Hearer, the All-Seer.⁷¹

قَالَ لَا خَافَ إِنْ مَعَكُمْ أَسْمَعُ وَأَرَى ﴿٦٠﴾

He (All h) said: "Fear not, Verily! I am with you both, hearing and seeing."⁷²

58:1 Allāh hears and sees all 'mankind's' actions. Allāh hears and knows
41:36 the appeals of His servants.

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ خَوَرُكُمَا
إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٦١﴾

Indeed All h has heard the statement of her (*Khawlah bint Tha'labah*) that disputes with you (O Mu ammad ﷺ) concerning her husband (Aus bin A - mit), and complains to All h. And All h hears the argument between you both. Verily, All h is All-Hearer, All-Seer.⁷³

وَأِمَّا يَرِغْنَكَ مِنْ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٢﴾

And if an evil whisper from *Shai n* (Satan) tries to turn you away (O Mu ammad ﷺ) (from doing good, etc.), then seek refuge in All h. Verily, He is the All-Hearer, the All-Knower.⁷⁴

42:27 Allāh sees and knows His slaves. Allāh sees and hears whatsoever exists.

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنْزِلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ
بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٦٣﴾

And if All h were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily! He is in respect of His slaves, the Well-Aware, the All-Seer (of things that benefit them).⁷⁵

6:103 Allāh cannot be seen by the sight of 'mankind'.

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿٦٤﴾

No vision can grasp Him, but His grasp is over All vision. He is the Most Subtle and Courteous, Well-Acquainted with All things.⁷⁶

⁷¹ Sūrah Al Shūra (42), ayāh 11.

⁷² Sūrah Tā Hā (20), ayāh 46.

⁷³ Sūrah Al Mujādilah (58), ayāh 1.

⁷⁴ Sūrah Fuṣṣilat (41), ayāh 36.

⁷⁵ Sūrah Al Shūra (42), ayāh 27.

⁷⁶ Sūrah Al An'am (6), ayāh 103.

Knowing the Names and Attributes of Allāh

‘Allāh’ is the self-essential name of the Lord of the universe.

28:68-70 He Himself has named Himself Allāh.

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۚ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٦٨﴾ وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾ وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾

And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified be All h, and Exalted above All that they associate as partners (with Him).

And your Lord knows what their breasts conceal, and what they reveal.

And He is All h; L il ha illa Huwa (none has the Right to be worshipped but He). His is All praise, in the first (i.e. in This world) and in the Last (i.e. in the Hereafter). And for Him is the decision, and to Him shall you (all) be returned.⁷⁷

20:14 Only towards Allāh alone must all creatures serve.

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾

“Verily! I am All h! L il ha illa Ana (none has the Right to be worshipped but I), so Worship Me, and perform A - al t (Iq mat-a - al t) for My remembrance.⁷⁸

Allāh possesses the Most Beautiful Names –

(الْأَسْمَاءُ الْحُسْنَىٰ - Al 'Asmā'ul ḥusnā)

Allāh, cannot be translated, interpreted or substituted with or by means of any other word. For example, “God, ,Gott, Dieu, Dios, Tuhan, Gusti, etc” do not represent the qualities and attributes present within the name Allāh. This particular enunciation is known as Al Lafaz ul Jalālah - الْفَظُّ الْجَلَالَةُ - ‘The Sublimest Pronunciation’

⁷⁷ Sūrah Qasas (28), āyāt 68-70.

⁷⁸ Sūrah Tā Hā (20), āyāh 14.

الرحمن

1. Al Raḥmān

The Most Lovingly Beneficent, The Most Kind and Giving, The Most Gracious, The Infinitely Good

1:3; 2:163; 13:30; 20:5; 20:109; 50:33; 78:38

الرَّحْمَنُ الرَّحِيمُ ﴿١﴾

*The Most Beneficent, the Most Merciful.*⁷⁹

وَاللَّهُمَّ إِنَّهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢﴾

*And your Il h (God) is one Il h (God - All h), L il ha illa Huwa (there is none who has the Right to be worshipped but He), the Most Beneficent, the Most Merciful.*⁸⁰

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِيَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ

يَكْفُرُونَ بِالرَّحْمَنِ ۚ قَالَ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ﴿٣﴾

*Thus have We sent you (O Mu ammad ﷺ) to a community before whom other communities have passed away, in order that you might recite unto them what We have inspired to you, while they disbelieve in the Most Beneficent (All h) say: :He is my Lord! L il ha illâ Huwa (none has the Right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance.*⁸¹

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٤﴾

*The Most Beneficent (All h) Istaw (rose over) the (Mighty) Throne (in a manner that suits his Majesty).*⁸²

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿٥﴾

⁷⁹ Sûrah Al Fātiḥah (1), ayâh 3.

⁸⁰ Sûrah Al Baqarah (2), ayâh 163.

⁸¹ Sûrah Al Ra'd (13), ayâh 30.

⁸² Sûrah Tâ Hâ (20), ayâh 5.

On that Day no intercession shall avail, except the one for whom the Most Beneficent (All h) has given permission and whose word is acceptable to Him.⁸³

مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٨٣﴾

“Who feared the Most Beneficent (All h) in the Ghaib (unseen): (i.e. in this worldly life before Seeing and Meeting Him), and brought a heart turned in repentance (to Him - and absolutely free from each and Every kind of polytheism),...”⁸⁴

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا



The Day that Ar-R h [Jibr l (Gabriel) or another angel] and the angels will stand forth in rows, none shall speak except him whom the Most Beneficent (All h) allows, and he will speak what is right.⁸⁵

الرَّحِيمِ

2. Al Raḥīm

The Most Merciful, The Most Compassionate

1:3; 4:64; 27:30; 34:2

الرَّحْمَنُ الرَّحِيمُ ﴿٨٤﴾

The Most Beneficent, the Most Merciful.⁸⁶

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ

فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٨٥﴾

We sent no Messenger, but to be obeyed by All h's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Mu ammad ﷺ) and begged All h's Forgiveness, and the Messenger had begged Forgiveness for them: indeed, they would have found All h All-Forgiving (one who accepts repentance), Most Merciful.⁸⁷

⁸³ Sūrah Tā Hā (20), ayāh 109.

⁸⁴ Sūrah Qāf (50), ayāh 33.

⁸⁵ Sūrah Al Naba' (78), ayāh 38.

⁸⁶ Sūrah Al Fātiḥah (1), ayāh 3.

⁸⁷ Sūrah Al Nisā' (4), ayāh 64

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٣٨﴾

"Verily! it is from Sulaimān (Solomon), and Verily! it (reads): In the Name of Allāh, the Most Beneficent, the Most Merciful,"⁸⁸

يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ

الرَّحِيمُ الْغَفُورُ ﴿٣٩﴾

He knows that which goes into the earth and that which comes forth from it, and that which descend from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving.⁸⁹

الْمَلِكُ

3. Al Malik

The King, The Ruler

3:26; 59:23

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ

تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۚ بِيَدِكَ الْخَيْرُ ۚ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

Say (O Muhammad ﷺ): "O Allāh! Possessor of the Kingdom, You give the Kingdom to whom You will, and You take the Kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do All things."⁹⁰

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ

الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤١﴾

He is Allāh than whom there is L il lā illa Huwa (none has the Right to be worshipped but He) the King, the Holy, the one free from All defects, the Giver of Security, the Watcher over his creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allāh! (High is He) above All that they associate as partners with Him.⁹¹

⁸⁸ Sūrah Al Naml(27), ayāh 30.

⁸⁹ Sūrah Saba' (34), ayāh 2.

⁹⁰ Sūrah Al 'Imrān (3), ayāh 26.

⁹¹ Sūrah Al Hashr (59), ayāh 23.

الْقُدُّوسُ

4. Al Quddūs

The Most Holy, The Most Pure, The All-Perfect

59:23; 62:1

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ
الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٥٩﴾

*He is All h than whom there is L il ha illa Huwa (none has the Right to be worshipped but He) the King, the Holy, the one free from All defects, the Giver of Security, the Watcher over his creatures, the All-Mighty, the Compeller, the Supreme. Glory be to All h! (High is He) above All that they associate as partners with Him.*⁹²

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكُ الْقُدُّوسُ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

*Whatsoever is in the heavens and whatsoever is on the earth glorifies All h, the King (of everything), the Holy, the All-Mighty, the All-Wise.*⁹³

السَّلَامُ

5. Al Salām

The Source of Peace, The Flawless, The Source of Wholeness and Well-Being,
The One Free from all defects

59:23

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ
الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٥٩﴾

He is All h than whom there is L il ha illa Huwa (none has the Right to be

⁹² Sūrah Al Hashr (59), ayāh 23.

⁹³ Sūrah Al Jumū'ah (62), ayāh 1.

worshipped but He) the King, the Holy, the One free from All defects, the Giver of Security, the Watcher over his creatures, the All-Mighty, the Compeller, the Supreme. Glory be to All h! (High is He) above All that they associate as partners with Him.⁹⁴



6. Al Mu' min

The Remover of Fear, The Giver of Tranquillity, The Source of Faith, The Giver of security

59:23

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ
الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾

He is All h than whom there is L il ha illa Huwa (none has the Right to be worshipped but He) the King, the Holy, the One free from All defects, the Giver of Security, the Watcher over his creatures, the All-Mighty, the Compeller, the Supreme. Glory be to All h! (High is He) above All that they associate as partners with Him.⁹⁵



7. Al Muhaimin

The Protector, The Bestower of Security, The Guardian, The Safeguarder, The Watcher over His creatures

5:48; 59:23

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيَّنَّتْ يَدَايِهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ
فَأَحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا
مِنْكُمْ شِرْعَةً وَمَنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا

⁹⁴ Sūrah Al Hashr (59), ayāh 23.

⁹⁵ Sūrah Al Hashr (59), ayāh 23.

ءَاتَيْنَاكُمْ ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ

تَخْتَلِفُونَ ﴿٥٦﴾

And we have sent down to you (O Mu ammad ﷺ) the Book (this Qur an) in truth, confirming the Scripture that came before it and Muhaiminan (trustworthy in highness and a witness) over it (old Scriptures). So judge between them by what All h has revealed, and follow not their vain desires, diverging away from the Truth that has come to you. To each among you, we have prescribed a Law and a clear way. If All h willed, He would have made you one nation, but that (He) may test you in what He has given you; so strive as in a race in good deeds. The return of you (all) is to All h; Then He will inform you about that in which you used to differ.⁹⁶

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ

الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٥٧﴾

He is All h than whom there is L il ha illa Huwa (none has the Right to be worshipped but He) the King, the Holy, the One free from All defects, the Giver of Security, the Watcher over his creatures, the All-Mighty, the Compeller, the Supreme. Glory be to All h! (High is He) above All that they associate as partners with Him.⁹⁷

الْعَزِيزُ

8. Al 'Azīz

The Mighty, The Strong, Dignified and Powerful, The Eminent, The All-Mighty

3:4; 11:66; 27:9; 38:66; 54:42; 59:23

مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ۚ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ

وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴿٥٨﴾

Aforetime, as a guidance to mankind, and He sent down the criterion [of judgement between Right and wrong (this Qur an)]. Truly, those who disbelieve in the y t (proofs, evidences, verses, lessons, signs, revelations, etc.) of All h, for them there is a Severe torment; and All h is All-Mighty, All-Able of Retribution.⁹⁸

⁹⁶ Sūrah Al Mā'idah (5), ayāh 48.

⁹⁷ Sūrah Al Ḥaṣḥr (59), ayāh 23.

⁹⁸ Sūrah Al 'Imrān (3), ayāh 4.

فَلَمَّا جَاءَ أَمْرُنَا حَيَّيْنَا صَالِحًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِن خِزْيِ يَوْمِئِذٍ
 إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٣٦﴾

*So when Our Commandment came, We saved Ṣāliḥ (Saleh) and those who believed with him by a Mercy from Us, and from the disgrace of that Day. Verily, your Lord, He is the All-Strong, the All-Mighty.*⁹⁹

يَمُوسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٣٧﴾

*“O Mōsē (Moses)! Verily! it is I, All ḥ, the All-Mighty, the All-Wise.”*¹⁰⁰

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفُورُ ﴿٣٨﴾

*“The Lord of the heavens and the earth and All that is between them, the All-Mighty, the Oft-Forgiving.”*¹⁰¹

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخَذَ عَزِيزٌ مُّقْتَدِرٌ ﴿٣٩﴾

*(They) belied all Our signs, so We seized them with a seizure of the All-Mighty, All-Capable to carry out what He will (Omnipotent).*¹⁰²

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ
 الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٠﴾

*He is All ḥ than whom there is L il ḥa illa Huwa (none has the Right to be worshipped but He) the King, the Holy, the One free from All defects, the Giver of Security, the Watcher over his creatures, the All-Mighty, the Compeller, the Supreme. Glory be to All ḥ! (High is He) above All that they associate as partners with Him.*¹⁰³

الْجَبَّارُ

9. Al Jabbār

The Restorer, The Repairer, The All-Compelling, The Irresistible

⁹⁹ Sūrah Hūd (11), ayāh 66.

¹⁰⁰ Sūrah Al Naml (27), ayāh 9.

¹⁰¹ Sūrah Šād (38), ayāh 66.

¹⁰² Sūrah Al Qamar (54), ayāh 42.

¹⁰³ Sūrah Al Ḥaṣṣr (59), ayāh 23.

59:23

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ
الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾

He is All h than whom there is L il ha illa Huwa (none has the Right to be worshipped but He) the King, the Holy, the One free from All defects, the Giver of Security, the Watcher over his creatures, the All-Mighty, the Compeller, the Supreme. Glory be to All h! (High is He) above All that they associate as partners with Him.¹⁰⁴

الْمُتَكَبِّرُ

10. Al Mutakabbir

The Supremely Great, The Possessor of all Rights, The Perfection of Greatness

59:23

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ
الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾

He is All h than whom there is L il ha illa Huwa (none has the Right to be worshipped but He) the King, the Holy, the One free from All defects, the Giver of Security, the Watcher over his creatures, the All-Mighty, the Compeller, the Supreme. Glory be to All h! (High is He) above All that they associate as partners with Him.¹⁰⁵

الْمَخَالِقِ

11. Al Khāliq

The Creator, The Planner, The Creator of all things

6:102; 15:28; 40:62

¹⁰⁴ Sūrah Al Ḥaṣḥr (59), ayāh 23.

¹⁰⁵ Sūrah Al Ḥaṣḥr (59), ayāh 23.

ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَأَعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ

وَكَيلٌ ﴿١٠٦﴾

Such is All h, your Lord! L il ha illa Huwa (none has the Right to be worshipped but He), the Creator of All things. So Worship Him (Alone), and He is the Wak l (Trustee, Disposer of affairs, Guardian, etc.) over All things.¹⁰⁶

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ خَلُقُۡۤا۟ۤ بَشَرًا مِّنۡ صَلٰۤصَلٍۭ مِّنۡ حَمَلٍۭ مَّسْنُوۡنٍ ﴿١٠٧﴾

And (remember) when your Lord said to the angels: "I am going to create a man (dam) from sounding clay of altered black smooth mud."¹⁰⁷

ذَٰلِكُمْ اللَّهُ رَبُّكُمْ خَلَقَ كُلَّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ ﴿١٠٨﴾

That is All h, your Lord, the Creator of All things, L il ha illa Huwa (none has the Right to be worshipped but He), where then you are turning away (from All h, by worshipping others instead of him)!¹⁰⁸

الْبَارِئُ

12. Al Bāri'

The Maker, The Producer, The Evolver, The Maker from Nothing, The Inventor of all things

2:54; 59:24

وَإِذْ قَالَ مُوسٰٓى لِقَوْمِهٖۤ يٰۤقَوْمِۤىۤ اِنۡكُمۡ ظَلَمۡتُمۡۤ اَنۡفُسَكُمۡۤ بِآتِخٰذِكُمُ الْعِجَلِ فَتُوبُوۡا۟ اِلٰىۤىۤۤ بَارِئِكُمۡۤ فَاَقْتُلُوۡا۟ۤ اَنۡفُسَكُمۡۤ ذٰلِكُمۡ خَيْرٌۭ لَّكُمۡۤ عِنۡدَۤىۤۤ بَارِئِكُمۡۤ فَتَابَ عَلَیۡكُمۡۤۤۤ اِنَّهٗ هُوَ التَّوَّابُ

الرَّحِيْمُ ﴿١٠٩﴾

And (remember) when M s (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. so turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Lord." Then He accepted Your repentance. Truly, He is the one who accepts repentance, the Most Merciful.¹⁰⁹

¹⁰⁶ Sūrah Al An'ām (6), ayāh 102.

¹⁰⁷ Sūrah Al Hījr (15), ayāh 28.

¹⁰⁸ Sūrah Al Mū'min [or Ghāfir] (40), ayāh 62.

¹⁰⁹ Sūrah Al Baqarah (2), ayāh 54.

هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١١٠﴾

*He is All h, the Creator, the Inventor of All things, the Bestower of forms. To Him belong the best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.*¹¹⁰



13. Al Muṣawwir

The Fashioner, The Bestower of Forms, The Shaper

3:6; 40:64; 59:24

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١١١﴾

*He it is who shapes you in the wombs as He pleases. L il ha illa Huwa (none has the Right to be worshipped but He), the All-Mighty, the All-Wise.*¹¹¹

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ
وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَٰلِكُمْ اللَّهُ رَبُّكُم فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿١١٢﴾

*All h, it is He who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is All h, your Lord, then blessed be All h, the Lord of the ‘Alam n (mankind, jinns and All that exists).*¹¹²

هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١١٣﴾

*He is All h, the Creator, the Inventor of All things, the Bestower of forms. To Him belong the best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.*¹¹³

¹¹⁰ Sūrah Al Ḥaṣṣr (59), ayāh 24.

¹¹¹ Sūrah Āl ‘Imrān (3), ayāh 6.

¹¹² Sūrah Al Mū‘min [or Ghāfir](40), ayāh 64.

¹¹³ Sūrah Al Ḥaṣṣr (59), ayāh 24.

الْغَفَّارُ

14. Al Ghaffār

The All-Forgiving, The Absolver, The Veiler of Sins and Faults, The Most Protecting One, The Oft-Forgiving

38:66; 39:5; 71:10

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ ﴿٦٦﴾

*"The Lord of the heavens and the earth and All that is between them, the All-Mighty, the Oft-Forgiving."*¹¹⁴

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ ﴿٦٧﴾

*He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving.*¹¹⁵

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿٦٨﴾

*"I said (to them): 'Ask Forgiveness from your Lord; Verily, He is Oft-Forgiving;'"*¹¹⁶

الْقَهَّارُ

15. Al Qahhār

The Ever-Dominating, The Conqueror, The Prevailer, The Irresistible

13:16; 38:65; 39:4

¹¹⁴ Sūrah Šād (38), ayāh 66.

¹¹⁵ Sūrah Al Zumar (39), ayāh 5.

¹¹⁶ Sūrah Nūh (71), ayāh 10.

قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ
لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ
وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ
شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١١٧﴾

Say (O Mu ammad ﷺ): "Who is the Lord of the heavens and the earth?"
Say: "(It is) All h." Say: "Have you then taken (for worship) Auliy ' (protectors, etc.) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? or darkness equal to light? or do they assign to All h partners who created the like of his creation, so that the creation (which they made and His creation) seemed alike to them." Say: "All h is the Creator of All things, He is the one, the Irresistible."¹¹⁷

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿١١٨﴾

Say (O Mu ammad ﷺ): "I am only a warner and there is no Il h (God) except All h (none has the Right to be worshipped but All h) the One, the Irresistible..."¹¹⁸

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفَىٰ مِمَّا تَخْلُقُ مَا يَشَاءُ ۚ سُبْحَانَهُ ۚ هُوَ اللَّهُ الْوَاحِدُ
الْقَهَّارُ ﴿١١٩﴾

Had All h wished to take a son (or offspring or children), He could have chosen whom He pleased out of those whom He created. But Glory be to him! (He is above such things). He is All h, the one, the Irresistible.¹¹⁹

الْوَهَّابُ

16. Al Wahhāb

The Most Liberal Bestower, The Great Giver, The Giver of Gifts, The Real Bestower

3:8; 38:9

رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ ﴿١١٧﴾

¹¹⁷ Sūrah Al Ra'd (13), ayāh 16.

¹¹⁸ Sūrah Šād (38), ayāh 65.

¹¹⁹ Sūrah Al Zumar (39), ayāh 4.

(They say): "Our Lord! let not our hearts deviate (from the truth) after You have guided us, and grant us Mercy from You. Truly, You are the Bestower."¹²⁰

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ﴿٥١﴾

Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower?¹²¹

الرَّزَاقِ

17. Al Razzāq

The Provider, The Providence, The Supplier, The Bestower of Sustenance The All-Provider

51:58

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

Verily, All h is the All-Provider, Owner of Power, The Most Strong.¹²²

الْفَاتِحِ

18. Al Fattāḥ

The Revealer, The Granter of Success, The All-Opener

34:26

قُلْ تَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٢٦﴾

Say: "Our Lord will assemble us All together (on the Day of Resurrection), then He will judge between us with truth. And He is the (most Trustworthy) All-Knowing Judge."¹²³

¹²⁰ Sūrah Āl 'Imrān (3) ayāh 8.

¹²¹ Sūrah Šād (38), ayāh 9.

¹²² Sūrah Aḍḍhāriyāt (51), ayāh 58.

¹²³ Sūrah Saba' (34), ayāh 26.



19. Al 'Alīm

The All-Knowing, The Omniscient, The Certain-Knowing

2:247; 2:181; 3:35; 6:13; 58:7

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكُهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

And their Prophet (Samuel) said to them, "Indeed Allah has appointed Talut (Saul) as a king over you." They said, "How can he be a king over us when we are better fitted than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allah has chosen him above you and has increased him abundantly in knowledge and stature. And Allah grants His Kingdom to whom He wills. And Allah is All-Sufficient for his creatures' needs, All-Knower."¹²⁴

فَمَن بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allah is All-Hearer, All-Knower.¹²⁵

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾

(Remember) when the wife of Imrān said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your place of worship), so accept this, from me. Verily, You are the All-Hearer, the All-Knowing."¹²⁶

¹²⁴ Sūrah Al Baqarah (2), ayāh 247.

¹²⁵ Sūrah Al Baqarah (2), ayāh 181.

¹²⁶ Sūrah Āl 'Imrān (3), ayāh 35.

﴿وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

*And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing.*¹²⁷

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَذْنُ مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٤٨﴾

*Have you not seen that All h knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwa (secret counsel) of three, but He is their fourth (with His knowledge, while He himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), not of less than that or more, but He is with them (with His knowledge) wheresoever they may be; and afterwards on the Day of Resurrection, He will inform them of what they did. Verily, All h is the All-Knower of everything.*¹²⁸

الْقَابِضُ

20. Al Qābiḍ

The Withholder, The Restrainer, The Constrictor, The Decreaser of provisions

2:245

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ أَصْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْضِطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

*Who is he that will lend to All h a goodly loan so that He may multiply it to him many times? And it is All h that decreases or increases (your provisions), and unto Him you shall return.*¹²⁹

¹²⁷ Sūrah Al An'ām (6), ayāh 13.

¹²⁸ Sūrah Al Mujādilah (58), ayāh 7.

¹²⁹ Sūrah Al Baqarah (2), ayāh 245.

البَاسِطُ

21. Al Bāsīt

The Unfolder, The Expander, The Releaser, The Increaser of provisions

17:30

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾

*Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is ever All-Knower, All-Seer of his slaves.*¹³⁰

الْخَافِضُ

22. Al Khāfiḍ

The Humbler, The One who Softens, The Lowerer (The One who brings low)

56:3

...خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾

*...it will bring low (some); (and others) it will exalt;*¹³¹

الرَّافِعُ

23. Al Rāfi‘

The Uplifter, The Exalter, The Exalted

2:253; 3:55; 58:11

¹³⁰ Sūrah Al Isrā’ (17), ayāh 30.

¹³¹ Sūrah Al Wāq’ah (56), ayāh 3.

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْهُمْ مَّنْ كَلَّمَ اللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْكِتَابَ وَآتَيْنَاهُ بُرُوحَ الْقُدُسِ ۖ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلَ الَّذِينَ مِن بَعْدِهِم مِّن بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنِ اخْتَلَفُوا فَمِنْهُمْ مَّنْ ءَامَنَ وَمِنْهُمْ مَّنْ كَفَرَ ۚ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلُوا وَلَكِنَّا اللَّهُ يَفْعَلُ مَا يُرِيدُ ﴾

Those Messengers! We preferred some to others; to some of them All h spoke (directly); others He raised to degrees (of honour); and to 'Iesa (Jesus), the son of Maryam (Mary), we gave clear proofs and evidences, and supported Him with R h-ul-Qudus [Jibrael (Gabriel)]. If All h had willed, succeeding generations would not have fought against each other, after clear Verses of All h had come to them, but they differed - some of them believed and others disbelieved. If All h had willed, they would not have fought against one another, but All h does what He likes.¹³²

﴿ إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنِ مَرْيَمَ ٱصْبِرْ ۖ وَٱذْكُرْ إِلَيَّ وَٱذْكُرْ إِلَيَّ وَمُطَهِّرْكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَمَةِ ۚ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴾

And (remember) when All h said: "O 'Iesa (Jesus)! I will take you and raise you to myself and clear you [of the forged statement that 'Iesa (Jesus) is All h's son] of those who disbelieve, and I will make those who follow you (Monotheists, who Worship none but All h) superior to those who disbelieve [in the Oneness of All h, or disbelieve in some of his Messengers, e.g. Mu ammad , 'Iesa (Jesus), M s (Moses), etc., or in His Holy Books, e.g. the Taur t (Torah), the Injeel (Gospel), the Qur n] till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute."¹³³

﴿ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِى الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۚ وَإِذَا قِيلَ ٱنْشُرُوا فَٱنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾

O You who believe! When you are told to make room in the assemblies, (spread out and) make room. All h will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, Jih d (holy fighting in All h's Cause), or for any other good deed], rise up. All h will exalt in degree those of you who believe, and those who have been granted knowledge. And All h is Well-Acquainted with what you do.¹³⁴

¹³² Sūrah Al Baqarah(2), ayāh 253.

¹³³ Sūrah Āl 'Imrān (3), ayāh 55.

¹³⁴ Sūrah Al Mujādilah (58), ayāh 11.



24. Al Mu'izz

The Honorer, The Strengtheners, The Glorifier, The Enduer of honour

3:26

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ
تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

Say (O Mu ammad ﴿٢٦﴾): "O All h! Possessor of the kingdom, You give the Kingdom to whom You will, and You take the Kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do All things.¹³⁵



25. Al Mudhill

The Dishonorer, The Disgracer, The Degraders, The Humiliator

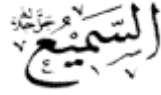
3:26

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ
تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

Say (O Mu ammad ﴿٢٦﴾): "O All h! Possessor of the kingdom, You give the Kingdom to whom You will, and You take the Kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do All things.¹³⁶

¹³⁵ Sūrah Āl 'Imrān (3), ayāh 26.

¹³⁶ Sūrah Āl 'Imrān (3), ayāh 26.



26. Al Samī'

The All-Hearing, The Ever-Listening, The All-Hearer

2:181; 6:13; 17:1; 40:20; 40:56

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, All h is All-Hearer, All-Knower.¹³⁷

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٨٢﴾

And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing.¹³⁸

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا

الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ ءَايَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١٨٣﴾

Glorified (and Exalted) be He (All h) [above All that (evil) they associate with Him] who took his slave (Mu ammad ﷺ) for a journey by night from Al-Masjid-al- ar m (at Makkah) to the farthest mosque (in Jerusalem), the neighbourhood whereof We have blessed, in order that we might show him (Mu ammad ﷺ) of Our y t (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer.¹³⁹

وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ إِنَّ اللَّهَ هُوَ السَّمِيعُ

الْبَصِيرُ ﴿١٨٤﴾

And All h judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, All h! He is the All-Hearer, the All-Seer.¹⁴⁰

¹³⁷ Sūrah Al Baqarah (2), ayāh 181.

¹³⁸ Sūrah Al An ām (6), ayāh 13.

¹³⁹ Sūrah Al Isrā' (17), ayāh 1.

¹⁴⁰ Sūrah Al Mū'min [or Ghāfir](40), ayāh 20.

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ
مَا هُمْ بِبَالِغِيهِ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٥٨﴾

Verily, those who dispute about the y t (proofs, evidences, verses, lessons, signs, revelations, etc.) of All h, without any authority having come to them, there is nothing else in their breasts except pride [to accept you (Mu ammad ﷺ) as a Messenger of All h and to obey you]. They will never have it (i.e. Prophethood which All h has bestowed upon you). So seek Refuge in All h (O Muhammad ﷺ from the arrogants). Verily, it is He who is the All-Hearer, the All-Seer.¹⁴¹

البصير

27. Al Baṣīr

The All-Seeing, The All-Perceiving, The All-Comprehending, The All-Seer

4:58; 17:1; 40:20; 40:56; 67:19

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴾ ﴿٥٨﴾

Verily! All h commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (All h) gives you! Truly, All h is ever All-Hearer, All-Seer.¹⁴²

سُبْحَنَ الَّذِي أَسْرَىٰ بِعَبْدِهِ ۖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا
الَّذِي بَرَكْنَا حَوْلَهُ ۚ لِنُرِيَهُ مِّنْ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٥٦﴾

Glorified (and Exalted) be He (All h) [above All that (evil) they associate with Him] who took his slave (Mu ammad ﷺ) for a journey by night from Al-Masjid-al- ar m (at Makkah) to the farthest mosque (in Jerusalem), the neighbourhood whereof We have blessed, in order that we might show him (Mu ammad ﷺ) of Our y t (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer.¹⁴³

¹⁴¹ Sūrah Al Mū'min [or Ghāfir](40), ayāh 56.

¹⁴² Sūrah An Nisā' (4), ayāh 58.

¹⁴³ Sūrah Al Isrā' (17), ayāh 1.

وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ شَيْئًا إِنَّ اللَّهَ هُوَ السَّمِيعُ

الْبَصِيرُ ﴿٥٦﴾

And All h judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, All h! He is the All-Hearer, the All-Seer.¹⁴⁴

إِنَّ الَّذِينَ تَجَادَلُونَ فِيْءَآيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ إِنْ فِيْ صُدُورِهِمْ إِلَّا كِبْرٌ

مَا هُمْ بِبَلِيْغِيْهِ ۖ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٥٧﴾

Verily, those who dispute about the y t (proofs, evidences, verses, lessons, signs, revelations, etc.) of All h, without any authority having come to them, there is nothing else in their breasts except pride [to accept you (Mu ammad ﷺ) as a Messenger of All h and to obey you]. They will never have it (i.e. Prophethood which All h has bestowed upon you). So seek Refuge in All h (O Muhammad ﷺ from the arrogants). Verily, it is He who is the All-Hearer, the All-Seer.¹⁴⁵

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَّتْ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ ۚ إِنَّهُ يُكَلِّ

شَيْءٌ بَصِيرٌ ﴿٥٨﴾

Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Beneficent (Allâh). Verily, He is the All-Seer of everything.¹⁴⁶



28. Al Ḥakam

The Judge, The Giver of Justice, The Arbitrator

5:45; 6:114; 10:109

وَكَتَبْنَا عَلَيْهِمْ فِيْهَا أَنْ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ

بِالْأُذُنِ وَالْيَسْنَ بِالْيَسَنِ وَالْجُرُوحَ قِصَاصٌ ۚ فَمَنْ تَصَدَّقَ بِهِ ۖ فَهُوَ كَفَّارَةٌ لَهُ ۚ وَمَنْ

¹⁴⁴ Sūrah Al Mū'min [or Ghāfir](40), ayāh 20.

¹⁴⁵ Sūrah Al Mū'min [or Ghāfir](40), ayāh 56.

¹⁴⁶ Sūrah Al Mulk (67), ayāh 19.

لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٥٧﴾

And We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which All h has revealed, such are the Z lim n (polytheists and wrong-doers - of a lesser degree).¹⁴⁷

أَفَغَيْرَ اللَّهِ أُبْتَغَىٰ حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا ۚ وَالَّذِينَ ءَاتَيْنَاهُمُ

الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِّن رَّبِّكَ بِالْحَقِّ ۖ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٥٨﴾

[Say (O Mu ammad ﷺ)] "Shall I seek a judge other than All h while it is He who has sent down unto you the Book (the Qur n), explained in detail." Those unto whom We gave the Scripture [the Taur t (Torah) and the Injeel (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt.¹⁴⁸

وَأَتَّبِعْ مَا يُوحَىٰ ۖ إِلَيْكَ وَأَصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٥٩﴾

And (O Mu ammad ﷺ), follow the inspiration sent unto you, and be patient till All h gives judgement. And He is the best of judges.¹⁴⁹

الْعَدْلُ

29. Al 'Adl

The Equitable, The Impartial, The Just, The Justice

The name Al 'Adl is not specifically used as a Beautiful Name in the Qur'an.

اللطيف

30. Al Laṭīf

¹⁴⁷ Sūrah Al Mā'idah (5), ayāh 45.

¹⁴⁸ Sūrah Al An'ām (6), ayāh 114.

¹⁴⁹ Sūrah Yūnus (10), ayāh 109.

6:103; 12:100; 67:14

لَا تُدْرِكُهُ الْآبْصَارُ وَهُوَ يُدْرِكُ الْآبْصَارَ ۖ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٣٠﴾

*No vision can grasp Him, but His grasp is over All vision. He is the Most Subtle and Courteous, Well-Acquainted with All things.*¹⁵⁰

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۖ وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ
فَدَجَّلَهَا رَبِّي حَقًّا ۖ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم مِّنَ الْبَدْوِ مِن
بَعْدِ أَن نَّرَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۚ إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ ۚ إِنَّهُ هُوَ الْعَلِيمُ
الْحَكِيمُ ﴿١٣١﴾

*And he raised his parents to the Throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforesaid! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after Shaiṭān (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and kind unto whom He will. Truly He! Only He is the All-Knowing, the All-Wise."*¹⁵¹

أَلَا يَعْلَمُ مَن خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٣٢﴾

*Should not He who has created know? And He is the Most kind and Courteous (to His slaves) All-Aware (of everything).*¹⁵²



31. Al Khabīr

The Inner-Knowing, The Knower of Reality, The Knower of Inner Truth, The All-Knower of everything

6:18; 6:103; 25:59; 34:1; 59:18; 100:11

¹⁵⁰ Sūrah Al An'ām (6), ayāh 103.

¹⁵¹ Sūrah Yūsuf (12), ayāh 100.

¹⁵² Sūrah Al Mulk (67), ayāh 14.

وَهُوَ الْغَافِرُ فَوْقَ عِبَادِهِ ۖ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٥٣﴾

*And He is the Irresistible, above his slaves, and He is the All-Wise, Well-Acquainted with All things.*¹⁵³

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ۖ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٥٤﴾

*No vision can grasp Him, but His grasp is over All vision. He is the Most Subtle and Courteous, Well-Acquainted with All things.*¹⁵⁴

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ الرَّحْمَنُ فَسْتَلِ بِهِ خَيْرًا ﴿١٥٥﴾

*Who created the heavens and the earth and all that is between them in six days. Then He Istaw (rose over) the Throne (in a manner that suits his Majesty). The Most Beneficent (All h)! Ask Him (O Prophet Muhammad ﷺ), (concerning His Qualities, His rising over His Throne, His creations, etc.), as He is Al-Khabir (the All-Knower of everything i.e. All h).*¹⁵⁵

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ ۖ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٥٦﴾

*All the praises and thanks be to All h, to whom belongs all that is in the heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the All-Wise, the All-Aware.*¹⁵⁶

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٧﴾

*O You who believe! Fear All h and keep your duty to Him. And let every person look to what He has sent forth for the morrow, and fear All h. Verily, All h is All-Aware of what you do.*¹⁵⁷

إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١٥٨﴾

Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds), (and will reward them for

¹⁵³ Sūrah Al An'ām (6), ayāh 18.

¹⁵⁴ Sūrah Al An'ām (6), ayāh 103.

¹⁵⁵ Sūrah Al Furqān (25), ayāh 59.

¹⁵⁶ Sūrah Saba' (34), ayāh 1.

¹⁵⁷ Sūrah Al Ḥaṣhr (59), ayāh 18.

الْحَلِيمُ

32. Al Ḥalīm

The Most Serene, The Most Kind and Gentle, The Calm Abiding, The Ever Forbearing

9:114; 17:44; 64:17

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ

عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّهٌ حَلِيمٌ ﴿١١٤﴾

And [Ibrah m's (Abraham)] invoking (of All h) for his father's forgiveness was only because of a Promise he [Ibrah m (Abraham)] had made to him (his father). But when it became clear to him [Ibrah m (Abraham)] that he (his father) is an enemy to All h, he dissociated himself from him. Verily Ibrah m (Abraham) was Al-Awwah (has fifteen different meanings but the correct one seems to be that he used to invoke All h with humility, glorify Him and remember Him much), and was forbearing.¹⁵⁹

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ

لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿١١٥﴾

The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is ever forbearing, Oft-Forgiving.¹⁶⁰

إِنْ تَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُّضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١١٦﴾

If you lend to All h a goodly loan (i.e. spend in All h's Cause) He will double it for you, and will forgive you. And All h is Most ready to appreciate and to Reward, Most forbearin.¹⁶¹

¹⁵⁸ Sūrah Al 'Adiyāt (100), ayāh 11.

¹⁵⁹ Sūrah Al Taubah (9), ayāh 114.

¹⁶⁰ Sūrah Al Isrā' (17), ayāh 44.

¹⁶¹ Sūrah Al Taghābun (64), ayāh 17.



33. Al 'Azīm

The Supreme Glory, The Mighty Splendour, The Most Grand, The Greatest, The Most Great

2:255; 3:74; 56:96; 69:52

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

All h! L il ha illa Huwa (none has the Right to be worshipped but He), the Ever Living, the One who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with his Permission? He knows what happens to them (his creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of his knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.¹⁶²

يَخْتَصُ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٤﴾

He selects for His Mercy (Islām and the Qur'ān with Prophethood) whom He wills and All h is the Owner of great Bounty.¹⁶³

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

So glorify with praises the Name of your Lord, the Most Great.¹⁶⁴

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

So glorify the Name of your Lord, the Most Great.¹⁶⁵

¹⁶² Sūrah Al Baqarah (2), ayāh 255.

¹⁶³ Sūrah Al 'Imrān (3), ayāh 74.

¹⁶⁴ Sūrah Al Wāq'ah (56), ayāh 96.

¹⁶⁵ Sūrah Al Hāqqah (69), ayāh 52.



34. Al Ghafur

The Forgiving, The Forgiver of Sins and Faults, The Perfectly Forgiving, The Pardoner,
The Oft-Forgiving

2:235; 34:2; 48:14; 64:14

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ
اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُؤَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا
تَعْرِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي
أَنْفُسِكُمْ فَاحْذَرُوهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٥﴾

*And there is no sin on you if you make a hint of betrothal or conceal it in yourself. All h knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying according to the Isl mic Law (e.g. You can Say to her, "If one finds a wife like you, He will be happy"). And do not consummate the marriage until the term prescribed is fulfilled. And know that All h knows what is in your minds, so fear Him. And know that All h is Oft-Forgiving, Most Forbearing.*¹⁶⁶

يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ
الرَّحِيمُ الْغَفُورُ ﴿٢٣٦﴾

*He knows that which goes into the earth and that which comes forth from it, and that which descend from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving.*¹⁶⁷

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۚ يَعْفُو لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۚ وَكَانَ اللَّهُ
غَفُورًا رَحِيمًا ﴿٢٣٧﴾

And to All h belongs the sovereignty of the heavens and the earth, He

¹⁶⁶ Sūrah Al Baqarah (2), ayāh 235.

¹⁶⁷ Sūrah Saba' (34), ayāh 2.

forgives whom He wills, and punishes whom He wills. And All h is ever Oft-Forgiving, Most Merciful.¹⁶⁸

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنَّ مِنْ اَزْوَاجِكُمْ وَاَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاَحْذَرُوْهُمْ وَاِنْ تَعَفَوْا وَتَصَفَحُوا وَتَغْفِرُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٣٥﴾

O You who believe! Verily, among your wives and your children there are enemies for you (i.e. may stop you from the obedience of All h), therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, All h is Oft-Forgiving, Most Merciful.¹⁶⁹

الشُّكْرِ

35. Al Shakūr

The Most Grateful, The Most Appreciative, The Rewarder of Good Works

35:30; 64:17

لِيُوْفِّيَهُمْ اُجُوْرَهُمْ وَيَزِيْدَهُمْ مِّنْ فَضْلِهٖ ۚ اِنَّهٗ غَفُوْرٌ شَكُوْرٌ ﴿٣٥﴾

That He may pay them their wages in full, and give them (Even) more, out of His Grace. Verily! He is Oft-Forgiving, Most ready to appreciate (good deeds and to recompense).¹⁷⁰

اِنَّ تَقْرِضُوْا اللّٰهَ قَرْضًا حَسَنًا يُّضْعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللّٰهُ شَكُوْرٌ حَلِيْمٌ ﴿٣٦﴾

If you lend to All h a goodly loan (i.e. spend in All h's Cause) He will double it for you, and will forgive you. And All h is Most ready to appreciate and to Reward, Most forbearing....¹⁷¹

الْعَلٰى

36. Al 'Alīy

¹⁶⁸ Sūrah Al Fath (48), ayāh 14.

¹⁶⁹ Sūrah Al Taghābun (64), ayāh 14.

¹⁷⁰ Sūrah Fāṭir [or Al Malā'ikah], (35), ayāh 30.

¹⁷¹ Sūrah Al Taghābun (64), ayāh 17.

2:255; 4:34; 22:62; 40:12

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

All h! L il ha illa Huwa (none has the Right to be worshipped but He), the Ever Living, the One who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with his Permission? He knows what happens to them (his creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of his knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.¹⁷²

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَنِعَتٌ حَفِظَتْ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَتَّبِعُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

Men are the protectors and maintainers of women, because All h has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to All h and to their husbands), and guard in the husband's absence what All h orders them to Guard (e.g. their chastity, their husband's property, etc.). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, All h is ever Most High, Most Great.¹⁷³

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَبَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَبَّ اللَّهُ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٥﴾

¹⁷² Sūrah Al Baqarah (2), ayāh 255.

¹⁷³ Sūrah An Nisā' (4), ayāh 34.

*That is because All h He is the Truth (the Only true God of All that exists, who has no partners or rivals with him), and what they (the polytheists) invoke besides him, it is B til (falsehood) and Verily, All h He is the Most High, the Most Great.*¹⁷⁴

ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ ۖ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا ۚ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ

الْكَبِيرِ ﴿٣٧﴾

(it will be said): :This is because, when All h alone was invoked (in worship, etc.) you disbelieved, but when partners were joined to Him, you believed! So the judgement is Only with All h, the Most High, the Most Great!”¹⁷⁵

الْكَبِيرِ

37. Al Kabīr

The Most Great, The Greatest, The Perfection of Greatness

13:9; 22:62; 40:12

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ ﴿٣٨﴾

*All-Knower of the unseen and the seen, the Most great, the Most High.*¹⁷⁶

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ

هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٩﴾

*That is because All h He is the Truth (the Only true God of All that exists, who has no partners or rivals with him), and what they (the polytheists) invoke besides him, it is B til (falsehood) and Verily, All h He is the Most High, the Most Great.*¹⁷⁷

ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ ۖ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا ۚ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ

الْكَبِيرِ ﴿٣٧﴾

(it will be said): “This is because, when All h alone was invoked (in worship, etc.) you disbelieved, but when partners were joined to Him, you

¹⁷⁴ Sūrah Al Hajj (22), ayāh 62.

¹⁷⁵ Sūrah Al Mū min [or Ghāfir](40), ayāh 12.

¹⁷⁶ Sūrah Ar Ra'd (13), ayāh 9.

¹⁷⁷ Sūrah Al Hajj (22), ayāh 62.

believed! So the judgement is Only with All h, the Most High, the Most Great!"¹⁷⁸



38. Al Hafiz

The Preserver, The Protector, The Guardian

11:57; 12:64; 42:6; 50:32

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا
تَضُرُّونَهُ شَيْئًا إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيزٌ ﴿٥٧﴾

*"So if You turn away, still I have conveyed the message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him In the least. Surely, my Lord is guardian over All things."*¹⁷⁹

قَالَ هَلْ ءَامَنْتُمْ عَلَيْهِ إِلَّا كَمَا ءَمِنْتُمْ عَلَى أَخِيهِ مِنْ قَبْلُ ۖ قَالَ اللَّهُ خَيْرٌ حَفِيزًا ۖ وَهُوَ
أَرْحَمُ الرَّاحِمِينَ ﴿٥٨﴾

*He said: "Can I entrust him to you except as I entrusted his brother [Y usuf (Joseph)] to you aforetime? But All h is the best to guard, and He is the Most Merciful of those who show mercy."*¹⁸⁰

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۚ اللَّهُ حَفِيزٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٥٩﴾

*And as for those who take as Auliy ' (guardians, supporters, helpers, protectors, etc.) others besides Him [i.e. they take false deities other than All h (as) protectors, and they worship them] All h is af (protector) over them (i.e. takes care of their deeds and will recompense them), and you (O Mu ammad ﷺ) are not a Wak l (guardian or a Disposer of their affairs) over them (to protect their deeds, etc.).*¹⁸¹

هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيزٍ ﴿٦٠﴾

(it will be said): "This is what you were promised, - (it is) for those oft-returning (to All h) in sincere repentance, and those who preserve their Covenant with All h (by obeying Him in all what He has ordered, and

¹⁷⁸ Sūrah Al Mā' min [or Ghāfir](40), ayāh 12.

¹⁷⁹ Sūrah Hūd (11), ayāh 57.

¹⁸⁰ Sūrah Yūsuf (12), ayāh 64.

¹⁸¹ Sūrah Al Shūra (42), ayāh 6.

الْمُقِيتُ

39. Al Muqīt

The Sustainer, The Nourisher, The Preserver, The Maintainer, The Guardian

4:85

مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا ۖ وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا ۚ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقِيتًا ﴿٨٥﴾

Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And All h is ever All-Able to do (and also an All-Witness to) everything.¹⁸³

الْحَسِيبُ

40. Al Ḥasīb

The Reckoner, The Accountant, The Sufficient, The All-Sufficient accountant

4:6; 6:62

وَأَتَّبِعُوا آلَئِنَّهُمْ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبُرُوا ۚ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٦٢﴾

And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully, and hastily fearing that they should grow up, and whoever amongst guardians is rich, he should take no wages,

¹⁸² Sūrah Qāf (50), ayāh 32.

¹⁸³ Sūrah An Nisā' (4), ayāh 85.

but if he is poor, let him have for himself what is just and reasonable (according to his work). And when you release their property to them, take witness in their presence; and Allah is All-Sufficient in taking account.¹⁸⁴

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَهُمْ الْحَقَّ ۚ لَا لَهُ الْحَكْمُ وَهُوَ أَسْرَعُ الْحٰسِبِيْنَ ﴿٦٣﴾

Then they are returned to Allah, their Maul [true Master, the just Lord (to reward them)]. Surely, His is the judgement and He is the Swiftest in taking account.¹⁸⁵

الْجَلِيلُ

41. Al Jalil

The Glorious, The Majestic, The Independent, The Sublime (The Most Sublime), The Resplendent

55:27

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ ﴿٦٤﴾

And the face of your Lord full of Majesty and honour will abide forever.¹⁸⁶

الْكَرِيمُ

42. Al Karim

The Most Generous, The Most Bountiful, The Most Esteemed, The Beneficent

27:40

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رَآهُ مُسْتَقَرًّا عِنْدَهُ قَالَ هَٰذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي ۖ أَشْكُرٌ أَمْ أَكْفُرٌ ۚ وَمَن شَكَرَ فَإِنَّمَا

¹⁸⁴ Sūrah Al Nisā' (4), ayāh 6.

¹⁸⁵ Sūrah Al An'ām (6), ayāh 62.

¹⁸⁶ Sūrah Al Raḥmān (55), ayāh 27.

يَشْكُرْ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ رَبِّيَ غَنِيٌّ كَرِيمٌ ﴿٤٠﴾

One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when [Sulaim n (Solomon)] saw it placed before him, he said: "This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself, and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly! my Lord is rich (Free of All wants), Bountiful." 187



43. Al Raqīb

The All-Observing, The Witness, The Watchful (The All-Watcher)

4:1; 33:52

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ

رَقِيبًا ﴿٤٠﴾

O mankind! Be dutiful to your Lord, who created you from a single person (Adam), and from Him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear All h through whom you demand your mutual (rights), and (Do not cut the relations of) the wombs (kinship). Surely, All h is ever an All-Watcher over you. 188

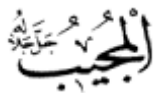
لَا خَلْلٌ لَكَ الْيَسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بَيْنَ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۖ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَقِيبًا ﴿٤١﴾

It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (captives or slaves) whom your right hand possesses. And All h is ever a watcher over All things. 189

187 Sūrah Al Naml (27), ayāh 40.

188 Sūrah Al Nisā' (4), ayāh 1.

189 Sūrah Al Ahzāb (33), ayāh 52.



44. Al Mujīb

The Fullfiller of Prayers, The Answerer of Prayers, The Responsive One, The Most Responsive

2:186; 11:61; 37:75

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

*And when My slaves ask you (O Mu ammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when He calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.*¹⁹⁰

﴿١٨٧﴾ وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَنْفِقُمْ أَبْعَدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ هُوَ أَنشَأَكُمْ مِّنَ الْأَرْضِ وَأَسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ﴿١٨٨﴾

*And to Tham d (people, we sent) their brother l i (Saleh). He said: "O my people! Worship All h, you have no other Il h (God) but Him. He brought you forth from the earth and settled you therein, then ask Forgiveness of Him and turn to Him in repentance. Certainly, my Lord is near (to All by his Knowledge), Responsive."*¹⁹¹

وَلَقَدْ نَادَيْنَا نُوْحًا فَلَنِعْمَ الْمُجِيبُونَ ﴿٧٥﴾

*And indeed N oah (Noah) invoked Us, and We are the best of those who answer (the request).*¹⁹²



¹⁹⁰ Sūrah Al Baqarah (2), ayāh 186.

¹⁹¹ Sūrah Hūd (11), ayāh 61.

¹⁹² Sūrah Al Şāffāt (37), ayāh 75.

45. Al Wāsi‘

The All-Embracing, The All-Sufficient, The All-Pervading, The Boundless, The All-Accommodating

2:247; 24:32; 3:73

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكَهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

And their Prophet (Samuel) said to them, “Indeed Allah has appointed *l t* (Saul) as a king over You.” They said, “How can he be a king over us when we are better fitted than him for the kingdom, and he has not been given enough wealth.” He said: “Verily, Allah has chosen him above you and has increased him abundantly in knowledge and stature. And Allah grants His Kingdom to whom He wills. And Allah is All-Sufficient for his creatures’ needs, All-Knower.”¹⁹³

وَأَنْكِحُوا الْأَيْمَىٰ مِنكُمْ وَالصَّالِحِينَ مِّنْ عِبَادِكُمْ وَإِمَائِكُمْ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٨﴾

And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the *li n* (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allah will enrich them out of His Bounty. And Allah is All-Sufficient for his creatures’ needs, All-Knowing (about the state of the people).¹⁹⁴

وَلَا تُؤْمِنُوا إِلَّا لِمَن تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَن يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ أَوْ يُحَاجُّوْكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٩﴾

And believe no one except the one who follows your religion. Say (O Muhammad ﷺ): “Verily! Right guidance is the guidance of Allah” And do not believe that anyone can receive like that which you have received (of

¹⁹³ Sūrah Al Baqarah (2), ayāh 247.

¹⁹⁴ Sūrah Al Nūr (24), ayāh 32.

Revelation) except when he follows your religion, otherwise they would engage you in argument before your Lord. Say (O Muhammad ﷺ): “All the Bounty is in the Hand of All h; He grants to whom He wills. And All h is All-Sufficient for his creatures’ needs, the All-Knower.”¹⁹⁵



46. Al Ḥakīm

The Most Wise, The Most Judicious, The All-Wise

6:83; 11:1; 95:8; 27:9; 34:1; 39:1

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ ۖ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَأٍ ۚ إِنَّ رَبَّكَ حَكِيمٌ

عَلِيمٌ ﴿٦٨﴾

And that was Our proof which We gave Ibr him (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing.¹⁹⁶

الرَّ كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ ﴿٦٩﴾

Alif-L m-R . (This is) a Book, the verses whereof are perfected, and then explained in detail from One (All h), who is All-Wise and Well-Acquainted (with all things).¹⁹⁷

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ﴿٧٠﴾

Is not All h the best of judges?¹⁹⁸

يَمُوسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٧١﴾

“O M s (Moses)! Verily! it is I, All h, the All-Mighty, the All-Wise.”¹⁹⁹

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ

¹⁹⁵ Sūrah Āl ‘Imrān (3), ayāh 73.

¹⁹⁶ Sūrah Al An ‘ām (6), ayāh 83.

¹⁹⁷ Sūrah Hūd (11), ayāh 1.

¹⁹⁸ Sūrah Al Tin (95), ayāh 8.

¹⁹⁹ Sūrah Al Naml (27), ayāh 9.

الْحَكِيمُ الْحَكِيمُ ﴿١﴾

*All the praises and thanks be to All h, to whom belongs all that is in the heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the All-Wise, the All-Aware.*²⁰⁰

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٢﴾

*The Revelation of this Book (the Qur n) is from All h, the All-Mighty, the All-Wise.*²⁰¹

الْوَدُّدُ

47. Al Wadūd

The Most Loving, The Most Affectionate, The Beloved, The Loving-Kindness

11:90; 85:14

وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿١﴾

*“And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving.”*²⁰²

وَهُوَ الْغَفُورُ الْوَدُودُ ﴿٢﴾

*And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Isl mic Monotheism),...*²⁰³

الْمَجِيدُ

48. Al Majīd

The Glorious and Majestic, The Most Honorable and Praiseworthy, The All-Glorious

²⁰⁰ Sūrah Saba' (34), ayāh 1.

²⁰¹ Sūrah Al Zumar (39), ayāh 1.

²⁰² Sūrah Hūd (11), ayāh 90.

²⁰³ Sūrah Al Burūj (85), 14.

11:73; 85:15

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ ^ط رَحِمْتَ اللَّهُ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ



They said: “Do you wonder at the decree of Allāh? The Mercy of Allāh and His Blessings be on you, O the family [of Ibrahīm (Abraham)]. Surely, He (Allāh) is All-Praiseworthy, All-Glorious.”²⁰⁴

ذُو الْعَرْشِ الْمَجِيدُ

Owner of the Throne, the Glorious.²⁰⁵

الْبَلَاغَاتِ

49. Al Bā‘ith

The Awakener, The Resurrector, The Arouser, The Dispatcher

2:56; 16:84; 16:89

ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ

Then We raised you up after your death, so that you might be grateful.²⁰⁶

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ

And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who have disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to repent and ask for Allāh's Forgiveness (of their sins, etc.).²⁰⁷

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ

²⁰⁴ Sūrah Hūd (11), ayāh 73.

²⁰⁵ Sūrah Al Burūj (85), ayāh 15.

²⁰⁶ Sūrah Al Baqarah (2), ayāh 56.

²⁰⁷ Sūrah Al Nahl (16), ayāh 84.

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ بَيِّنَاتٍ لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٥٨﴾

And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Mu ammad ﷺ) as a witness against these. And We have sent down to you the Book (the Qur an) as an exposition of everything, a guidance, a Mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims).²⁰⁸

الشَّهِيد

50. Al Shahīd

The Omniscient Witness, The Certifier, The Testifier, The Ever All-Witness

33:55; 34:47

لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ وَآتَقِينَ اللَّهَ رَبَّ عَلَىٰ كُلِّ

شَيْءٍ شَهِيدًا ﴿٥٩﴾

It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves, and keep your duty to Allah. Verily, Allah is ever All-Witness over everything.²⁰⁹

قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ ۚ إِنِ أَجْرِي إِلَّا عَلَى اللَّهِ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٦٠﴾

﴿٦٠﴾

Say (O Mu ammad ﷺ): "Whatever wage I might have asked of you is yours. My wage is from Allah only. And He is witness over All things."²¹⁰

²⁰⁸ Sūrah Al Nahl (16), ayāh 89.

²⁰⁹ Sūrah Al Ahzāb (33), ayāh 55.

²¹⁰ Sūrah Saba' (34), ayāh 47.

الحَقُّ

51. Al Ḥaqq

The Reality, The Just and Correct, The Truly Existing, The Truth

22:62; 31:30

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٢﴾

That is because All h He is the Truth (the Only true God of All that exists, who has no partners or rivals with him), and what they (the polytheists) invoke besides him, it is B til (falsehood) and Verily, All h He is the Most High, the Most Great.²¹¹

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾

That is because All h, He is the truth, and that which they invoke besides Him is Al-B til (falsehood, Satan and All other false deities), and that All h, He is the Most High, the Most Great.²¹²

الْوَكِيلُ

52. Al Wakīl

The Trustee, The Disposer of Affairs, The Advocate The All-Sufficient Guardian

4:81; 17:65

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ

²¹¹ Sūrah Al Hajj (22), ayāh 62.

²¹² Sūrah Luqmān (31), ayāh 30.

يَكْتُبُ مَا يُبَيِّنُونَ ۖ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٨١﴾

They say: "We are obedient," but when they leave you (Mu'ammad ﷺ), a section of them spend all night in planning other than what you say. But All h records their nightly (plots). So turn aside from them (do not punish them), and put your trust in All h. And All h is ever All-Sufficient as a Disposer of affairs.²¹³

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٨٢﴾

"Verily! My slaves (i.e the true believers of Isl mic Monotheism), you have no authority over them. And All-Sufficient is your Lord as a Guardian."²¹⁴

القَوِيّ

53. Al Qawīy

The Supremely Strong, The Inexhaustible Strength, The All-Strong

8:52; 11:66; 57:25

كَذَّابٍ ءَالٍ فِرْعَوْنَ ۖ وَالَّذِينَ مِن قَبْلِهِمْ ۚ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۚ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٨٣﴾

Similar to the behaviour of the people of Fir'aun (Pharaoh), and of those before them; they rejected the y t (proofs, verses, etc.) of All h, so All h punished them for their sins. Verily, All h is All-Strong, Severe in punishment.²¹⁵

فَلَمَّا جَاءَ أَمْرُنَا خَيَّيْنَا صَالِحًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِن خِزْيِ يَوْمِئِذٍ ۚ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٨٤﴾

So when Our Commandment came, We saved li (Saleh) and those who believed with him by a Mercy from Us, and from the disgrace of that Day. Verily, your Lord, He is the All-Strong, the All-Mighty.²¹⁶

²¹³ Sūrah An Nisā' (4), ayāh 81.

²¹⁴ Sūrah Al Isrā' (17), ayāh 65.

²¹⁵ Sūrah Al Anfal (8), ayāh 52.

²¹⁶ Sūrah Hūd (11), ayat 66.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ
بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ
وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٥٤﴾

*Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that All h may test who it is that will help Him (his Religion), and His Messengers in the unseen. Verily, All h is All-Strong, All-Mighty.*²¹⁷

الْمَتِينُ

54. Al Matīn

The Firm, The Steadfast, The Ever-Constant, The Most Strong

7:183; 51:58; 68:45

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿٥٤﴾

*And I respite them; certainly My Plan is strong.*²¹⁸

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٥﴾

*Verily, All h is the All-Provider, Owner of power, the Most Strong.*²¹⁹

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿٥٦﴾

*And I will grant them a respite. Verily, My Plan is strong.*²²⁰

الْوَلِيُّ

55. Al Walīy

²¹⁷ Sūrah Al Ḥadīd (57), ayāh 25.

²¹⁸ Sūrah Al A'rāf (7), ayāh 183.

²¹⁹ Sūrah Al Ḍḥarīyāt (51), ayāh 58.

²²⁰ Sūrah Al Qalam [or Nūn], ayāh 45.

4:45; 42:28; 33:17

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۚ وَكَفَىٰ بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا ﴿٤٥﴾

All h has full knowledge of your enemies, and All h is Sufficient as a Wal y (Protector), and All h is Sufficient as a helper.²²¹

وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ ۚ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾

And He it is who sends down the rain after they have despaired, and spreads abroad His Mercy. And He is the Wal y (helper, Supporter, Protector, etc.), Worthy of All praise.²²²

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۚ وَلَا يَجِدُونَ

هُم مِّنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿٤٦﴾

Say: "Who is he who can protect you from All h if He intends to harm you, or intends Mercy on you?" And they will not find, besides All h, for themselves any Wal y (Protector, Supporter, etc.) or any helper.²²³

الْحَمِيدُ

56. Al Ḥamīd

The Praiseworthy, The Laudable One, The Object of all Praise, The All-Praiseworthy

11:73; 14:1; 42:28

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ ۚ رَحِمْتُ الْوَلَدَ وَبَرَكْتُهُ ۚ عَلَيْهِمُ أَهْلُ الْبَيْتِ ۚ إِنَّهُ حَمِيدٌ مَّجِيدٌ ﴿٧٣﴾

﴿٧٣﴾

They said: "Do you wonder at the decree of All h? The Mercy of All h and His Blessings be on you, O the family [of Ibrah m (Abraham)]. Surely, He (All h) is All-Praiseworthy, All-Glorious."²²⁴

²²¹ Sūrah An Nisā' (4), ayāh 45.

²²² Sūrah Al Shūra (42), ayāh 28.

²²³ Sūrah Al Ahzāb (33), ayāh 17.

²²⁴ Sūrah Hūd (11), ayāh 73.

الرَّ كَتَبَ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى

صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿٢٢٥﴾

Alif-L m-R . (This is) a Book which We have revealed unto you (O Mu ammad ﷺ) in order that you might lead mankind out of darkness into light by their Lord's leave to the Path of the All-Mighty, the Owner of all Praise.²²⁵

وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ ۚ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٢٦﴾

And He it is who sends down the rain after they have despaired, and spreads abroad His Mercy. And He is the Wal y (helper, Supporter, Protector, etc.), Worthy of All praise.²²⁶



57. Al Muḥṣī

The Reckoner, The Appraiser, The Accountant, The All-Calculating

19:94; 72:28

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٢٢٧﴾

Verily, He knows each one of them, and has counted them a full counting.²²⁷

لِيَعْلَمَ أَنْ قَدْ أُتْلِعُوا رِسَالَتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا ﴿٢٢٨﴾

[He (All h) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (All h). And He (All h) surrounds all that which is with them, and He (All h) keeps count of all things (i.e. He knows the exact number of everything).²²⁸

²²⁵ Sūrah Ibrāhīm (14), ayāh 1.

²²⁶ Sūrah Al Shūra (42), ayāh 28.

²²⁷ Sūrah Maryam (19), ayāh 94.

²²⁸ Sūrah Al Jinn (72), ayāh 28.

المُبْدِيّ

58. Al Mubdi'

The Starter, The Beginner, The Originator

33:37; 85:13

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَخُفِيَ
فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَخَشِيَ النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا
وَطَرًا زَوَّجْنَاهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا
مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾

And (remember) when you said to him (Zaid bin *riḥah* ﷺ the freed-slave of the Prophet ﷺ) on whom Allāh has bestowed grace (by guiding him to Islām) and you (O Mu'ammad ﷺ too) have done favour (by manumitting him) "Keep your wife to yourself, and fear Allāh." But you did hide in yourself (i.e. what Allāh has already made known to you that He will give her to you in marriage) that which Allāh will make manifest, you did fear the people (i.e., Mu'ammad ﷺ married the divorced wife of his manumitted slave) whereas Allāh had a better Right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), we gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allāh's command must be fulfilled.²²⁹

إِنَّهُ هُوَ يُبْدِي وَيُعِيدُ ﴿١٣﴾

Verily, He it is who begins (punishment) and repeats (punishment in the Hereafter) (or originates the creation of everything, and then repeats it on the Day of Resurrection).²³⁰

المُعِيدُ

59. Al Mu'īd

²²⁹ Sūrah Al Aḥzāb (33) ayāh 37.

²³⁰ Sūrah Al Burūj (85), ayāh 13.

85:13

إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾

Verily, He it is who begins (punishment) and repeats (punishment in the Hereafter) (or originates the creation of everything, and then repeats it on the Day of Resurrection).²³¹

المُحْيِي

60. Al Muḥyī

The Bestower of Life, The Giver of Life, The Reviver, The Life Giver

30:50; 44:8

فَإَنْظُرْ إِلَىٰ ءَاثَرِ رَحْمَتِ اللَّهِ كَيْفَ نَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَٰلِكَ لَمُعْجَىٰ الْمَوْقَىٰ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾

Look then at the effects (results) of All h's Mercy, how He revives the earth after its death. Verily! that (All h) who revived the earth after its death shall indeed raise the dead (on the Day of Resurrection), and He is Able to do All things.²³²

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ ءَابَائِكُمُ الْأَوَّلِينَ ﴿٥١﴾

L ilaha illa Huwa (none has the Right to be worshipped but He). It is He who gives life and causes death, your Lord and the Lord of your fore-fathers.²³³

الْمُمِيتِ

61. Al Mumīt

²³¹ Sūrah Al Burūj (85), ayāh 13.

²³² Sūrah Al Rūm (30), ayāh 50.

²³³ Sūrah Al Dukḥān (44), ayāh 8.

44:8

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٨﴾

*L ilaha illa Huwa (none has the Right to be worshipped but He). It is He who gives life and causes death, your Lord and the Lord of your fore-fathers.*²³⁴



62. Al Hayy

The Living, The Alive, The Everlasting, The Deathless, The Ever Living

2:255; 3:2; 40:65

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيَّنَّا أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

*All h! L il ha illa Huwa (none has the Right to be worshipped but He), the ever living, the one who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with his Permission? He knows what happens to them (his creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His knowledge except that which He wills. His Kurs extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.*²³⁵

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٢٥٥﴾

All h! L ilah illa Huwa (none has the Right to be worshipped but He), the

²³⁴ Sūrah Al Dukhān (44), ayāh 8.

²³⁵ Sūrah Al Baqarah (2), ayāh 255.

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٥﴾

He is the ever living, L il ha illa Huwa (none has the Right to be worshipped but He), so invoke Him making your worship pure for Him alone (by worshipping Him alone, and none else, and by doing righteous deeds sincerely for All h's sake only, and not to show off, and not to set up rivals with Him in worship). All the praises and thanks be to All h, the Lord of the 'Alam n (mankind, jinns and all that exists).²³⁷



63. Al Qayyūm

The Self-Subsisting, The Self-Existing One upon Whom all others depend, The All-Sustaining Protector

2:255; 3:2; 20:111

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

All h! L il ha illa Huwa (none has the Right to be worshipped but He), the ever living, the one who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with his Permission? He knows what happens to them (his creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His knowledge except that which He wills. His Kurs extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.²³⁸

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٢٥٥﴾

²³⁶ Sūrah Āl 'Imrān (3), ayāh 2.

²³⁷ Sūrah Al Mū'min [or Ghāfir], ayāh 65.

²³⁸ Sūrah Al Baqarah (2), ayāh 255.

All h! L ilah illa Huwa (none has the Right to be worshipped but He), the Ever Living, the One who sustains and protects all that exists.²³⁹

﴿وَعَنْتَ أَلْوَجْهَ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا﴾

And (all) faces shall be humbled before (All h), the Ever Living, the One who sustains and protects all that exists. and he who carried (a burden of) wrongdoing (i.e. he who disbelieved in All h, ascribed partners to Him, and did deeds of his disobedience), became indeed a complete failure (on that day).²⁴⁰

الْوَجِدُ

64. Al Wājid

The Finder, The All-Perceiving, The Wealthy, The Resourceful, The All-Evaluator

93:6-8

﴿أَلَمْ نَجِدْكَ يَتِيمًا فَآوَىٰ﴾ ﴿وَوَجَدَكَ ضَالًّا فَهَدَىٰ﴾ ﴿وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ﴾

Did He not find you (O Mu ammad ﷺ) an orphan and gave you a refuge?
And He found you unaware (of the Qur n, its legal laws, and Prophethood, etc.) and guided you?
And He found you poor, and made you rich (selfsufficient with selfcontentment, etc.)²⁴¹

الْمَجِيدُ

65. Al Mājid

The Noble, The Generous, The Magnificent, The Glorious

85:15

﴿ذُو الْعَرْشِ الْمَجِيدُ﴾

Owner of the Throne, the Glorious.²⁴²

²³⁹ Sūrah Āl 'Imrān (3), ayāh 2.

²⁴⁰ Sūrah Tā hā (20), ayāh 111.

²⁴¹ Sūrah Al Duḥa (93), āyāt 6-8.

الْوَحْدُ

66. Al Waḥid

The Creator of Diversity from Unity, The Manifestation of Unity, The One

13:16; 21:108; 38:65

قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ
لأنفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ
وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَلَقَ كُلَّ
شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾

Say (O Mu ammad ﷺ): "Who is the Lord of the heavens and the earth?"
Say: "(It is) All h." Say: "Have you then taken (for worship) Auliy ' (protectors, etc.) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? or darkness equal to light? or do they assign to All H partners who created the like of his creation, so that the creation (which they made and his creation) seemed alike to them." Say: "All h is the Creator of All things, He is the one, the Irresistible."²⁴³

قُلْ إِنَّمَا يُوحِي إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٦﴾

Say (O Mu ammad ﷺ): "It is revealed to me that your Il h is Only one Il h (All h). Will you then submit to His will (become Muslims and stop worshipping others besides All h)?"²⁴⁴

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾

Say (O Mu ammad ﷺ): "I am only a warner and there is no Il h except All h (none has the Right to be worshipped but All h) the one, the Irresistible..."²⁴⁵

²⁴² Sūrah Al Burūj (85), ayat 15.

²⁴³ Sūrah Ar Ra'd (13), ayāh 16.

²⁴⁴ Sūrah Al 'Anbiyā' (21), ayāh 108.

²⁴⁵ Sūrah Šād (38), ayāh 65.

الْأَحَدُ

67. Al Aḥad

The One and Only, The Unity, The Sole One

112:1

أَحَدُ اللَّهِ هُوَ قُلٌّ

Say (O Mu ammad ٭): “He is All h, (the) One.”²⁴⁶

الصَّمَدُ

68. Al Ṣamad

The Self-Sufficient Master, The Eternal, The Everlasting, The Satisfier of Every Need

112:2

اللَّهُ الصَّمَدُ

“All h-u - amad (the Self-Sufficient master, whom All creatures need, He neither eats nor drinks).”²⁴⁷

الْقَادِرُ

69. Al Qādir

The All-Capable, The Most Able, The All-Powerful

²⁴⁶ Sūrah Al Iḥlās [or At Tauḥīd], ayāh 1.

²⁴⁷ Sūrah Al Iḥlās [or At Tauḥīd], ayāh 2.

فَإَنْظُرْ إِلَىٰ ءَاثَرِ رَحْمَتِ اللَّهِ كَيْفَ نَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَٰلِكَ لَمُحْيِ الْمَوْتَىٰ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾

Look then at the effects (results) of All h's Mercy, how He revives the earth after its death. Verily! that (All h) who revived the earth after its death shall indeed raise the dead (on the Day of Resurrection), and He is Able to do All things.²⁴⁸

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شِيعًا وَيُذِيقَ بَعْضُكُم بَأْسَ بَعْضٍ ۚ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٥١﴾

Say: "He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." See how variously we explain the y t (proofs, evidences, lessons, signs, revelations, etc.), so that they may understand.²⁴⁹

المُقْتَدِرُ

70. Al Muqtadir

The All-Determining, The Prevailing Ordainer, The Powerful Determiner, The All-Able

18:45

وَأَضْرَبَ لَهُم مَّثَلًا الْخَيْزَةَ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٥٢﴾

And put forward to them the example of the life of this world, it is like the water (rain) which we send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And All h is Able to do everything.²⁵⁰

²⁴⁸ Sūrah Al Rūm (30), ayāh 50.

²⁴⁹ Sūrah Al An'ām (6), ayāh 65.

²⁵⁰ Sūrah Al Kahf (18), ayāh 45.



71. Al Muqaddim

The Promoter, The One who Brings Forward, The Expediter, The All-Preceding

15:24

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَعْرِينَ ﴿٢٤﴾

And indeed, We know the first generations of you who had passed away, and indeed, we know the present generations of you (mankind), and also those who will come afterwards.²⁵¹



72. Al Mu'akhkhir

The Delayer, The Postponer, The All-Finalising

15:24; 11:104

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَعْرِينَ ﴿٢٤﴾

And indeed, We know the first generations of you who had passed away, and indeed, we know the present generations of you (mankind), and also those who will come afterwards.²⁵²

وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدَّدٍ ﴿١٠٤﴾

And We delay it only for a term (already) fixed.²⁵³



²⁵¹ Sūrah Al Hijr (15), ayāh 24.

²⁵² Sūrah Al Hijr (15), ayāh 24.

²⁵³ Sūrah Hūd (11), ayāh 104.

73. Al 'Awwal

The First One, The Pre-Existing, The All-First

57:3

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾

He is the first (Nothing is before Him) and the Last (Nothing is after him), the Most High (Nothing is above Him) and the Most Near (Nothing is nearer than Him). And He is the All-Knower of Everything.²⁵⁴

الْآخِرُ

74. Al Ākhir

The Last, The End and The Ultimate, The All-Last

57:3

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾

He is the first (Nothing is before Him) and the Last (Nothing is after him), the Most High (Nothing is above Him) and the Most Near (Nothing is nearer than Him). And He is the All-Knower of Everything.²⁵⁵

الظَّاهِرُ

75. Al Zāhir

The Manifest, The Conspicuous, The Evident, The Most High

57:3

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾

²⁵⁴ Sūrah Al Ḥadīd (57), ayāh 3.

²⁵⁵ Sūrah Al Ḥadīd (57), ayāh 3.

He is the first (Nothing is before Him) and the Last (Nothing is after him), the Most High (Nothing is above Him) and the Most Near (Nothing is nearer than Him). And He is the All-Knower of Everything.²⁵⁶

البَّاقِنُ

76. Al Bāṭin

The Most Near

57:3

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾

He is the first (Nothing is before Him) and the Last (Nothing is after him), the Most High (Nothing is above Him) and the Most Near (Nothing is nearer than Him). And He is the All-Knower of Everything.²⁵⁷

الْوَالِي

77. Al Wālī

The Sole Governor, The Friendly Lord, The Protective Ruler, The Supporter

13:11; 12:101

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ ۚ مِنْ أَمْرِ اللَّهِ ۚ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ۚ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ﴿١١﴾

For each (person), there are angels in succession, before and behind him. They guard him by the command of All h. Verily! All h will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to All h). But when All h wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector.²⁵⁸

²⁵⁶ Sūrah Al Ḥadīd (57), ayāh 3.

²⁵⁷ Sūrah Al Ḥadīd (57), ayāh 3.

²⁵⁸ Sūrah Ar Ra'd (13), ayāh 11.



78. Al Muta'ali

The Supremely Exalted, The Most High, The Most Lofty

13:9

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ ﴿٩﴾

*All-Knower of the unseen and the seen, the Most great, the Most High.*²⁵⁹



79. Al Barr

The Kindly and Gracious Benefactor, The Righteous, The Source of Goodness, The Most Dutiful

52:28

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٨﴾

*"Verily, we used to invoke Him (Alone and none else) before. Verily, He is Al-Barr (the Most Subtle, kind, Courteous, and Generous), the Most Merciful."*²⁶⁰



80. At Tawwāb

The Acceptor of Repentance, The Oft-Forgiving, The Acceptor of our Return, The

²⁵⁹ Sūrah Ar Ra'd (13), ayāh 9.

²⁶⁰ Sūrah ATūr (52), ayāh 28.

13:11; 12:101

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۚ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ﴿٢٦١﴾

*For each (person), there are angels in succession, before and behind him. They guard him by the command of All h. Verily! All h will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to All h). But when All h wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector.*²⁶¹



81. Al Muntaqim

The Avenger, The Disapprover, The Inflictor of Retribution, The Possessor of Retribution

39:37; 43:41; 44:16

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُّضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ﴿٣٧﴾

*And whomsoever All h guides, for him there will be no misleader. Is not All h All-Mighty, Possessor of Retribution?*²⁶²

فَإِنَّمَا نَذِيرُكَ لِلنَّاسِ وَأَنْتَ مِنَ الْمُنذِرِينَ ﴿٤١﴾

*And even if We take you (O Muhammad ﷺ) away, We shall indeed take vengeance on them.*²⁶³

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ ﴿٤١﴾

²⁶¹ Sūrah Ar Ra'd (13), ayāh 11.

²⁶² Sūrah Al Zumar (39), ayāh 37.

²⁶³ Sūrah Al Zukhruf (43), ayāh 41.

On the Day when We shall seize you with the greatest grasp.²⁶⁴ Verily, we will exact Retribution.



82. Al 'Afuww

The Pardoner, The Most Forgiving, The Effacing, The Eliminator of Sins, The Ever Oft-Pardoning

4:43; 4:99; 22:60

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا ﴿٤٣﴾

O You who believe! Approach not A - al t when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Jan ba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum). Truly, All h is ever Oft-Pardoning, Oft-Forgiving.²⁶⁵

فَأُولَٰئِكَ عَسَىٰ اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ ۚ وَكَانَ اللَّهُ عَفُورًا غَفُورًا ﴿٩٩﴾

For these there is hope that All h will forgive them, and All h is ever Oft Pardoning, Oft-Forgiving.²⁶⁶

ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ إِنَّ اللَّهَ لَعَفُورٌ

²⁶⁴ Sūrah Al Dukkān (44), ayāh 16.

²⁶⁵ Sūrah An Nisā' (4), ayāh 43.

²⁶⁶ Sūrah An Nisā' (4), ayāh 99.

*That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, All h will surely help him. Verily! All h indeed is Oft-Pardoning, Oft-Forgiving.*²⁶⁷



83. Al Ra'ūf

The Most Kind, The Tenderly Merciful, The Clement and Compassionate, The Ever Kind

2:207; 9:117; 59:10

وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

*And of mankind is he who would sell himself, seeking the pleasure of All h. And All h is full of Kindness to (His) slaves.*²⁶⁸

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ

*All h has forgiven the Prophet (ﷺ), the Muhajir n (Muslim emigrants who left their homes and came to Al-Madinah) and the An r (Muslims of Al-Madinah) who followed him (Mu ammad ﷺ) in the time of distress (Tab k expedition, etc.), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful.*²⁶⁹

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ

*And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful."*²⁷⁰

²⁶⁷ Sūrah Al Hajj (22), ayāh 60.

²⁶⁸ Sūrah Al Baqarah (2), ayāh 207.

²⁶⁹ Sūrah Al Taubah (9), ayāh 117.

²⁷⁰ Sūrah Al Hashr (59), ayāh 10.



84. Mālikul Mulk

The Master of the Kingdom, The Owner of All Sovereignty, The Lord of Absolute Ruling Power, The Possessor of the Kingdom

3:26

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٦﴾

Say (O Mu ammad ﷺ): "O All h! Possessor of the kingdom, You give the Kingdom to whom You will, and You take the Kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do All things."²⁷¹



85. Dhū'l Jalāli wa'l 'Ikram

Lord of Majesty and Generosity, Lord of Glory and Honour, The All-Possessor of Honour and Sublimity

55:27

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾

And the face of your Lord full of Majesty and honour will abide forever.²⁷²

²⁷¹ Sūrah Āl 'Imrān (3), ayāh 26.

²⁷² Sūrah Al Raḥmān (55), ayāh 27.

المُقِط

86. Al Muqsit

The Most Equitable, The Just, The Most Just

3:118

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَتَّخِذُوْا بِطَاغَةِ مِّنْ دُوْنِكُمْ لَا يَأْلُوْنَكُمْ حَبَالًا وَّدُوْا مَا عَنِتُّمْ قَدْ
بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِيْ صُدُوْرُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيٰتِؕ إِن كُنْتُمْ
تَعْقِلُوْنَ ﴿١١٨﴾

*O You who believe! Take not as (your) Bi nah (advisors, consultants, protectors, helpers, friends, etc.) those outside your Deen (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the y t (proofs, evidences, verses) if you understand.*²⁷³

الْجَامِع

87. Al Jāmi'

The Gatherer, The Uniter, The Collector, The All-Gatherer

3:9; 4:172; 42:29

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ ؕ لَا رَيْبَ فِيْهِ ؕ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٩﴾

Our Lord! Verily, it is You who will gather mankind together on the Day about which there is no doubt. Verily, All h never breaks his Promise"²⁷⁴

لَّن يَسْتَنكِفَ الْمَسِيْحُ أَن يَكُوْنَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَن يَسْتَنكِفْ عَن

²⁷³ Sūrah Āl 'Imrān (3), ayāh 118.

²⁷⁴ Sūrah Āl 'Imrān (3), ayāh 9.

عِبَادَتِهِ وَيَسْتَكْبِرُ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿٢٧٥﴾

*The Messiah will never be proud to reject to be a slave to All h, nor the angels who are near (to All h). And whosoever rejects His worship and is proud, then He will gather them all together unto himself.*²⁷⁵

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا مِنْ دَائِرَةٍ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا

يَشَاءُ قَدِيرٌ ﴿٢٧٦﴾

*And among His y t (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He will.*²⁷⁶

الْغَنَى

88. Al Ghanīy

The Self-Sufficient, The Wealthy, The Independent One, The Ever Rich

4:131; 6:133; 22:64

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ
وَأِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۚ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَانَ اللَّهُ

عَنِيًّا حَمِيدًا ﴿٢٧٧﴾

*And to All h belongs all that is in the heavens and all that is in the earth. And Verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear All h, and keep your duty to Him, but if you disbelieve, then unto All h belongs all that is in the heavens and all that is in the earth, and All h is Ever Rich (Free of All wants), Worthy of All praise.*²⁷⁷

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ۚ إِنْ يَشَأْ يُدْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا

²⁷⁵ Sūrah Al Nisā' (4), ayāh 172.

²⁷⁶ Sūrah Al Shūra (42), ayāh 29.

²⁷⁷ Sūrah Al Nisā' (4), ayāh 131.

أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ ﴿٣٧﴾

*And your Lord is rich (Free of All wants), full of Mercy, if He will, He can destroy you, and in your place make whom He will as your successors, as He raised you from the seed of other people.*²⁷⁸

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُ الْغَنِيُّ الْحَمِيدُ ﴿٣٨﴾

*To Him belongs all that is in the heavens and all that is on the earth. And Verily, All h He is rich (Free of All wants), Worthy of All praise.*²⁷⁹

الْمُغْنِي

89. Al Mughniy

The Enricher, The Bestower of Wealth, The Fulfiller of Needs, The Dispenser of Wealth

The name Al Mughniy is not specifically used as a Beautiful Name in the Qur'ān.

الْمَانِعُ

90. Al Māni'

The Preventer, The Protector, The Defender, The Invincible

The name Al Māni' is not specifically used as a Beautiful Name in the Qur'ān.

الدَّارِ

91. Al Ḍarr

²⁷⁸ Sūrah Al An'ām (6), ayāh 133.

²⁷⁹ Sūrah Al Hajj (22), ayāh 64.

48:11

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا
يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۚ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا إِنْ أَرَادَ
بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ۚ بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾

Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allah, if He intends you hurt or intends you benefit? Nay, but Allah is Ever All-Aware of what you do."²⁸⁰

النَّافِعُ

92. An Nāfi‘

The Creator of Good, The Benefiter, The Propitious, The Auspicious, The Purveyor of
Benefit

48:11

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا
يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۚ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا إِنْ أَرَادَ
بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ۚ بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾

Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allah, if He intends you hurt or intends you benefit? Nay, but Allah is Ever All-Aware of what you do."²⁸¹

²⁸⁰ Sūrah Al Fath (48), ayāh 11.

²⁸¹ Sūrah Al Fath (48), ayāh 11.

النُّورِ

93. Al Nūr

The Light, The Illuminator, The One who Reveals

24:35; 39:22

﴿ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۖ مِثْلُ نُورِهِ ۖ كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۖ نُورٌ عَلَى نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۗ وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ ۖ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝﴾

All h is the light of the heavens and the earth. The parable of His light is as (if there were) a niche and within it a lamp, the lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! All h guides to His light whom He wills. And All h sets forth parables for mankind, and All h is All-Knower of everything.²⁸²

﴿ أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ ۚ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُم مِّن ذِكْرِ اللَّهِ ۖ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ۝﴾

Is he whose breast All h has opened to Isl m, so that he is in light from his Lord (as he who is non-Muslim)? So, woe to those whose hearts are hardened against remembrance of All h! They are in plain error!²⁸³

الْحَادِي

94. Al Hādiy

²⁸² Sūrah Al Nūr (24), ayāh 35.

²⁸³ Sūrah Al Zumar (39), ayāh 22.

39:23

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانًى تَقَشُّعُرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ
ثُمَّ تَلِينَ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ۚ ذَٰلِكَ هُدًى اللَّهِ يَهْدِي بِهِ ۖ مَنْ يَشَاءُ ۚ وَمَنْ
يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۖ ﴿٢٣﴾

All h has sent down the best statement, a Book (this Qur n), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of All h. That is the guidance of All h. He guides therewith whom He pleases and whomever All h sends astray, for him there is no guide.²⁸⁴

البَدِيعُ

95. Al Badī‘

The Wonderful Originator, The Unprecedented and Incomparable Inventor, The Absolute Cause, The Originator

2:117; 6:101

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ ۖ كُنْ فَيَكُونُ ﴿١١٧﴾

The Originator of the heavens and the earth. When He decrees a matter, He Only says to it : “Be!” - and it is.²⁸⁵

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ ۖ أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ ۖ وَخَلَقَ كُلَّ شَيْءٍ
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾

He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything.²⁸⁶

²⁸⁴ Sūrah Al Zumar (39), ayāh 23.

²⁸⁵ Sūrah Al Baqarah (2), ayāh 117.

²⁸⁶ Sūrah Al An'ām (6), ayāh 101.

الباقى

96. Al Bāqī

The Everlasting, The Eternal, The Ever-Enduring, The Ever-Present, The Immortal

55:27

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ ﴿٢٧﴾

*And the face of your Lord full of Majesty and honour will abide forever.*²⁸⁷

الوارث

97. Al Wārith

The Inheritor, The Supreme Heir, The Best of Inheritors

15:23; 21:89

وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾

*And certainly We! We it is who give life, and cause death , and we are the Inheritors.*²⁸⁸

وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٢١﴾

*And (remember) Zakariya (Zachariah), when he cried to his Lord: "O my Lord! Leave me not single (childless), though You are the best of the inheritors."*²⁸⁹

الشديد

²⁸⁷ Sūrah Al Raḥmān (55), ayāh 27.

²⁸⁸ Sūrah Al Hījr (15), ayāh 23.

²⁸⁹ Sūrah Al 'Anbiyā' (21) , ayāh 89.

98. Al Rashīd

The Director to the Right Way, The Appointer of the Right Path, The Unerring Director,
The True Guide

18:10; 18:17

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا



(remember) when the young men fled for refuge (from their disbelieving folk) to the cave, they said: “Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!”²⁹⁰

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَرْتَوُّ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ بِهِمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِّنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّكَ تَهْتَدِ ۚ وَمَنْ يُضْلِلِ فَلَنْ يَجِدَ لَهُ وَلِيًّا مُّرْشِدًا ﴿١٧﴾

And you might have seen the sun, when it rose, declining to the right from their cave, and when it set, turning away from them to the left, while they lay in the midst of the cave. That is (one) of the y t (proofs, evidences, signs) of All h. He whom All h guides, is rightly guided; but he whom He sends astray, for him you will find no Wal y (guiding friend) to lead him (to the Right Path).²⁹¹

الصَّبْرُ

99. Al Ṣabūr

The Patiently- Enduring, The Most Restrained, The Ever Patient

2:153

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

O You who believe! Seek help in patience and A - al t. Truly! All h is with

²⁹⁰ Sūrah Al Kahf (18), ayāh 10.

²⁹¹ Sūrah Al Kahf (18), ayāh 17.

Invocations and supplications (du‘ā’ دُعَاءُ) can be made that include Al ‘Asmā’ul ḥusnā :

7:180; 17:110; 20:7-8²⁹³

وَلِلّٰهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿٧٨﴾

And (all) Al ‘Asm ‘ul usn (the Most beautiful names) belong to All h, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.²⁹⁴

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمٰنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۖ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿٧٩﴾

Say (O Mu ammad ﷺ): “Invoke All h or invoke the Most Beneficent (All h), by whatever Name you invoke Him (it is the same), for to Him belong Al ‘Asm ‘ul usn (the best Names). And offer your al t neither aloud nor in a low voice, but follow a way between.”²⁹⁵

وَإِنْ جَهِرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ الْسِّرَّ وَأَخْفَىٰ ﴿٨٠﴾ اَللّٰهُ لَا إِلٰهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ﴿٨١﴾

And if you (O Mu ammad ﷺ) speak (the invocation) aloud, then Verily, He knows the secret and that which is yet more hidden.
All h! L il hla illa Huwa (none has the Right to be worshipped but He)!
To Him belong Al ‘Asm ‘ul usn (the best Names).²⁹⁶

‘Ilm علم - Knowledge

The Knowledge of Allāh encompasses everything

18:109 The parable of the unlimited knowledge of Allāh;
31:27 if it was written with pen and ink...

²⁹² Sūrah Al Baqarah (2), ayāh 153.

²⁹³ Narrated ‘Abū Hurairah ؓ: “Allāh has ninety-nine Names, i.e., one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allāh is *Witr* (one) and loves ‘the *Witr*’”. Ṣaḥīḥ Al Bukhārī, Vol. 8, hadīth No. 419.

²⁹⁴ Sūrah Al A‘rāf (7), ayāh 180.

²⁹⁵ Sūrah Al Isrā’ (17), ayāh 110.

²⁹⁶ Sūrah Tā Hā (20), āyāt 7-8.

فَلَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَتُ رَبِّي وَلَوْ

جَعَلْنَا بِمِثْلِهِ مَدَدًا ﴿٢٩٧﴾

Say (O Mu ammad ﷺ to mankind). "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it for its aid."²⁹⁷

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَنْهَارٍ مَا نَفَذْتُ

كَلِمَتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٩٨﴾

And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of All h would not be exhausted. Verily, All h is All-Mighty, All-Wise.²⁹⁸

20:98 Allāh knows everything that exists in the heavens and the earth.
2:33
22:70
6:59
6:73

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلُّ شَيْءٍ عِلْمًا ﴿٢٩٩﴾

Your Il h is Only All h, the one (L il ha illa Huwa) (none has the Right to be worshipped but He). He has full knowledge of All things.²⁹⁹

قَالَ يٰٓأَدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ

السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٠٠﴾

He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghaib (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"³⁰⁰

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ ﴿٣٠١﴾

إِنَّ اللَّهَ يُسِيرُ

Know you not that All h knows all that is in heaven and on earth? Verily, it is (all) in the Book (Al-Lau Al-Ma f). Verily! that is easy for All h.³⁰¹

²⁹⁷ Sūrah Al Kahf (18), ayāh 109.

²⁹⁸ Sūrah Luqmān (31), ayāh 27.

²⁹⁹ Sūrah Tā Hā (20), ayāh 98.

³⁰⁰ Sūrah Al Baqarah (2), ayāh 33.

³⁰¹ Sūrah Al Hajj (22), ayāh 70.

﴿ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلْمَةٍ إِلَّا يَعْلَمُهَا وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴾

And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a clear Record.³⁰²

﴿ وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنفَخُ فِي الصُّورِ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴾

It is He who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: "Be!", - and it shall become. His word is the truth. His will be the dominion on the Day when the trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware (of All things).³⁰³

27:65 Allāh knows everything that is unseen (ghaib - غَيْب) and seen (shahāda);
32:6

﴿ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴾

Say: "None in the heavens and the earth knows the Ghaib (unseen) except All h, nor can they perceive when they shall be resurrected."³⁰⁴

﴿ ذَلِكَ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ﴾

That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.³⁰⁵

27:74 everything that is concealed and that which is revealed;
28:69

﴿ وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴾

And Verily, your Lord knows what their breasts conceal and what they

³⁰² Sūrah Al An'ām (6), ayāh 70.

³⁰³ Sūrah Al An'ām (6), ayāh 73.

³⁰⁴ Sūrah Al Naml (27), ayāh 65.

³⁰⁵ Sūrah Al Sajdah (32), ayāh 6.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٣٧﴾

And your Lord knows what their breasts conceal, and what they reveal.³⁰⁷

23:19 Everything that is not expressed and everything that is expressed
6:3 by 'mankind';

فَأَنشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ خِثْلٍ وَأَعْنَبٍ لَّكُمْ فِيهَا فَوَكُهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٣٨﴾

Then We brought forth for you therewith gardens of date-palms and grapes, wherein is much fruit for you, and whereof you eat.³⁰⁸

وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرُّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣٩﴾

And He is All h (to be worshipped Alone) in the heavens and on the earth, He knows what you conceal and what you reveal, and He knows what you earn (good or bad).³⁰⁹

15:24 Everything that is past and everything that is to come;

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَفْرِجِينَ ﴿٤٠﴾

And indeed, We know the first generations of you who had passed away, and indeed, we know the present generations of you (mankind), and also those who will come afterwards.³¹⁰

34:1-2 Everything that goes into the earth and everything that comes from the earth; everything that comes from the heavens and everything that goes to it.

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ ۖ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٤١﴾ يَعْلَمُ مَا يَلْبِغُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۖ وَهُوَ الرَّحِيمُ الْغَفُورُ ﴿٤٢﴾

All the praises and thanks be to All h, to whom belongs all that is in the heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the All-Wise, the All-Aware.

He knows that which goes into the earth and that which comes forth from it, and that which descend from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving.³¹¹

³⁰⁶ Sūrah Al Naml (27), ayāh 74.

³⁰⁷ Sūrah Al Qaṣaṣ (28), ayāh 69.

³⁰⁸ Sūrah Al Mu'minūn (23), ayāh 19.

³⁰⁹ Sūrah Al An'ām (6), ayāh 3.

³¹⁰ Sūrah Al Hijr (15), ayāh 24.

³¹¹ Sūrah Saba' (34), āyāt 1-2.

‘Mankind’s knowledge comes from Allāh and it is very limited

2:31 Allāh bestowed knowledge to the Prophet ‘Ādam ﷺ.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

*And He taught Adam all the names (of everything), then He showed them to the angels and said, “Tell Me the names of these if you are truthful.”*³¹²

96:4-5 Allāh taught ‘mankind’ whatever ‘he’ did not know, by the pen.

الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

*Who has taught (the writing) by the pen [the first person to write was Prophet Idrīs (Enoch)],
Has taught man that which he knew not.*³¹³

17:85 The knowledge of ‘mankind’ is but a little and extremely limited.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

*And they ask you (O Mu‘ammad ﷺ) concerning the R (the Spirit); say: “The R (the Spirit): it is one of the things, the knowledge of which is Only with my Lord. And of knowledge, you (mankind) have been given only a little.”*³¹⁴

6:50 What is known by ‘mankind’ is only because of Allāh’s intention.
2:255

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَيْتُ إِلَّا مَا يُوْحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٢٥٥﴾

*Say (O Mu‘ammad ﷺ): “I don’t tell you that with me are the treasures of Allāh, nor (that) I know the unseen; nor I tell you that I am an angel. I but follow what is revealed to me by inspiration.” Say: “Are the blind and the one who sees equal? Will you not then take thought?”*³¹⁵

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا

³¹² Sūrah Al Baqarah (2), āyāt 1-2.

³¹³ Sūrah Al ‘Alaq (96), āyāt 4-5.

³¹⁴ Sūrah Al Isrā’ (17), āyāt 85.

³¹⁵ Sūrah Al An‘ām (6), āyāt 50.

فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٣١٦﴾

*All h! L il ha illa Huwa (none has the Right to be worshipped but He), the ever living, the one who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (his creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His knowledge except that which He wills. His Kurs extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.*³¹⁶

16:78 'mankind' was born without knowledge, without knowing anything.

وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣١٧﴾

*And All h has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to All h).*³¹⁷

17:36 Allāh bestowed hearing in order that 'mankind' can obtain knowledge through listening;

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣١٨﴾

*And follow not (O man i.e., Say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! the hearing, and the sight, and the heart, of each of those you will be questioned (by All h).*³¹⁸

7:179 Allāh bestowed sight in order that 'mankind' obtain knowledge through seeing; Allāh bestowed hearts in order that 'mankind' obtain knowledge through reasoning and understanding.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَهُمْ

³¹⁶ Sūrah Al Baqarah (2), ayāh 255.

³¹⁷ Sūrah Al Nahl (16), ayāh 78.

³¹⁸ Sūrah Al Isrā' (17), ayāh 36.

أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَهُمْ أَعْدَانٌ لِّمَا يَسْمَعُونَ بِهَا ۚ أُولَٰئِكَ كَالْأَنْعَامِ بَلَّ هُمْ أَصْلًا
 أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾

And surely, We have created many of the jinns and mankind for Hell. They have hearts wherewith they understand not, they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, Nay even more astray; those! they are the heedless ones.³¹⁹

وَهُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ﴿١٨٠﴾

It is He, who has created for you (the sense of) hearing (ears), sight (eyes), and hearts (understanding). Little thanks you give.³²⁰

The rank and condition of a person without knowledge

10:39 Without knowledge ‘mankind’ often takes pleasure in lying towards
 45:18 and amongst themselves with the intention of misleading ‘mankind’.

بَلْ كَذَّبُوا بِمَا لَمْ يُحِطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ ۚ كَذَّابٌ الَّذِينَ قَبْلَهُمْ
 فَأَنْظِرْ كَيْفَ كَانَ عَذَابُ الظَّالِمِينَ ﴿١٨١﴾

Nay, they deny that; the knowledge whereof they could not compass and whereof the interpretation has not yet come unto them. Thus those before them did deny. Then see what was the end of the *lim n* (polytheists and wrong-doers, etc.).³²¹

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨٢﴾

Then We have put you (O Mu ammad ﷺ) on a plain Way of (Our) Commandment [like the one which we commanded Our Messengers before you (i.e. legal ways and laws of the Isl mic Monotheism)]. So follow you that (Isl mic Monotheism and its laws), and follow not the desires of those who know not.³²²

31:6 ‘mankind’ follows and accords to ‘his’ personal desires without control.

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا
 أُولَٰئِكَ هُمُ عَذَابُ مُهِينٍ ﴿١٨٣﴾

³¹⁹ Sūrah Al A'rāf (7), ayat 179.

³²⁰ Sūrah Al Mu'minūn (23), ayat 78.

³²¹ Sūrah Yūnus (10), ayāh 39.

³²² Sūrah Al Jāthiyah (45), ayāh 18.

And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allāh without knowledge, and takes it (the Path of Allāh, the Verses of the Qur'ān) by Way of mockery. For such there will be a humiliating torment (in the Hell-fire).³²³

7:199 It is obligatory to turn away from the foolish.

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿٣٢٣﴾

Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't Punish them).³²⁴

16:119 Sins undertaken through ignorance (because of stupidity) can be forgiven provided that one repents and addresses ones failings.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا الشُّوْءَ يَهْتَلِكُ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿٣٢٥﴾

Then, Verily! your Lord for those who do evil (commit sins and are disobedient to Allāh) in ignorance and afterward repent and do righteous deeds, Verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful.³²⁵

The superiority and rank of a person with knowledge

35:28 People with knowledge fear Allāh and bear witness
3:18 to the 'Oneness' of Allāh, certain in that which
34:6 comes from Him.

وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ ۖ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٣٢٦﴾

And of men and Ad-Dawāb (moving living creatures, beasts, etc.), and cattle, in like manner of various colours. It is only those who have knowledge among his slaves that fear Allāh. Verily, Allāh is All-Mighty, Oft-Forgiving.³²⁶

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٢٧﴾

Allāh bears witness that L il ha illa Huwa (none has the Right to be

³²³ Sūrah Luqmān (31), ayāh 6.

³²⁴ Sūrah Al A'rāf (7), ayāh 199.

³²⁵ Sūrah Al Nahl (16), ayāh 119.

³²⁶ Sūrah Fāṭir [or Al Malā'ikah] (35), ayāh 28.

worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining his creation in justice. *L Il h illa Huwa (none has the Right to be worshipped but He), the All-Mighty, the All-Wise.*³²⁷

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ
الْعَزِيزِ الْحَمِيدِ ﴿٣٢٨﴾

*And those who have been given knowledge see that what is revealed to you (O Mu ammad ﷺ) from your Lord is the truth, and guides to the Path of the Exalted in Might, Owner of All praise.*³²⁸

4:162 There is a great reward for those who have knowledge and Allāh ﷻ
58:11 has decreed degrees of rank (both in the sight of Allāh and in the
16:43 presence of 'mankind') amongst them as sources of reference.
21:7

لَٰكِنَ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ
وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَٰئِكَ
سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿٣٢٩﴾

*But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Mu ammad ﷺ) and what was sent down before you, and those who perform A - al t (Iq mat-a - al t), and give Zak t and believe in All h and in the Last day, it is they to whom we shall give a great reward.*³²⁹

يَتَأْتِيهِمُ الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ
وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣٣٠﴾

*O You who believe! When you are told to make room in the assemblies, (spread out and) make room. All h will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, Jihad, or for any other good deed], rise up. All h will exalt in degree those of you who believe, and those who have been granted knowledge. And All h is Well-Acquainted with what you do.*³³⁰

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ فَسَئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

³²⁷ Sūrah Āl 'Imrān (3), ayāh 18.

³²⁸ Sūrah Saba' (34), ayāh 6.

³²⁹ Sūrah Al Nisā' (4), ayāh 162.

³³⁰ Sūrah Al Mujādilah (58), ayāh 11.



And We sent not (as Our Messengers) before you (O Mu ammad ﷺ) any but men, whom We inspired, (to preach and invite mankind to believe in the Oneness of All h). So ask of those who know the Scripture [learned men of the Taur t (Torah) and the Injeel (Gospel)], if you know not.³³¹

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا

تَعْلَمُونَ ﴿٣٣١﴾

And We sent not before you (O Mu ammad ﷺ) but men to whom We inspired, so ask the people of the Reminder [Scriptures - the Taur t (Torah), the Injeel (Gospel)] if you do not know.³³²

Al Qur'an is the source of knowledge

14:1 The Qur'an is the source of knowledge that leads 'mankind' out of
20:113 darkness.

الرَّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى

صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿٣٣٢﴾

1. Alif-L m-R . (This is) a Book which We have revealed unto you (O Mu ammad ﷺ) in order that you might lead mankind out of darkness into light by their Lord's leave to the Path of the All-Mighty, the Owner of all Praise.³³³

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا



And thus We have sent it down as a Qur n in Arabic, and have explained therein in detail the warnings, in order that they may fear All h, or that it may cause them to have a lesson from it (or to have the honour for believing and acting on its teachings).³³⁴

16:65-83 Carefully study this universe; everything is fashioned and created;
16:90 'mankind' has been endowed and bestowed with the gift of reason;

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ

³³¹ Sūrah Al Nahl (16), ayāh 43.

³³² Sūrah 'Anbiyā' (21), ayāh 7.

³³³ Sūrah Ibrahim (14), ayāh 1.

³³⁴ Sūrah Tā Hā (20), ayāh 113.

يَسْمَعُونَ ﴿٥٠﴾ وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَذَمِيرٍ
لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿٥١﴾ وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ
سَكَرًا وَرِزْقًا حَسَنًا ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ ﴿٥٢﴾ وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ
أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٥٣﴾ ثُمَّ كُلِي مِنْ كُلِّ
الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۚ تَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ
لِلنَّاسِ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿٥٤﴾ وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ ۚ وَمِنْكُمْ مَن
يُردُّ إِلَىٰ أَرْدَلِ الْأَعْمُرِ لِكَي لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٥٥﴾ وَاللَّهُ فَضَّلَ
بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ ۚ فَمَا الَّذِينَ فُضِّلُوا بِرَأْدِ رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ
أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِعِزَّةِ اللَّهِ تَتَحَدُّونَ ﴿٥٦﴾ وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ
أَزْوَاجًا ۖ وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَيْنَ وَحَفْدَةٍ ۖ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ۚ أَفَبِالْبَاطِلِ
يُؤْمِنُونَ وَيَنْعِمَتِ اللَّهُ هُمْ يَكْفُرُونَ ﴿٥٧﴾ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا
مِنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٥٨﴾ فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ۚ إِنَّ اللَّهَ
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٥٩﴾ * ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَمِنْ
رِزْقِنَاهُ مِثْرًا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا ۖ هَلْ يَسْتَوِي ۚ أَلْحَمْدُ لِلَّهِ ۚ بَلْ
أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦٠﴾ وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَىٰ
شَيْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ خَيْرٌ ۖ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ
بِالْعَدْلِ ۚ وَهُوَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٦١﴾ وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ ۚ وَمَا أَمْرُ
السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦٢﴾ وَاللَّهُ
أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَرَ
وَالْأَفْئِدَةَ ۚ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦٣﴾ أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ السَّمَاءِ مَا
يُمْسِكُهُنَّ إِلَّا اللَّهُ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾ وَاللَّهُ جَعَلَ لَكُمْ مِنْ
بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ
إِقَامَتِكُمْ ۚ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا وَمِئْتًا إِلَىٰ حِينٍ ﴿٦٥﴾ وَاللَّهُ جَعَلَ

لَكُمْ مِمَّا خَلَقَ ظُلُمًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَنًا وَجَعَلَ لَكُمْ سَرَابِيلَ
تَقِيكُمْ الْحَرَّ وَسَرَابِيلَ تَقِيكُمْ بَأْسَكُمْ ۚ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ
تُسَلِّمُونَ ﴿٢٤﴾ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ الْمُبِينُ ﴿٢٥﴾ يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ
يُنْكِرُونَهَا وَأَكْفَرُهُمْ الْكَافِرُونَ ﴿٢٦﴾

And All h sends down water (rain) from the sky, then He revives the earth therewith after its death. Verily, in this is a sign (clear proof) for people who listen (obey All h).

And Verily! in the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers.

And from the fruits of date-palms and grapes, you derive strong drink (this was before the order of the prohibition of the alcoholic drinks) and a goodly provision. Verily, therein is indeed a sign for people who have wisdom.

And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they erect.

"Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think.

And All h has created you and then He will cause you to die, and of you there are some who are sent back to senility, so that they know nothing after having known (much). Truly! All h is All-Knowing, All-Powerful.

And All h has preferred some of you above others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Do they then deny the Favour of All h?

And All h has made for you wives of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of All h (by not worshipping All h Alone).

And they worship others besides All h, such as do not and cannot own any provision for them from the heavens or the earth.

So put not forward similitudes for All h (as there is nothing similar to him, nor He resembles anything). Truly! All h knows and you know not.

All h puts forward the example (of two men a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and He spends thereof secretly and openly. Can they be equal? (by no means, not). All the praises and thanks be to All h. Nay! (but) most of them know not.

And All h puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden to his master, whichever way he directs him, he brings no good. Is such a man equal to one (believer in the Isl mic Monotheism) who commands justice, and is himself on a Straight Path?

And to All h belongs the unseen of the heavens and the earth. And the

matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! All h is Able to do All things. And All h has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to All h). Do they not see the birds held (flying) in the midst of the sky? None holds them but All h [none gave them the ability to fly but All h]. Verily, in this are clear proofs and signs for people who believe (in the Oneness of All h). And All h has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels), and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), a furnishing and articles of convenience (e.g. carpets, blankets, etc.), a comfort for a while. And All h has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Grace unto you, that you may submit yourselves to his will (in Isl m). Then, if they turn away, your duty (O Mu ammad ﷺ) is only to convey (the Message) in a clear way. They recognise the Grace of All h, yet they deny it (by worshipping others besides All h) and most of them are disbelievers (deny the Prophethood of Mu ammad ﷺ).³³⁵

• إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٣٩﴾

Verily, All h enjoins Al-'Adl (i.e. justice and worshipping none but All h alone - Isl mic Monotheism) and Al-I s n [i.e. to be patient in performing your duties to All h, totally for All h's sake and in accordance with the Sunnah (legal ways) of the Prophet in a perfect manner], and giving (help) to kith and kin (i.e. All that All h has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids Al-Fa sh ' (i.e. All evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e. All that is prohibited by Isl mic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e. All kinds of oppression), He admonishes you, that you may take heed.³³⁶

39:9 However, only those with knowledge or those who make use of their powers of reasoning will be able to receive that knowledge and teaching.

أَمَّنْ هُوَ قَنِتٌ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ ؕ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْمَلُونَ وَالَّذِينَ لَا يَعْلَمُونَ ؕ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٤٠﴾

³³⁵ Sūrah Al Nahl (16), āyāt 65-83.

³³⁶ Sūrah Al Nahl (16), āyāh 90.

Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allah's signs and Verses).³³⁷

It is obligatory to strive for that knowledge and to teach it

- 9:122 The pursuit of knowledge is a necessary obligation
 3:187 and the intention to teach it towards others must be
 performed in a clear, precise manner with no
 2:146-147 attempt to conceal the truth.

﴿ وَمَا كَانِ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾

And it is not (proper) for the believers to go out to fight all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).³³⁸

﴿ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ ۚ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْرَوْا بِهِ مِمَّا قَلِيلًا فَبُئْسَ مَا يَشْتَرُونَ ﴾

(and remember) when Allah took a Covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad ﷺ and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.³³⁹

﴿ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۚ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ

الْحَقَّ وَهُمْ يَعْلَمُونَ ﴾ ﴿ الْحَقُّ مِنْ رَبِّكَ ۚ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴾

Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad ﷺ or the Ka'bah at Makkah) as they recognise their sons. But Verily, a party of them conceal the Truth while they know it - [i.e. the qualities of Muhammad ﷺ which are written in the Taurat (Torah) and the Injeel (Gospel)].

(this is) the Truth from your Lord. So be you not one of those who doubt.³⁴⁰

³³⁷ Sūrah Al Zumar (39), ayāh 9.

³³⁸ Sūrah Al Taubah (9), ayāh 122.

³³⁹ Sūrah Al 'Imrān (3), ayāh 187.

³⁴⁰ Sūrah Al Baqarah (2), āyāt 146-147.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٥١﴾

*Invite (mankind, O Mu ammad ﷺ) to the Way of your Lord (i.e. Isl m) with wisdom (i.e. with the Divine Inspiration and the Qur n) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from his path, and He is the best Aware of those who are guided.*³⁴¹

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ ءَايَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥٢﴾

*Similarly (to complete My Blessings on you) We have sent among you a Messenger (Mu ammad ﷺ) of your own, reciting to you Our Verses (the Qur n) and sanctifying you, and teaching you the Book (the Qur n) and the hikmah (i.e. Sunnah, Isl mic laws and Fiqh - jurisprudence), and teaching you that which you used not to know.*³⁴²

Sunnatullāh – السُّنَّةُ اللّٰه – The Prescription of Allāh

Every creation of Allāh is determined by His Law

25:2 Allāh created everything and then determined its existence according to His Laws.

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ﴿٢٥﴾

*He to whom belongs the dominion of the heavens and the earth, and who has begotten no son (children or offspring) and for whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.*³⁴³

2:31 Allāh taught 'Ādam ﷺ, 'the names of everything' (الْأَسْمَاءَ كُلَّهَا) – knowledge of the characteristics and laws to which the universe subjects itself.

³⁴¹ Sūrah Al Nahl (16), ayāh 125.

³⁴² Sūrah Al Baqarah (2), ayāh 151.

³⁴³ Sūrah Al Furqān (25), ayāh 2.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ

كُنْتُمْ صَادِقِينَ ﴿٣٤٤﴾

And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful."³⁴⁴

67:3-4 Because this universe is created by Allāh without faults and 'mankind' has been bestowed with reasoning, then Allāh challenges 'mankind' to repeat their scrutiny.

الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا ۚ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفْوُتٍ ۚ فَارْجِعِ
الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣٤٥﴾ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا
وَهُوَ حَسِيرٌ ﴿٣٤٦﴾

Who has created the seven heavens one above another, you can see no fault in the creations of the Most Beneficent. Then look again: "Can You see any rifts?"

Then look again and yet again, your sight will return to you in a state of humiliation and worn out.³⁴⁵

The essence and characteristics of Allāh's Laws – Sunnatullāh

Laws which were revealed (waḥy - وَحْيٌ) written

These written laws were those revealed by Allāh towards His Prophets and Messengers in the form of Holy Books:

21:105; 33:38-39

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿٣٤٦﴾

﴿٣٤٦﴾

And indeed We have written in Zabūr (Psalms) [i.e. All the revealed Holy Books the Taurāt (Torah), the Injeel (Gospel), the Qur'ān] after (We have already written in) Al-Lauh al-Ma'fūf (the Book, that is in the heaven with Allah), that My righteous slaves shall inherit the land (i.e. the land of Paradise).³⁴⁶

³⁴⁴ Sūrah Al Baqarah (2), ayāh 31.

³⁴⁵ Sūrah Al Mulk (67), āyāt 3-4.

³⁴⁶ Sūrah Al 'Anbiyā' (21), ayāh 105.

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ﴿٣٨﴾ الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا ﴿٣٩﴾

*There is no blame on the Prophet (ﷺ) in that which All h has made legal for him. That has been All h's Way with those who have passed away of (the Prophets of) old. And the command of All h is a decree determined. Those who convey the message of All h and fear Him, and fear none save All h. And Sufficient is All h as a Reckoner.*³⁴⁷

They have the following characteristics:

1. They engage 'mankind' in the right to choose (between good and evil);
2. Their 'time response' is over a sizeable time period, more than likely lengthier than the lives of 'man' and, moreover, until the end of time. For that reason faith/belief is required;
3. Some of them can be observed from the course of humanities' history. (what were the consequences for those who were insubordinate and how this impacted upon their piety):

3:137; 65:2-3

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿٣٧﴾

*Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of U d), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of All h, and disobeyed Him and His Messengers).*³⁴⁸

فَإِذَا بَلَغَ أَجْلُهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٣٨﴾ وَيَرْزُقْهُ مِن حَيْثُ لَا يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴿٣٩﴾ إِنَّ اللَّهَ بَلِغٌ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدَرًا ﴿٤٠﴾

Then when they are about to fulfil their term appointed, either take them back in a good manner or part with them in a good manner. And take for witness two just persons from among you (Muslims). And establish the

³⁴⁷ Sūrah Al Ahzāb (33), āyāt 38-39.

³⁴⁸ Sūrah Āl 'Imrān (3), āyāt 137.

witness for All h. That will be an admonition given to him who believes in All h and the Last Day. And whosoever fears All h and keeps his duty to Him, He will make a Way for Him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in All h, then He will suffice him. Verily, All h will accomplish His purpose. Indeed All h has set a measure for all things.³⁴⁹

Laws which were neither revealed nor written

These laws were those of Allāh's laws that were not revealed towards His Prophets and Messengers and have the following characteristics:

1. They did not engage 'mankind' in their process of validation; the freedom of 'mankind' did not influence these laws;
2. Their 'time response' is short, shorter than the lifespan of 'man';
3. Able to be proven through observation by 'mankind' and experimentation (because of that, Allāh commands 'mankind' to make investigations into the Natural phenomenon and occurrences of this universe):

10:101; 7:185

قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ ۚ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾

Say: "Behold all that is in the heavens and the earth," but neither y t (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not.³⁵⁰

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ ۚ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجْلُهُمْ ۖ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾

Do they not look in the dominion of the heavens and the earth and all things that All h has created, and that it may be that the end of their lives is near. In what message after this will they then believe?³⁵¹

The characteristics of Sunnatullāh

The Sunnatullāh is exact - certain to occur

54:49

Verily, We have created all things with Qadar (قَدَرٌ) – Divine

³⁴⁹ Sūrah AlṬalāq (65), āyāt 2-3.

³⁵⁰ Sūrah Yūnus (10), ayāh 101.

³⁵¹ Sūrah Al A'rāf (7), ayāh 185.

Preordainment of all things before their creation.

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿١٥﴾

Verily, We have created all things with *Qadar* (Divine Preordainments of all things before their creation, as written in the Book of decrees *Al-Lau Al-Ma f*).³⁵²

3:137 Take note of the detriment to the insubordinate societies of before.

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١٥٠﴾

Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of U'ud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of All h, and disobeyed Him and his Messengers).³⁵³

65:2-3 **Verily, Allāh will accomplish His purpose. Indeed Allāh has set a measure for all things.** (If we pick up a rock and then throw it, assuredly that rock will fall – it is not possible that it will fly)

فَإِذَا بَلَغَ الْأَجَلَ فَأَوَلَّيْنَاكَ فَأَمْسِكْهُمْ يَمْعُورٍ أَوْ فَارِقُوهُمْ بِمَعْرُوفٍ وَأَشْهَدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعِظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِن حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَلِغٌ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۖ ﴿١٥٠﴾

Then when they are about to fulfil their term appointed, either take them back in a good manner or part with them in a good manner. And take for witness two just persons from among you (Muslims). And establish the witness for All h. That will be an admonition given to him who believes in All h and the Last Day. And whosoever fears All h and keeps his duty to Him, He will make a Way for Him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in All h, then He will suffice him. Verily, All h will accomplish His purpose. Indeed All h has set a measure for all things.³⁵⁴

The Sunnatullāh is immutable - permanent - not subject to change

17:77 The Sunnatullāh has not experienced change since its creation by Allāh and even until Judgement Day.

³⁵² Sūrah Al Qamar (54), ayāh 49.

³⁵³ Sūrah Al 'Imrān (3), ayāh 137.

³⁵⁴ Sūrah Al Talāq (65), āyāt 2-3.

سُنَّةٌ مِّن قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٣٥٥﴾

(this was Our) *Sunnah* (rule or way) with the Messengers We sent before you (O Muhammad ﷺ), and you will not find any alteration in Our *Sunnah* (rule or way, etc.).³⁵⁵

33:62 The promise of Allāh towards His servants will never change;

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٣٥٦﴾

That was the Way of Allāh in the case of those who passed away of old, and you will not find any change in the Way of Allāh.³⁵⁶

6:115 and there is no-one who can alter the Word of Allāh (الكَلِمَاتُ الله) the Word of Allāh) or the *Sunnatullāh*.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبْدِلَ لِكَلِمَاتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٥٧﴾

And the Word of your Lord has been fulfilled in truth and in justice. None can change His words. And He is the All-Hearer, the All-Knower.³⁵⁷

48:23 The Way Of Allāh continues immutably onwards through time.

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِن قَبْلُ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٣٥٨﴾

That has been the way of Allāh already with those who passed away before. And you will not find any change in the way of Allāh.³⁵⁸

The *Sunnatullāh* is objective - unbiased towards whom/whatsoever

15:21 Nothing is unavailable.

وَأَن مِّن شَيْءٍ إِلَّا عِندَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٣٥٩﴾

And there is not a thing, but with Us are the stores thereof. And we send it not down except in a known measure.³⁵⁹

21:105 The pious/righteous will inherit the land (those who are faithful to the *Sunnatullāh* will obtain success)

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

³⁵⁵ Sūrah Al Isrā' (17), ayāh 77.

³⁵⁶ Sūrah Al Aḥzāb (33), ayāh 62.

³⁵⁷ Sūrah Al An'ām (6), ayāh 115.

³⁵⁸ Sūrah Al Fāṭḥ (48), ayāh 23.

³⁵⁹ Sūrah Al Hījr (15), ayāh 21.

And indeed We have written in Zab r (Psalms) [i.e. all the revealed Holy Books the Taur t (Torah), the Injeel (Gospel), the Qur n] after (We have already written in) Al-Lau Al-Ma f (the Book, that is in the heaven with All h), that My righteous slaves shall inherit the land (i.e. the land of Paradise).³⁶⁰

- 49:13 Honour amongst ‘mankind’ in the sight of Allāh is not because of gender, race or some other such definition but only on the basis of the pious fear of Allāh – تَقْوَى (the certainty of Allāh’s law is objective)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٤٩﴾

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with All h is that (believer) who has At-Taqla [i.e. one of the Muttaq n]. Verily, All h is All-Knowing, All-Aware.³⁶¹

Is there any deviation regarding the Laws of Allāh?

- 21:68-71 The Prophet ‘Ibrāhīm ؑ did not burn in the fire and in fact felt cold.

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِن كُنْتُمْ فَاعِلِينَ ﴿٦٨﴾ قُلْنَا بَنَاهُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾ وَأَزَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾ وَجَنَيْنَاهُ وَلَوْطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾

They said: “Burn him and help your liha (gods), if you will be doing.”
We (All h) said: “O fire! Be you coolness and safety for ‘Ibr h m (Abraham)!”
And they wanted to harm him, but We made them the worst losers.
And We rescued him and L t (Lot) to the land which We have blessed for the ‘Alam n (mankind and jinns).³⁶²

- 19:22-26 Maryam gave birth to a son without a husband;

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٢﴾ فَأَجَاءَهَا الْمَخَاضُ إِلَىٰ جِذْعِ النَّخْلَةِ ﴿٢٣﴾

³⁶⁰ Sūrah Al ‘Anbiyā’ (21), ayāh 105.

³⁶¹ Sūrah Al Hujurāt (49), ayāh 13.

³⁶² Sūrah Al ‘Anbiyā’ (21), āyāt 68-71.

قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّسِيًّا ﴿٢٦﴾ فَادَّهَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي
 قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٧﴾ وَهَزَى إِلَيْكِ يَدَ الْنَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا
 جَدِيًّا ﴿٢٨﴾ فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَلِمَ تَرِينَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ
 لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٩﴾

So she conceived him, and she withdrew with Him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).

And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"

Then [the babe s (Jesus) or Jibr l (Gabriel)] cried unto her from below her, saying: "Grieve not! Your Lord has provided a water stream under you;

"And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you."

"So eat and drink and be glad, and if you see any human being, say: 'Verily! I have vowed a fast unto the Most Beneficent (All h) so I shall not speak to any human being this day.'"³⁶³

19:27-36 The Prophet 'Īsā ؑ was able to speak whilst in the cradle.

فَأَنتَ بِهِ قَوْمَهَا تَحْمِلُهُ ﴿٣٠﴾ قَالُوا يَمْرُؤُا لَقَدْ جِئْتَ شَيْئًا فَرِيًّا ﴿٣١﴾ يَتَّخِذُ هَرُونَ مَا
 كَانَ أَبُوكَ أَمْرًا سَوًّا وَمَا كَانَتْ أُمُّكَ بَغِيًّا ﴿٣٢﴾ فَأَشَارَتْ إِلَيْهِ ﴿٣٣﴾ قَالُوا كَيْفَ نُكَلِّمُ مَنْ
 كَانَ فِي الْأُمِّهِدِ صَبِيًّا ﴿٣٤﴾ قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٥﴾
 وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣٦﴾ وَبَرًّا
 بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٧﴾ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ
 أُبْعَثُ حَيًّا ﴿٣٨﴾ ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٩﴾ مَا كَانَ
 لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَنَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٠﴾ وَإِنَّ
 اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٤١﴾

Then she brought him (the baby) to her people, carrying him. They said: "O Mary! Indeed you have brought a thing Fariyya (an unheard mighty thing). "O sister (i.e. the like) of H r n (Aaron) [not the brother of M s (Moses), but he was another pious man at the time of Maryam (Mary)]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."

Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?"

³⁶³ Sūrah Maryam (19), āyāt 22-26.

“He [s (Jesus)] said: Verily! I am a slave of All h, He has given me the Scripture and made me a Prophet;”
 “And He has made me blessed wheresoever I be, and has enjoined on me al t, and Zak t, as long as I live.”
 “And dutiful to my mother, and made me not arrogant, unblest.
 “And Sal m (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!”
 Such is s (Jesus), son of Maryam (Mary). (it is) a statement of truth, about which they doubt (or dispute).
 It befits not (the Majesty of) All h that He should beget a son [This refers to the slander of Christians against All h, by saying that s (Jesus) is the son of All h]. Glorified (and Exalted be He above All that they associate with Him). When He decrees a thing, He Only says to it, “Be!” and it is.
 [s (Jesus) said]: “And Verily All h is my Lord and your Lord. So worship Him (Alone). That is the Straight Path. (All h’s Religion of Isl mic Monotheism which He did ordain for all of his Prophets).”³⁶⁴

All of the above events are miracles (mu‘jizāt مُعْجَزَاتٌ) bestowed by Allāh upon specific individuals and at specified times. This issue is also part of the Sunnatullāh, in order to exhibit His power and greatness.

The Universe – heavens and the earth

The Creator of the Universe

26:23-24 The Creator of the universe is the Lord of the
 21:56 universe, namely the True Lord, the One and
 37:4 Only Lord.

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٦﴾ قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّكُمْ مُّقْتَدِرُونَ ﴿٢٧﴾

Fir‘aun (Pharaoh) said: “And what is the Lord of the ‘Alam n (mankind, jinns and All that exists)?”

M s (Moses) said: “Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty.”³⁶⁵

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَٰلِكُمْ مِنَ الشَّاهِدِينَ ﴿٢٨﴾

He said: “Nay, your Lord is the Lord of the heavens and the earth, who created them and of that I am one of the witnesses.”³⁶⁶

³⁶⁴ Sūrah Maryam (19), āyāt 27-36.

³⁶⁵ Sūrah Al Shu‘arā (26), āyāt 23-24.

³⁶⁶ Sūrah Al ‘Anbiyā (21), ayāh 56.

Verily your Il h (God) is indeed one (i.e. All h);³⁶⁷

39:38 Allāh is the Creator of the heavens and the
2:117 earth, and it is enough for Him to say 'be'
30:25 according to His intention; and there are none who
35:40 help Him.

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ ۚ اللَّهُ ۚ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ
دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَتُ ضُرِّيهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هِيَ
مُمْسِكَةٌ بِرَحْمَتِهِ ۚ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٢﴾

And verily, if you ask them: "Who created the heavens and the earth?" surely, they will say: "All h (has created them)." Say: "Tell me then, the things that you invoke besides All h, if All h intended some harm for me, could they remove His harm, or if He (All h) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is All h; in Him those who trust (i.e. believers) must put their trust."³⁶⁸

بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ ۚ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ ۖ كُنْ فَيَكُونُ ﴿٣﴾

The Originator of the heavens and the earth. When He decrees a matter, He Only says to it: "Be!" - and it is.³⁶⁹

وَمِنْ ءَايَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ۚ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا
أَنْتُمْ تَخْرُجُونَ ﴿٤﴾

And among His signs is that the heaven and the earth stand by His Command, then afterwards when He will call you by single call, behold, you will come out from the earth (i.e. from your graves for reckoning and recompense).³⁷⁰

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أُرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ
شِرْكٌ فِي السَّمَوَاتِ أَمْ ءَاتَيْنَهُم كِتَابًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِّنْهُ ۚ بَلْ إِن يَعِدُ الظَّالِمُونَ
بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا ﴿٥﴾

Say (O Muhammad ﷺ): "Tell me or inform me (what) do you think about your (so-called) partner-gods to whom you call upon besides All h, show me, what they have created of the earth? Or have they any share in the

³⁶⁷ Sūrah Al Šaffāt (37), ayāh 4.

³⁶⁸ Sūrah Al Zumar (39), ayāh 38.

³⁶⁹ Sūrah Al Baqarah (2), ayāh 117.

³⁷⁰ Sūrah Al Rūm (30), ayāh 35.

heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the *alim* n (polytheists and wrong-doers, etc.) promise one another nothing but delusions.”³⁷¹

46:4 Idols contribute nothing.

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَتُتَوَنَّى بِكُتُبٍ مِنْ قَبْلِ هَذَا أَوْ أَثَّرَ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤﴾

Say (O Mu ammad ﷺ to these pagans): “Think! All that you invoke besides All h show me! What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!”³⁷²

79:27-28 It is Allāh who brings about His creation and perfects His creation.

ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا ﴿٢٨﴾ رَفَعَ سَمَكَهَا فَسَوَّاهَا ﴿٢٧﴾

Are you more difficult to create, or is the heaven that He constructed? He raised its height, and He has equally ordered it...³⁷³

44:7 Likewise it is Allāh who maintains His creation and
78:37 at one and the same time it is Allāh who unites it
35:41 in order that it is not destroyed.

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ﴿٤١﴾

The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.³⁷⁴

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾

(From) the Lord of the heavens and the earth, and whatsoever is in between them, the Most Beneficent, none can dare to speak with Him (on the Day of Resurrection except after His Leave).³⁷⁵

﴿٣٨﴾ إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٣٩﴾

Verily! All h grasps the heavens and the earth lest they move away from their places, and if they were to move away from their places, there is not

³⁷¹ Sūrah Fāṭir [or Al Malā' ikah] (35), ayāh 40.

³⁷² Sūrah Al Aḥqāf (46), ayāh 4.

³⁷³ Sūrah Al Nāzi'āt (79), āyāt 27-28.

³⁷⁴ Sūrah Al Dukhān (44), ayāh 7.

³⁷⁵ Sūrah Al Naba' (78), ayāh 37.

one that could grasp them after Him. Truly, He is ever Most forbearing,
Oft-Forgiving.³⁷⁶

The Time of the Universe's creation

40:57 The creation of the heavens and the earth is superior to the creation of 'mankind' and the embodiment of them with souls.

لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ



The creation of the heavens and the earth is indeed greater than the creation of mankind, yet most of mankind know not.³⁷⁷

32:4 The heavens and the earth were created in 6 days ('ayyām اَيَّامٌ, eras, periods), including
50:38 everything that exists between them (the heavens and the earth).

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ
مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ ۚ أَفَلَا تَتَذَكَّرُونَ ﴿٥٠﴾

All h it is He who has created the heavens and the earth, and all that is between them in six days. Then He Istaw (rose over) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides him, as a Wal y (protector or Helper etc.) or an intercessor. Will you not then remember (or be admonished)?³⁷⁸

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴿٥١﴾

And indeed We created the heavens and the earth and all between them in six days and nothing of fatigue touched us.³⁷⁹

41:9-10 The earth and all its contents was created in 4 days.

قُلْ أَطِيعُوا اللَّهَ أَطِيعُوا الرَّسُولَ ۚ إِنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُۥٓ أُنْدَادًا ۚ ذَٰلِكَ رَبُّ الْعَالَمِينَ ﴿٩﴾
وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَامًا فِي أَرْبَعَةِ أَيَّامٍ
سَوَاءً لِّلْإِنسَانِ ﴿١٠﴾

Say (O Mu ammad ﷺ): "Do you verily disbelieve in Him who created the earth in two days and you set up rivals (in worship) with Him? That is the Lord of the 'Alamīn (mankind, jinns and all that exists).
He placed therein (i.e. the earth) firm mountains from above it, and He

³⁷⁶ Sūrah Fāṭir [or Al Malā' ikah] (35), ayāh 41.

³⁷⁷ Sūrah Al Mū min [or Ghāfir](40), ayāh 57.

³⁷⁸ Sūrah Al Sajdah (32), ayāh 4.

³⁷⁹ Sūrah Qāf (50), ayāh 38.

blessed it, and measured therein its sustenance (for its dwellers) in four days equal (i.e. all these four 'days' were equal in the length of time), for all those who ask (about its creation).³⁸⁰

41:11-12 The heavens was created in 2 days and it initially consisted of smoke.

ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١١﴾ فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾

Then He Istaw (rose over) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come, willingly."

Then He completed and finished from their creation (as) seven heavens in two days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the decree of Him the All-Mighty, the All-Knower.³⁸¹

32:5 Time is relative; a day according to Allāh's computation equals 1000 years by 'mankind's' calculations; a day equals 50 000 years;

يُدِيرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٥﴾

He arranges (every) affair from the heavens to the earth, then it (affair) will go up to him, in one day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time).³⁸²

70:4 such decisions are the exclusive right of Allāh.
7:54

نَعْرُجُ الْمَلَائِكَةَ وَالرُّوحَ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٥٤﴾

The angels and the R [Jibr l (Gabriel)] ascend to Him in a day the measure whereof is fifty thousand years...³⁸³

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٢﴾

Indeed your Lord is All h, who created the heavens and the earth in six days, and then He Istaw (rose over) the Throne (really in a manner that

³⁸⁰ Sūrah Fuṣṣilat (41), āyāt 9-10.

³⁸¹ Sūrah Fuṣṣilat (41), āyāt 11-12.

³⁸² Sūrah Al Sajdah (32), ayāh 5.

³⁸³ Sūrah Al Ma'ārij (70), ayāh 4.

suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the creation and Commandment. Blessed be All h, the Lord of the ‘Alam n (mankind, jinns and all that exists).³⁸⁴

The Creation of the Universe

21:30 The heavens and the earth were previously one,
21:104 like a rolled up scroll and then afterwards it was separated.

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ
الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٢١﴾

Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?³⁸⁵

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِ لِلْكُتُبِ ۚ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ۖ وَعَدًا
عَلَيْنَا ۚ إِنَّ كُنَّا فاعِلِينَ ﴿٢٢﴾

And (remember) the Day when We shall roll up the heavens like a scroll rolled up for Books, as we began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it.³⁸⁶

78:12 Allāh created 7 strong heavens and the earth is
65:12 likewise strong.

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شَدِيدًا ﴿٧٨﴾

And We have built above you seven strong (heavens),...³⁸⁷

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿٧٩﴾

It is All h who has created seven heavens and of the earth the like thereof (i.e. seven). His command descends between them (heavens and earth), that you may know that All h has power over all things, and that All h surrounds (comprehends) all things in (His) knowledge.³⁸⁸

40:64 The earth was created as a dwelling place, a place of settlement for
'mankind'. The heavens were created

³⁸⁴ Sūrah Al A'rāf (7), ayāh 54.

³⁸⁵ Sūrah Al 'Anbiyā' (21), ayāh 30.

³⁸⁶ Sūrah Al 'Anbiyā' (21), ayāh 104.

³⁸⁷ Sūrah Al Naba' (78), ayāh 12.

³⁸⁸ Sūrah Al Talāq (65), ayāh 12.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمُ فَأَحْسَنَ صُورَكُمْ
وَزَرَزَكُم مِّنَ السَّمَاءِ دُرُجًا ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمُ ۚ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٦٤﴾

All h, it is He who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is All h, your Lord, then blessed be All h, the Lord of the 'Alam n (mankind, jinns and all that exists).³⁸⁹

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ﴿٦٥﴾

And indeed We have created above you seven heavens (one over the other), and We are never unaware of the creation.³⁹⁰

21:33 The heavens were adorned with stars, clusters of stars³⁹¹, the sun
50:6 and the moon.
37:6
25:61

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٦٦﴾

And He it is who has created the night and the day, and the sun and the moon, each in an orbit floating.³⁹²

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِن فُرُوجٍ ﴿٦٧﴾

Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?³⁹³

إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ ﴿٦٨﴾

Verily! We have adorned the near heaven with the stars (for beauty).³⁹⁴

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿٦٩﴾

Blessed be He who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light.³⁹⁵

81:16 The stars revolve and go out of sight.

³⁸⁹ Sūrah Al Mū'min [or Ghāfir](40), ayāh 64.

³⁹⁰ Sūrah Al Mu'minūn (23), ayāh 17.

³⁹¹ Galaxies.

³⁹² Sūrah Al 'Anbiyā' (21), ayāh 33.

³⁹³ Sūrah Qāf (50), ayāh 6.

³⁹⁴ Sūrah Al Šāffāt (37), ayāh 6.

³⁹⁵ Sūrah Al Furqān (25), ayāh 61.

And by the planets that move swiftly and hide themselves,..³⁹⁶

51:7 The heavens possess orbits for the stars and the planets.

وَالسَّمَاءِ ذَاتِ الْحُبُوبِ ﴿٨١﴾

By the heaven full of paths...³⁹⁷

21:33 The sun and the moon also revolve³⁹⁸ in orbits and on
14:33 courses.

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٨٢﴾

And He it is who has created the night and the day, and the sun and the moon, each in an orbit floating.³⁹⁹

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿٨٣﴾

And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you.⁴⁰⁰

10:05 The sun shines and the moon illuminates.

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٨٤﴾

It is He who made the sun a shining thing and the moon as a light and measured out its (their) stages, that you might know the number of years and the reckoning. All h did not create this but in truth. He explains the y t (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for people who have knowledge.⁴⁰¹

The Function of the Heavenly bodies

6:97 As guides through the darkness.

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ

³⁹⁶ Sūrah Al Takwīr (81), ayāh 16.

³⁹⁷ Sūrah Al Dhāriyāt (51), ayāh 7.

³⁹⁸ The sun rotates and the moon rotates and revolves (around the earth, which itself revolves around the sun).

³⁹⁹ Sūrah Al 'Anbiyā' (21), ayāh 33.

⁴⁰⁰ Sūrah Ibrāhīm (14), ayāh 33.

⁴⁰¹ Sūrah Yūnus (10), ayāh 5.

لَقَوْمٍ يَعْلَمُونَ ﴿٦٦﴾

It is He who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our signs (proofs, evidences, verses, lessons, signs, revelations, etc.) for people who know.⁴⁰²

16:16 As landmarks and direction indicators.

وَعَلَّمَتْهُمُ النُّجُومَ لَيَّحْدُوا بِهِمُ الْبُرُوجَ وَالْأَنْجَاسَ ﴿٦٧﴾

And landmarks (signposts, etc. during the day) and by the stars (during the night), they (mankind) guide themselves.⁴⁰³

67:5 As missiles against Shaiṭān (شَيْطَان - Satan), who seeks to listen to
37:8 the talk of the Malā'ikāt (الْمَلَائِكَةُ - the angels).

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٦٨﴾

And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayṭān (devils), and have prepared for them the torment of the blazing Fire.⁴⁰⁴

لَا يَسْمَعُونَ إِلَى آلِمَالِ الْأَعْلَى وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ ﴿٦٩﴾

They cannot listen to the higher group (angels) for they are pelted from every side.⁴⁰⁵

15:16-18 As an illustration for those people who gaze at it.

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿٧٠﴾ وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿٧١﴾ إِلَّا مَنْ أَسْرَفَ السَّمْعَ فَاتَّبَعَهُ شَيْطَانٌ مُبِينٌ ﴿٧٢﴾

*And indeed, We have put the big stars in the heaven and We beautified it for the beholders.
And We have guarded it (near heaven) from every outcast Shayṭān (devil).
Except him (devil) that gains hearing by stealing, he is pursued by a clear flaming Fire.⁴⁰⁶*

⁴⁰² Sūrah Al An'ām (6), ayāh 97.

⁴⁰³ Sūrah Al Nahīl (16), ayāh 16.

⁴⁰⁴ Sūrah Al Mulk (67), ayāh 5.

⁴⁰⁵ Sūrah Al Šaffāt (37), ayāh 8.

⁴⁰⁶ Sūrah Al Hījr (15), āyāt 16-18.

The Relationship of passing time and the movement of the heavenly bodies

25:45 The movement of the earth about the sun forms shadows which
 25:46 continue to change at every minute, hour, day, etc.
 16:48

أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ
 دَلِيلًا ﴿٤٥﴾

Have you not seen how your Lord spread the shadow. If He willed, He could have made it still then We have made the sun its guide [i.e. after the sunrise, it (the shadow) squeezes and vanishes at midnoon and then again appears in the afternoon with the decline of the sun, and had there been no sun light, there would have been no shadow].⁴⁰⁷

ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾

Then We withdraw it to us a gradual concealed withdrawal.⁴⁰⁸

وَأَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّؤُا ظِلُّهُ عَنِ الْيَمِينِ وَالْشَّمَائِلِ سُجَّدًا لِلَّهِ
 وَهُمْ ذَاخِرُونَ ﴿٤٧﴾

Have they not observed things that All h has created, (how) their shadows incline to the right and to the left, making prostration unto All h, and they are lowly?⁴⁰⁹

22:61 The revolution of the earth (about the sun) is a day; this consists of
 36:37-38 the day and the night, with the night
 withdrawn from the day, and so on.

ذَٰلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ
 ﴿٤٨﴾

That is because All h merges the night into the day, and He merges the day into the night. And verily, All h is All-Hearer, All-Seer.⁴¹⁰

وَأَيُّ لَٰئِهِمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٤٩﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ
 لَّهَا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٥٠﴾

⁴⁰⁷ Sūrah Al Furqān (25), ayāh 45.

⁴⁰⁸ Sūrah Al Furqān (25), ayāh 46.

⁴⁰⁹ Sūrah Al Nahl (16), ayāh 48.

⁴¹⁰ Sūrah Al Hajj (22), ayāh 61.

And a sign for them is the night, we withdraw therefrom the day, and behold, they are in darkness.

3And the sun runs on its fixed course for a term (appointed). That is the decree of the All-Mighty, the All-Knowing.⁴¹¹

- 36:39 A single rotation of the moon constitutes a month, 29 or 30 days in duration; the start of the month finds the moon in the form of a crescent; mid-month
36:40 the moon is full and the end of the month the moon is once again in the form of a crescent but in the reverse direction to the beginning of the month.
84:18

وَالْقَمَرَ قَدَرْتَهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾

And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk.⁴¹²

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ

يَسْبَحُونَ ﴿٤٠﴾

It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.⁴¹³

وَالْقَمَرَ إِذَا اتَّسَقَ ﴿٤١﴾

And by the moon when it is at the full..⁴¹⁴

- 55:17 The movement and bearing of the sun in the north and the south causes various set climatical changes within individual nations.

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿٥٥﴾

(He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).⁴¹⁵

- 9:36 A year consists of 12 months. All of this is created in order that 'mankind' understands that the
17:12 computation of time and the number of years is
13:2 computed according to a time appointed by Allāh.
55:5

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ

⁴¹¹ Sūrah Yā Sīn (36), āyāt 37-38.

⁴¹² Sūrah Yā Sīn (36), āyāh 39.

⁴¹³ Sūrah Yā Sīn (36), āyāh 40.

⁴¹⁴ Sūrah Al Inshiqāq (84), āyāh 14.

⁴¹⁵ Sūrah Al Raḥmān (55), ayat 17.

وَالْأَرْضَ مِنْهَا أَرْبَعَةُ حُرُمٌ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ ۚ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ ۚ وَقَتِلُوا الْمُشْرِكِينَ ۚ كَافَّةً ۚ كَمَا يُقْتَلُونَكُمْ كَافَّةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ



Verily, the number of months with Allāh is twelve months (in a year), so was it ordained by Allāh on the Day when He created the heavens and the earth; of them four are Sacred, (i.e. the 1st, the 7th, the 11th and the 12th months of the Islamic calendar). That is the right religion, so wrong not yourselves therein, and fight against the Mushrikīn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh) collectively, as they fight against you collectively. But know that Allāh is with those who are Al-Muttaqīn.⁴¹⁶

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ ۖ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا ﴿٤١٧﴾

And We have appointed the night and the day as two *āyāt* (signs etc.). Then, We have made dark the sign of the night while We have made the sign of day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything (in detail) with full explanation.⁴¹⁷

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۚ ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ ۚ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ لِّإَجَلٍ مُّسَمًّى ۚ يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿٤١٨﴾

Allāh is He who raised the heavens without any pillars that you can see. Then, He Istawā (rose above) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round)! each running (its course) for a term appointed. He regulates all affairs, explaining the *āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the Meeting with your Lord.⁴¹⁸

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿٤١٩﴾

The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for Reckoning, etc.).⁴¹⁹

⁴¹⁶ Sūrah Al Taubah (9), ayāh 36.

⁴¹⁷ Sūrah Al Isrā' (17), ayāh 12.

⁴¹⁸ Sūrah Al Ra'd (13), ayāh 2.

⁴¹⁹ Sūrah Al Raḥmān (55), ayāh 5.

Does life exist in the heavenly bodies?

5:120 The heavens and the earth belong to Allāh and dispersed within them
42:29 are moving organisms; all will return to Allāh as slaves.
19:93

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٩٣﴾

*To Allāh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do All things.*⁴²⁰

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فِي سِتِّ أَيَّامٍ ۚ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴿٩٤﴾

يَشَاءُ قَدِيرٌ ﴿٩٤﴾

*And among his signs (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He will.*⁴²¹

إِن كُنتُمْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا أَتَىٰ الرَّحْمَنُ عَبْدًا ﴿٩٥﴾

*There is none in the heavens and the earth but comes unto the Most Beneficent (Allāh) as a slave.*⁴²²

55:33 Penetrate the heavens and learn if you have the power or possess the capability/ knowledge to do so.

يَمْعَثِرُ الْجِنَّ وَالْإِنسَ إِنِ اسْتَطَعْتُمْ أَن تَنفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ

فَإَنفُذُوا لَا تَنفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾

*O assembly of jinns and men! If you have power to pass beyond the zones of the heavens and the earth, then pass (them)! But you will never be able to pass them, except with authority (from Allāh).*⁴²³

Everything submits to Allāh

22:18 Everything that is in the heavens and on the earth glorifies, prostrates and praises Allāh.

⁴²⁰ Sūrah Al Mā'idah (5), ayah 120.

⁴²¹ Sūrah Al Shūrah (42), ayah 29.

⁴²² Sūrah Maryam (19), ayah 93.

⁴²³ Sūrah Al Raḥmān (55), ayah 33.

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ
وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ ۚ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۚ
وَمَنْ يُّنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾

See you not that to Allāh prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawāb (moving living creatures, beasts, etc.), and many of mankind? But there are many (men) on whom the punishment is justified. And whomsoever Allah disgraces, none can honour him. Verily! Allāh does what He wills.⁴²⁴

17:44 The trees and plants submit to Him and the thunder
55:6 glorifies and praises Allāh.
13:13

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿١٩﴾

The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is ever forbearing, Oft-Forgiving.⁴²⁵

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٢٠﴾

And the herbs (or stars) and the trees both prostrate.^{426 427}

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقُ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُخَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْحَالِ ﴿٢١﴾

And Ar-Ra'd (thunder) glorifies and praises Him, and so do the angels because of His awe, He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allāh. And He is mighty in strength and severe in punishment.⁴²⁸

16:49 It is towards Allāh alone that everything in the heavens and on the earth prostrates.

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِن دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ

⁴²⁴ Sūrah Al Hajj (22), ayāh 18.

⁴²⁵ Sūrah Al Isrā' (17), ayāh 44.

⁴²⁶ Sūrah Al Raḥmān (55), ayāh 6.

⁴²⁷ The word 'najm' refers to the 'plants having no stem' and the word *shajar* refers to any 'tree' with stems or trunk, twigs and branches - Ma'āriful Qur'ān, Maulānā Mufti Muḥammad Shafī', translated by Maulānā Aḥmed Khālil Azīz, Vol.8, p.257.

⁴²⁸ Sūrah Al Ra'd (13), ayāh 13.

And to All h prostrate all that is in the heavens and all that is in the earth, of the live moving creatures and the angels, and they are not proud [i.e. they Worship their Lord (All h) with humility].⁴²⁹

24:41 Everything already knows its own manner and method of worship, glorification and praise of Him.

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَفَّتٍ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ ۗ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤١﴾

See you not (O Muhammad ﷺ) that All h, He it is whom glorify whosoever is in the heavens and the earth, and the birds with wings out-spread (in their flight). Of each one He (All h) knows indeed his al t (prayer) and His glorification, [or everyone knows his al t and His glorification], and All h is All-Aware of what they do.⁴³⁰

The Perfection of the Universe

67:3-4 This universe is perfectly balanced and has no fault whatsoever.

الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا ۚ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفْوُتٍ ۚ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾

Who has created the seven heavens one above another, you can see no fault in the creations of the Most Beneficent. Then look again: "Can you see any rifts?" Then look again and yet again, your sight will return to you in a state of humiliation and worn out.⁴³¹

86:1-4 Pay attention to the piercing light of the bright star; Is there a guardian besides Allāh?

وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾ وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾ النَّجْمُ الثَّاقِبُ ﴿٣﴾ إِنَّ كُلَّ نَفْسٍ لَّا عَلَيْهَا حَافِظٌ ﴿٤﴾

By the heaven, and A -riq (the night-comer, i.e. the bright star); and what will make you to know what A -riq (night-comer) is? (it is) the star of piercing brightness;

⁴²⁹ Sūrah Al Nahl (16), ayāh 49.

⁴³⁰ Sūrah Al Nūr (24), ayāh 41.

⁴³¹ Sūrah Al Mulk (67), āyāt 3-4.

there is no human being but has a protector over Him (or her) (i.e. angels in charge of each human being guarding him, writing his good and bad deeds, etc.)⁴³²

71:15-16 How is it that Allāh has created 7 heavens, the light of the moon and the shine of the sun?

أَلَمْ تَرَ أَنَّى خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ۖ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ۚ

See you not how Allāh has created the seven heavens one above another, and has made the moon a light therein, and made the sun a lamp?⁴³³

88:18 How is the heaven held up?

وَالِى السَّمَاءِ كَيْفَ رُفِعَتْ ۚ

And at the heaven, How it is raised?⁴³⁴

88:19 How are the mountains held in place?

وَالِى الْجِبَالِ كَيْفَ نُصِبَتْ ۚ

And at the mountains, How they are rooted and fixed firm?⁴³⁵

88:20 How is the earth spread out?

وَالِى الْأَرْضِ كَيْفَ سُطِحَتْ ۚ

And at the earth, How it is spread out?⁴³⁶

78:8 'mankind' is created in pairs.

وَخَلَقْنَاهُ أَزْوَاجًا ۚ

And We have created you in pairs (male and female, tall and short, good and bad, etc.).⁴³⁷

78:9 Sleep is created for rest.

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۚ

And have made your sleep as a thing for rest.⁴³⁸

⁴³² Sūrah Al Tāriq (86), āyāt 1-4.

⁴³³ Sūrah Nūh (71), āyāt 15-16.

⁴³⁴ Sūrah Al Ghāshiyah (88), āyāt 18.

⁴³⁵ Sūrah Al Ghāshiyah (88), āyāt 19.

⁴³⁶ Sūrah Al Ghāshiyah (88), āyāt 20.

⁴³⁷ Sūrah Al Naba' (78), āyāt 8.

⁴³⁸ Sūrah Al Naba' (78), āyāt 9.

78:10 Night is created as a covering.

وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾

*And have made the night as a covering (through its darkness),...*⁴³⁹

78:11 The day is created in order to seek out a livelihood.

وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾

*And have made the Day for livelihood.*⁴⁴⁰

78:12 7 strong heavens are built.

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾

*And we have built above ou seven strong (heavens),...*⁴⁴¹

78:13 The sun is created as a shining lamp.

وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾

*And have made (therein) a shinning lamp (sun).*⁴⁴²

78:14 Rain is sent down from the heavens in abundance.

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾

*And have sent down from the rainy clouds abundant water.*⁴⁴³

78:15-16 Corn, vegetation and lush growth are grown.

لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾

*That We may produce therewith corn and vegetations,
and Gardens of thick growth.*⁴⁴⁴

Take note of all of this!

The Purpose of the Universe's creation

21:16 The Universe was created by Allāh by His

⁴³⁹ Sūrah Al Naba' (78), ayāh 10.

⁴⁴⁰ Sūrah Al Naba' (78), ayāh 11.

⁴⁴¹ Sūrah Al Naba' (78), ayāh 12.

⁴⁴² Sūrah Al Naba' (78), ayāh 13.

⁴⁴³ Sūrah Al Naba' (78), ayāh 14.

⁴⁴⁴ Sūrah Al Naba' (78), āyāt 15-16.

29:44 authority in truth and with purpose and not as a
46:3 plaything.

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبِينَ ﴿٤٤﴾

*We created not the heavens and the earth and all that is between them for a (mere) play.*⁴⁴⁵

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٤٥﴾

(All h says to his Prophet Mu ammad ﷺ): "All h (Alone) created the heavens and the earth with Truth (and none shared Him in their creation)."
Verily! Therein is surely a sign for those who believe.⁴⁴⁶

مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُعْرِضُونَ ﴿٤٦﴾

*We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve turn away from that whereof they are warned.*⁴⁴⁷

3:190 It is a sign of Allāh's authority for those who understand;

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾

*Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.*⁴⁴⁸

30:22 A sign of Allāh's authority for those of sound knowledge;

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَالْوَسَائِدِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ ﴿٢٢﴾

*And among His signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, In that are indeed signs for men of sound knowledge.*⁴⁴⁹

10:6 A sign of Allāh's authority for those who fear Allāh;

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَتَّقُونَ ﴿٦﴾

⁴⁴⁵ Sūrah Al 'Anbiyā' (21), ayāh 16.

⁴⁴⁶ Sūrah 'Ankabūt (29), ayāh 44.

⁴⁴⁷ Sūrah Al Ahqāf (46), ayāh 3.

⁴⁴⁸ Sūrah Āl 'Imrān (3), ayāh 190.

⁴⁴⁹ Sūrah Al Rūm (30), ayāh 22.

Verily, In the alternation of the night and the day and in all that Allāh has created in the heavens and the earth are *ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) for those people who keep their duty to Allāh, and fear Him much.⁴⁵⁰

- 16:65 A sign of Allāh's authority for those who want to listen and a sign of Allāh's authority for those who think.
13:3

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾

And Allāh sends down water (rain) from the sky, then He revives the earth therewith after its death. Verily, In this is a sign (clear proof) for people who listen (obey Allāh).⁴⁵¹

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغِشِّي اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٦٦﴾

And it is He who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made Zawjain Ithnain (two in pairs - may mean two kinds or it may mean: of two sorts, e.g. black and white, sweet and sour, small and big, etc.) He brings the night as a cover over the day. Verily, In these things, there are *ayāt* (proofs, evidences, lessons, signs, etc.) for people who reflect.⁴⁵²

- 2:29 It is created to fulfil the needs of 'mankind' and as a mercy from Allāh.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

He it is who created for you all that is on earth. Then He Istaw (rose over) towards the heaven and made them seven heavens and He is the All-Knower of everything.⁴⁵³

- 45:13 It is created for the sake of 'mankind' in order that
31:20 they are thankful for blessings;

وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٣١﴾

⁴⁵⁰ Sūrah Yūnus (10), ayāh 6.

⁴⁵¹ Sūrah Al Nahl (16), ayāh 65.

⁴⁵² Sūrah Al Ra'd (13), ayāh 3.

⁴⁵³ Sūrah Al Baqarah (2), ayāh 29.

And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply.⁴⁵⁴

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ
ظَاهِرَةً وَبَاطِنَةً ۖ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّبِينٍ



See you not (O men) that All h has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His graces upon you, (both) apparent (i.e Isl mic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden [i.e. one's faith in All h (of Isl mic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise, etc.]? Yet of mankind is he who disputes about All h without knowledge or guidance or a Book giving Light!⁴⁵⁵

11:7 in order to test all of 'mankind'; and to find out
67:2 whomever is the best in deeds within this life.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَارَبَ عَرْشُهُ عَلَى الْمَاءِ
لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَلَئِن قُلْتَ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ
لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿٦٧﴾

And He it is who has created the heavens and the earth in six days and His Throne was on the water, that He might try you, which of you is the best in deeds. But if you were to say to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic."⁴⁵⁶

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٦٨﴾

Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving;⁴⁵⁷

⁴⁵⁴ Sūrah Al Jāthiyah (45), ayat 13.

⁴⁵⁵ Sūrah Luqmān (31), ayāh 20.

⁴⁵⁶ Sūrah Hūd (11), ayāh 7.

⁴⁵⁷ Sūrah Al Mulk (67), ayāh 2.

The Total destruction of the Universe

The destruction of the universe will certainly occur

30:8 The purpose of creating the heavens and the earth
35:41 is only for the duration of a definite predetermined
28:38 time, when its destruction will be unavoidable.

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ ۚ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ
مُّسَمًّى ۚ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَائِ رَبِّهِمْ لَكَافِرُونَ ﴿٤٨﴾

Do they not think deeply (in their own selves) about themselves (how All h created them from nothing, and similarly He will resurrect them)? All h has created not the heavens and the earth, and all that is between them, except with Truth and for an appointed term. And indeed many of mankind deny the Meeting with their Lord.⁴⁵⁸

﴿٤٩﴾ إِنَّ اللَّهَ يُمِيسِلُهُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا ۚ وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ
مِّن بَعْدِهِ ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٥٠﴾

Verily! All h grasps the heavens and the earth lest they move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is ever Most forbearing, Oft-Forgiving.⁴⁵⁹

وَقَالَ فِرْعَوْنُ يَتَأَيَّهَا الْمَلَأُ مَا عَلِمْتُ لَكُم مِّن إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَهْمَنُ عَلَى
الطِّينِ فَاجْعَلْ لِّي صَرْحًا لَّعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٥١﴾

Fir aun (Pharaoh) said: "O chiefs! I know not that you have an Il h (a god) other than me, so kindle for me (a fire), O H m n, to bake (bricks out of) clay, and set up for me a ar an (a lofty tower, or palace, etc.) in order that I may look at (or look for) the Il h (God) of M s (Moses); and Verily, I think that He [M s (Moses)] is one of the liars."⁴⁶⁰

7:187-188 The time of this destruction is known only to Allāh the Everlasting.

⁴⁵⁸ Sūrah Al Rūm (30), ayāh 8.

⁴⁵⁹ Sūrah Fāṭir [or Al Malā' ikah] (35), ayāh 41.

⁴⁶⁰ Sūrah Al Qaṣaṣ (28), ayāh 38. When it was completed, Allah ﷻ commanded Jibrīl ﷺ to knock it down. He struck only one blow to it and it tumbled down in three pieces, killing thousands of soldiers of the Pharaoh's army (Tafsīr Al Qurtubī).

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِنُهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُحِيطُ بِلَوْحِهَا إِلَّا هُوَ
تَقُلَّتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْةٌ ۚ يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا ۖ قُلْ
إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٢٣﴾ قُلْ لَا أَمْلِكُ لِنَفْسِي
تَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۚ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَا سَتَكُنَّ مِنَ الْخَيْرِ وَمَا
مَسَّنِيَ السُّوءُ ۚ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٢٤﴾

They ask you about the Hour (Day of Resurrection): “When will be its appointed time?” Say: “The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden.” They ask you as if you have a good knowledge of it. Say: “The knowledge thereof is with All h (Alone) but most of mankind know not.”

Say (O Mu ammad ﴿١٢٤﴾): “I possess no power of benefit or hurt to myself except as All h wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.”⁴⁶¹

11:123 It is only towards Allāh that all decisions return.

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا
رَبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٤﴾

And to All h belongs the Ghaib (unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Mu ammad ﴿١٢٤﴾) and put your trust in Him. And your Lord is not unaware of what you (people) do.”⁴⁶²

‘Mankind’s’ situation

75:6-7 At the time of the ‘Day of Resurrection’ the eyes of ‘mankind’ will be wide open with surprise and fear from witnessing this event.

يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَمَةِ ﴿١﴾ فَإِذَا بَرِقَ الْبَصَرُ ﴿٢﴾

He asks: “When will be This Day of Resurrection?”
So, when the sight shall be dazed..⁴⁶³

101:3-4 On that day ‘mankind’ will be like scattered moths.
99:3-4 ‘mankind’ will be in a state of confusion at witnessing the occurrences taking place around them; that day

⁴⁶¹ Sūrah Al A’rāf (7), āyāt 187-188.

⁴⁶² Sūrah Hūd (11), ayāh 123.

⁴⁶³ Sūrah Al Qiyāmah (75), āyāt 6-7.

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ﴿٦٠﴾ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٦١﴾

And what will make you know what the striking (Hour) is?

It is a day whereon mankind will be like moths scattered about...⁴⁶⁴

وَقَالَ الْإِنْسَانُ مَا هَٰذَا ﴿٦٢﴾ يَوْمَئِذٍ تُخَدِّثُ أَخْبَارَهَا ﴿٦٣﴾

And man will say: "What is the matter with it?"

That day it will declare its information (about all what happened over it of good or evil).⁴⁶⁵

يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَلُهُمْ ﴿٦٤﴾

That day mankind will proceed in scattered groups that they may be shown their deeds.⁴⁶⁶

The Heaven's situation

21:103-104

On the day of that destruction the heavens will be rolled up like a scroll of paper.

لَا تَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّيْنَهُمُ الْمَلَائِكَةُ هِنْدًا يَوْمُكُمُ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٠٣﴾ يَوْمَ تُطَوَّى السَّمَاوَاتُ كَطَيِّ السِّجْلِ لِلْكِتَابِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٤﴾

The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting): "This is your day which you were promised."

And (remember) the day when We shall roll up the heavens like a scroll rolled up for Books, as We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it.⁴⁶⁷

25:25

The heaven will be torn asunder and white mist will issue from within; the angels will descend in waves.

وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَمِ يَأْتِي السَّمَاءُ دُخَانًا وَيَكُونُ السَّمَاءُ كَالْهَيَّاجِ الْوَشِيقِ ﴿٢٥﴾

And (remember) the day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.⁴⁶⁸

55:37

The heaven will be rent asunder, red and rosy.

⁴⁶⁴ Sūrah Al Qari'ah (101), āyāt 3-4.

⁴⁶⁵ Sūrah Al Baiyinah (99), āyāt 3-4.

⁴⁶⁶ Sūrah Al Baiyinah (99), āyāt 6.

⁴⁶⁷ Sūrah Al 'Anbiyā' (21), āyāt 103-104.

⁴⁶⁸ Sūrah Al Furqān (25), āyāt 25.

فَإِذَا أَنْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٨٠﴾

*Then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide.*⁴⁶⁹

84:1-2 All of this will occur by His will and all will obey
81:11 Allāh and the heaven will be destroyed by Allāh.

وَإِذَا السَّمَاءُ أَنْشَقَّتْ ﴿٨١﴾ وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٨٢﴾

*When the heaven is split asunder, and listens and obeys its Lord, and it must do so;*⁴⁷⁰

وَإِذَا السَّمَاءُ كُشِطَتْ ﴿٨٣﴾

*And when the heaven shall be stripped off and taken away from its place;*⁴⁷¹

The situation of the stars, moon and sun

81:1 The sun will be wound around.

إِذَا الشَّمْسُ كُوِّرَتْ ﴿٨٤﴾

*When the sun Kuwwirat (wound round and lost its light and is overthrown).*⁴⁷²

81:2 The stars will fall and scatter.

وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٨٥﴾

*And when the stars shall fall;*⁴⁷³

54:1 The moon will be cleft asunder with the result that
75:8 the moon will lose its light.

أَقْرَبَتْ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ ﴿٨٦﴾

*The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so he showed them the splitting of the moon).*⁴⁷⁴

وَحَسَفَ الْقَمَرُ ﴿٨٧﴾

⁴⁶⁹ Sūrah Al Raḥmān (55), ayāh 37.

⁴⁷⁰ Sūrah Al Inshiqāq (84), āyāt 1-2.

⁴⁷¹ Sūrah Al Takwīr (81), ayāh 11.

⁴⁷² Sūrah Al Takwīr (81), ayāh 1.

⁴⁷³ Sūrah Al Takwīr (81), ayāh 2.

⁴⁷⁴ Sūrah Al Qamar (54), ayāh 1.

*And the moon will be eclipsed...*⁴⁷⁵

75:9 At that time the sun and the moon will be joined together and the heaven rolled up.

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٧٥﴾

*And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light, etc.)*⁴⁷⁶

The Earth's situation

81:3 The mountains will disappear and be like carded wool; they will be blasted and scattered like dust
101:5 and all will be flat and smooth.
20:105-107

وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٨١﴾

*And when the mountains shall made to pass away;*⁴⁷⁷

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ﴿٨٢﴾

*And the mountains will be like carded wool...*⁴⁷⁸

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿٨٣﴾ فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿٨٤﴾ لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿٨٥﴾

*And they ask you concerning the mountains, say; "My Lord will blast them and scatter them as particles of dust.
"Then He shall leave it as a level smooth plain.
"You will see therein nothing crooked or curved."*⁴⁷⁹

81:6 Likewise the seas will be like blazing fire or overflow; and the earth will quake and pour out its insides.

وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٨٦﴾

*And when the seas shall become as blazing fire or shall overflow;*⁴⁸⁰

84:3-5 The earth will be emptied and stretched out; everything obeys its Lord and it will obey.

⁴⁷⁵ Sūrah Al Qiyāmah (75), ayāh 8.

⁴⁷⁶ Sūrah Al Qiyāmah (75), ayāh 9.

⁴⁷⁷ Sūrah Al Takwīr (81), ayāh 3.

⁴⁷⁸ Sūrah Al Qari'ah (101), ayāh 5.

⁴⁷⁹ Sūrah Tā Hā (20), ayāt 105-107.

⁴⁸⁰ Sūrah Al Takwīr (81), ayāh 6.

وَإِذَا الْأَرْضُ مُدَّتْ ﴿٤١﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤٢﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٤٣﴾

And when the earth is stretched forth,
and has cast out all that was in it and became empty,
and listens and obeys its Lord, and it must do so;⁴⁸¹

The Earth and its plants

The state of the earth and the mountains

16:15 Allāh ﷻ lays out the earth and implants mountains into the earth as
pegs so that it does not shake.

وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿٤٤﴾

And He has affixed into the earth mountains standing firm, lest it should
shake with you, and rivers and roads, that you may guide yourselves.⁴⁸²

20:53 This earth is complete with roads and rivers as
21:31 guidance signs for 'mankind'.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن نَّبَاتٍ شَتَّىٰ ﴿٤٥﴾

Who has made earth for you like a bed (spread out); and has opened roads
(ways and paths etc.) for you therein; and has sent down water (rain) from
the sky. And We have brought forth with it various kinds of vegetation.⁴⁸³

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ﴿٤٦﴾

And We have placed on the earth firm mountains, lest it should shake with
them, and We placed therein broad highways for them to pass through, that
they may be guided.⁴⁸⁴

31:10 Allāh has distributed on this earth a proliferation of
35:27 various animals and plants of various colours and
35:28 fruits.

خَلَقَ السَّمَوَاتِ بَعْدَ تَرَوَّهَا ۖ وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِن
كُلِّ دَابَّةٍ ۖ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ﴿٤٧﴾

⁴⁸¹ Sūrah Inshiqāq (84), āyāt 3-5.

⁴⁸² Sūrah Al Nahl (16), ayāh 15.

⁴⁸³ Sūrah Tā Hā (20), ayāh 53.

⁴⁸⁴ Sūrah Al 'Anbiyā' (21), ayāh 31.

*He has created the heavens without any pillars, that you see and has set on the earth firm mountains, lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.*⁴⁸⁵

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيَضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٍ ﴿٣٦﴾

*See you not that All h sends down water (rain) from the sky, and We produce therewith fruits of varying colours, and among the mountains are streaks white and red, of varying colours and (others) very black.*⁴⁸⁶

وَمِنَ النَّاسِ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٣٧﴾

*And of men and Ad-Daw b (moving living creatures, beasts, etc.), and cattle, in like manner of various colours. It is only those who have knowledge among His slaves that fear All h. Verily, All h is All-Mighty, Oft-Forgiving.*⁴⁸⁷

78:6-8 Likewise animals and ‘mankind’. The earth is as a bed and the mountains as pegs whilst ‘mankind’
13:3 is in pairs.

أَلَمْ نجعلِ الْأَرْضَ مِهْدًا ﴿١﴾ وَالْجِبَالَ أَوْتَادًا ﴿٢﴾ وَخَلَقْنَاهُ أَوْثَانًا ﴿٣﴾

*Have We not made the earth as a bed, and the mountains as pegs? and We have created you in pairs (male and female, tall and short, good and bad, etc.).*⁴⁸⁸

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغِشِّي اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤﴾

*And it is He who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made Zawjain Ithna n (two in pairs - may mean two kinds or it may mean: of two sorts, e.g. black and white, sweet and sour, small and big, etc.) He brings the night as a cover over the day. Verily, in these things, there are y t (proofs, evidences, lessons, signs, etc.) for people who reflect.*⁴⁸⁹

Take note!

⁴⁸⁵ Sūrah Luqmān (31), ayāh 10.

⁴⁸⁶ Sūrah Fāṭir [or Al Malā' ikah] (35), ayāh 27.

⁴⁸⁷ Sūrah Fāṭir [or Al Malā' ikah] (35), ayāh 28.

⁴⁸⁸ Sūrah Al Naba' (78), āyāt 6-8.

⁴⁸⁹ Sūrah Al Ra'd (13), ayāh 3.

The state of the various lands and plants

7:58 Of the various lands there are those that are fertile
18:8 and those that are infertile.

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبُثَ لَا يَخْرُجُ إِلَّا نَكْدًا كَذَلِكَ

نُصِرَفُ الْأَيْتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾

*The vegetation of a good land comes forth (easily) by the permission of its Lord, and that which is bad, brings forth nothing but a little with difficulty. Thus do we explain variously the signs (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who give thanks.*⁴⁹⁰

وَأِنَّا لَجَنَعُلُونَ مَا عَلَمْنَا صَعِيدًا جُرُزًا ﴿٥٩﴾

*And Verily! We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees, etc.).*⁴⁹¹

2:155 When infertile this is a test and an ordeal from Allāh with a decrease
in the success of fruit growth and
means of agriculture.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَنَشِيرُ

الصَّيْرِ ﴿١٥٥﴾

*And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to Abir (the patient ones, etc.).*⁴⁹²

55:6 Trees and plants prostrate to Allāh.

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦٠﴾

*And the herbs (or stars) and the trees both prostrate.*⁴⁹³

32:27 By means of the rain Allāh creates and makes fertile
25:49 the barren and infertile land.

أَوَلَمْ يَرَوْا أَنَّا نُنْزِلُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ

وَأُنْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾

⁴⁹⁰ Sūrah Al A'rāf (7), ayāh 58.

⁴⁹¹ Sūrah Al Kahf (18), ayāh 8.

⁴⁹² Sūrah Al Baqarah (2), ayāh 155.

⁴⁹³ Sūrah Al Raḥmān (55), ayāh 6.

*Have they not seen how We drive water (rain clouds) to the dry land without any vegetation, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see?*⁴⁹⁴

لَنُخْجِيَ بِهِ بَلَدَهُ مَيِّتًا وَنُشْقِيهِ مِمَّا خَلَقْنَا أَنْعَمًا وَأُنَاسٍ كَثِيرًا ﴿٤٩٤﴾

*That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that we had created.*⁴⁹⁵

16:65 This issue is a clear sign of Allāh's authority,
78:14-16 because He brings forth seeds and vegetation and lush gardens as a result of the rain He provided.

وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ

يَسْمَعُونَ ﴿٤٩٥﴾

*And All h sends down water (rain) from the sky, then He revives the earth therewith after its death. Verily, in this is a sign (clear proof) for people who listen (obey All h).*⁴⁹⁶

وَأَنزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿٤٩٦﴾ لِّنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿٤٩٧﴾ وَجَنَّاتٍ أَلْفَافًا ﴿٤٩٨﴾

﴿٤٩٨﴾

*And have sent down from the rainy clouds abundant water, that We may produce therewith corn and vegetations, and gardens of thick growth.*⁴⁹⁷

The production of Rain

13:12-13 The dark clouds, thunder and thunderbolts make 'mankind' fearful and hopeful of the prospect that rain will fall bringing with it mercy.

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ السَّحَابَ الثِّقَالَ ﴿٤٩٩﴾ وَيُسَبِّحُ
الرَّعْدُ بِحَمْدِهِ وَالْمَلَكُوتُ مِنْ خِفَّتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ
يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْحَالِ ﴿٥٠٠﴾

It is He who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He who brings up (or originates) the clouds, heavy (with water). And Ar-Ra'd (thunder) glorifies and praises him, and so do the angels because of His awe, He sends the thunderbolts, and therewith He strikes

⁴⁹⁴ Sūrah Al Sajdah (32), ayāh 27.

⁴⁹⁵ Sūrah Al Furqān (25), ayāh 49.

⁴⁹⁶ Sūrah Al Nahl (16), ayāh 65.

⁴⁹⁷ Sūrah Al Naba' (78), āyāt 14-16.

whom He wills, yet they (disbelievers) dispute about All h. And He is mighty in strength and Severe in punishment.⁴⁹⁸

25:48 The wind brings glad tidings because rain eventuates from the
35:9 wind's movement.

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا يَنْفِثُ بِأَيْدِي رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا



And it is He who sends the winds as heralds of glad tidings, going before His Mercy (rain), and we send down pure water from the sky...⁴⁹⁹

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ

مَوْتِهَا كَذَلِكَ النُّشُورُ ﴿٥٠٠﴾

And it is All h who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!⁵⁰⁰

30:48 The wind bears clouds to certain places in the form
24:43 of wads and rolls similar to mountains in construction. From out of their rifts comes water and/or ice.

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ۖ فَإِذَا أَصَابَ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ

يَسْتَبْشِرُونَ ﴿٥٠١﴾

All h is He who sends the winds, so they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He will, Lo! They rejoice!⁵⁰¹

أَلَمْ تَرَ أَنَّ اللَّهَ يَرْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَّامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَن يَشَاءُ وَيَصْرِفُهُ عَن

مَن يَشَاءُ ۚ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَرِ ﴿٥٠٢﴾

See you not that All h drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth

⁴⁹⁸ Sūrah Al Ra'd (13), āyāt 12-13.

⁴⁹⁹ Sūrah Al Furqān (25), āyah 48.

⁵⁰⁰ Sūrah Fāṭir [or Al Malā'ikah] (35), āyah 9.

⁵⁰¹ Sūrah Al Rūm (30), āyah 48.

from between them. And He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strike therewith whom He will, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.⁵⁰²

23:18 Subsequently this water is absorbed into the land and flows to valleys.

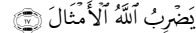
وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَتْهُ فِي الْأَرْضِ ۖ وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَادِرُونَ



And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and Verily, We are able to take it away.⁵⁰³

13:17 This process is maintained continuously and forms a cycle.

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا ۚ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهٗ ۚ كَذَٰلِكَ يَضْرِبُ اللَّهُ الْخَلْقَ وَالْأَبْطِلَ ۚ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً ۖ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ ۚ كَذَٰلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ



He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface, and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does All h (by parables) show forth Truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus All h sets forth parables (for the Truth and falsehood, i.e. belief and disbelief).⁵⁰⁴

86:11 “By the sky which gives rain”.

وَالسَّمَاءِ ذَاتِ الرَّجْعِ

By the sky (having rain clouds) which gives rain, again and again.

56:68-70 Allāh creates that rain and treats it so that it is not salty. This is surely a blessing from Allāh that ‘mankind’ must be thankful of.

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ۚ ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ ۚ لَوْ نَشَاءُ جَعَلْتَهُ أَجَا جًا فَلَوْلَا تَشْكُرُونَ

⁵⁰² Sūrah Al Nūr (24), ayāh 43.

⁵⁰³ Sūrah Al Mu’minūn (23), ayāh 18.

⁵⁰⁴ Sūrah Al Ra’d (13), ayāh 17.

Tell Me! the water that you drink.

Is it you who cause it from the rainclouds to come down, or are We the Causer of it to come down?

If We willed, We Verily could make it salt (and undrinkable), why then do you not give thanks (to All h)?⁵⁰⁵

25:50 This rain is distributed amongst various places and not just in one place alone.

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾

And indeed We have distributed it (rain or water) amongst them in order that they may remember the Grace of All h, but most men refuse (or deny the Truth or Faith) and accept nothing but disbelief or ingratitude.⁵⁰⁶

The Proliferation process of plants

21:30 Everything that lives is created from water.

وَأَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا^{٥٧} وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٥٨﴾

Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, Then we parted them? And We have made from water every living thing. Will they not then believe?⁵⁰⁷

2:22 Rainwater is the bearer of life to plants.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto All h (in worship) while you know (that He alone has the Right to be worshipped).⁵⁰⁸

55:10-12 Plants flower and amongst them are those that are sweet scented. Allāh has created flowers in pairs

13:3 (male - female).

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾ فِيهَا فَتَكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾ وَالْحَبُّ ذُو

⁵⁰⁵ Sūrah Al Wāqī'ah (56), āyāt 68-70.

⁵⁰⁶ Sūrah Al Furqān (25), ayāh 50.

⁵⁰⁷ Sūrah Al 'Anbiyā' (21), ayāh 30.

⁵⁰⁸ Sūrah Al Baqarah (2), ayāh 22.

And the earth He has put for the creatures.

Therein are fruits, date-palms producing sheathed fruit-stalks (enclosing dates).

And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants.⁵⁰⁹

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ
أَثْنَيْنِ ۗ يُغْشَى اللَّيْلُ النَّهَارَ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٠﴾

And it is He who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made Zawjain Ithna n (two in pairs - may mean two kinds or it may mean: of two sorts, e.g. black and white, sweet and sour, small and big, etc.) He brings the night as a cover over the day. Verily, In these things, there are y t (proofs, evidences, lessons, signs, etc.) for people who reflect.⁵¹⁰

15:22 These flowers are fertilised and fecundated by means of the wind (those that are larger are likewise fertilised by animal movements).

وَأَرْسَلْنَا الرِّيحَ لَوْفِحَ لُوفٍ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ﴿٦١﴾

And We send the winds fertilizing (to fill heavily the clouds with water), then caused the water (rain) to descend from the sky, and We gave it to you to drink, and it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you like].⁵¹¹

41:47 Fruit comes forth from its sheath once it is large and mature enough.

﴿إِلَيْهِ يَرْدُ عِلْمُ السَّاعَةِ ۚ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۚ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِيَ قَالُوا أَدْنَبْنَا مَا مِنَّا مِنْ شَهِيدٍ﴾ ﴿٦٢﴾

(the learned men) refer to Him (Alone) the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive (within her womb), nor brings forth (young), except by his knowledge. And on the Day when He will call unto them (polytheists) (saying): "Where are My (so-called) partners (whom you did invent)?" They will say: "We inform You that none of us bears witness to it (that they are Your partners)!"⁵¹²

6:99 Allāh enhances the flavours and varieties one from
13:4 the other.

⁵⁰⁹ Sūrah Al Raḥmān (55), āyāt 10-12.

⁵¹⁰ Sūrah Al Ra'd (13), āyah 3.

⁵¹¹ Sūrah Al Hījr (15), āyah 22.

⁵¹² Sūrah Fuṣṣilat (41), āyah 47.

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا
تُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ
وَالزَّيْتُونِ وَالْأَرْمَانِ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ ۚ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ ۚ إِنَّ فِي
ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥١٣﴾

*It is He who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily! in these things there are signs for people who believe.*⁵¹³

وَفِي الْأَرْضِ قِطْعٌ مُّتَجَوِّرَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صَبْوَانٌ وَغَيْرُ صَبْوَانٍ
يُسْقَىٰ بِمَاءٍ وَاحِدٍ وَنُفِضِلَ بَعْضُهَا عَلَىٰ بَعْضٍ فِي الْإِكْلِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ
لِّقَوْمٍ يَعْقِلُونَ ﴿٥١٤﴾

*And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields etc.), and date-palms, growing out two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water, yet some of them We make more excellent than others to eat. Verily, in these things, there are signs (proofs, evidences, lessons, signs) for the people who understand.*⁵¹⁴

15:19 There are all kinds of plants and in all manner of measure.

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ ﴿٥١٥﴾

*And the earth We spread out, and placed therein firm mountains, and caused to grow therein all kinds of things in due proportion.*⁵¹⁵

6:59 Leaves fall and seeds fall; Grass grows green and
87:4-5 lush and then becomes dark and dry;

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۚ وَمَا تَشْقُطُ
مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ
مُّبِينٍ ﴿٥١٦﴾

⁵¹³ Sūrah Al An'ām (6), ayāh 99.

⁵¹⁴ Sūrah Al Ra'd (13), ayāh 4.

⁵¹⁵ Sūrah Al Hījr (15), ayāh 19.

And with Him are the keys of the *Ghaib* (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a clear Record.⁵¹⁶

وَالَّذِي أَخْرَجَ الْمَرْعَى ۖ فَجَعَلَهُ غُثَاءً أَحْوَىٰ ﴿٥١٦﴾

And who brings out the pasturage,
and then makes it dark stubble.⁵¹⁷

39:21 Plants turn dry and yellow and eventually wither.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا
مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيَجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطْبًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي
الْأَلْبَابِ ﴿٥١٧﴾

See you not, that All h sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water-springs and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow, then He makes them dry and broken pieces. Verily, in this, is a reminder for men of understanding.⁵¹⁸

25:50 Because the cycle of rain alternates, then after rain
78:14-16 falls the plants are once more revitalized and lush.

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَكَّرُوا فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٥١٨﴾

And indeed We have distributed it (rain or water) amongst them in order that they may remember the Grace of All h, but most men refuse (or deny the Truth or Faith) and accept nothing but disbelief or ingratitude.⁵¹⁹

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿٥١٩﴾ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿٥٢٠﴾ وَجَنَّاتٍ أَلْفَافًا ﴿٥٢١﴾

And have sent down from the rainy clouds abundant water.
That We may produce therewith corn and vegetations,
and gardens of thick growth.⁵²⁰

The Earth's surface is the source of livelihood

15:20 The earth was created by Allāh for the interests of
7:10 'mankind'; as a source of livelihood complete with

⁵¹⁶ Sūrah Al An'ām (6), ayāh 59.

⁵¹⁷ Sūrah Al 'A' lā (87), āyāt 4-5.

⁵¹⁸ Sūrah Al Zumar (39), ayāh 21.

⁵¹⁹ Sūrah Al Furqān (25), ayāh 50.

⁵²⁰ Sūrah Al Naba' (78), āyāt 14-16.

وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ وَمِنْ لَسْتُمْ لَهُ بِرَازِقِينَ ﴿٦٠﴾

And We have provided therein means of living, for you and for those whom you provide not [moving (living) creatures, cattle, beasts, and other animals].⁵²¹

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٦١﴾

And surely, We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give.⁵²²

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿٦٢﴾

He it is who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send yYour cattle to pasture;⁵²³

23:19 There are many varieties of plants, those bearing
23:20 fruit and different in flavour (6:41).

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا فَوَكِهٌ كَثِيرٌ وَمِنْهَا تَأْكُلُونَ ﴿٦٣﴾

Then We brought forth for you therewith gardens of date-palms and grapes, wherein is much fruit for you, and whereof you eat.⁵²⁴

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالدَّهْنِ وَصَنِيعٌ لِلَّاكِلِينَ ﴿٦٤﴾

And a tree (olive) that springs forth from Mount Sin i, that grows oil, and (it is a) relish for the eaters.⁵²⁵

31:10 Various kinds of animals;

خَلَقَ السَّمَوَاتِ بَعْدَ تَرْوَاهَا وَالْقَىٰ فِي الْأَرْضِ رَوًى أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِن

كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ﴿٦٥﴾

He has created the heavens without any pillars, that you see and has set on the earth firm mountains, lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.⁵²⁶

36:79-80 Allāh has created fire to come forth from green trees.
67:3 Everything has been created in harmony and compatibility.

⁵²¹ Sūrah Al Hijr (15), ayāh 20.

⁵²² Sūrah Al A' rāf (7), ayāh 10.

⁵²³ Sūrah Al Nahl (16), ayāh 10.

⁵²⁴ Sūrah Al Mu' minūn (23), ayāh 19.

⁵²⁵ Sūrah Al Mu' minūn (23), ayāh 20.

⁵²⁶ Sūrah Luqmān (31), ayāh 10.

قُلْ يُخَبِّرُهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٥٧﴾ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ ﴿٥٨﴾

Say: (O Muhammad ﷺ) "He will give life to them who created them for the first time! And He is the All-Knower of Every creation!"
He, who produces for you fire out of the green tree, when behold! you kindle therewith.⁵²⁷

الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا ۚ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ ۚ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٥٩﴾

Who has created the seven heavens one above another, you can see no fault in the creations of the Most Beneficent. Then look again: "Can you see any rifts?"⁵²⁸

11:61 'mankind' was created from earth and settled on the earth, as its executor:-

2:30 خَلِيفَةً فِي الْأَرْضِ - Khalīfah fī'l 'ard

﴿ وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا ۚ قَالَ يَنْقُومِرَ آعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ ۚ هُوَ أَنْشَأَكُمْ مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ ۚ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ﴿٦٠﴾

And to Thamud (people, We sent) their brother Salih (Saleh). He said: "O my people! Worship Allah, you have no other Ilah (God) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is near (to all by His Knowledge), Responsive."⁵²⁹

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةً ۚ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَن یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَیَخَنُ نُسُوحُکَ یُحْمَدُکَ وَتُقَدَّسُ لَکَ ۚ قَالَ اِنِّیْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿٦١﴾

And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You." He (Allah) said: "I

⁵²⁷ Sūrah Yā Sīn (36), āyāt 79-80.

⁵²⁸ Sūrah Al Mulk (67), āyah 3.

⁵²⁹ Sūrah Hūd (11), ayat 61.

- 30:41 When destruction occurs on this earth its cause is as a result of 'mankind's' performance upon it (Because of that, it is necessary to conserve it and reap its rewards without excessiveness and only as one pleases).

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

Evil (sins and disobedience of All h, etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that All h may make them taste a part of that which they have done, in order that they may return (by repenting to All h, and begging His Pardon).⁵³¹

Domesticated and other animals

The Creation and Proliferation of animals

- 24:45 All kinds of animals are created from water; and
42:11 created in pairs in order that all the various kinds of
31:10 animals may multiply.

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ ۖ فَمِنْهُمْ مَّن يَمْشِي عَلَىٰ بَطْنِهِ ۖ وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ رِجْلَيْنِ وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ أَرْبَعٍ ۚ يَخْلُقُ اللَّهُ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ



All h has created every moving (living) creature from water. Of them there are some that creep on their bellies, some that walk on two legs, and some that walk on four. All h creates what He wills. Verily! All h is Able to do all things.⁵³²

فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ ۚ جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا ۚ يَذُرُوكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿٤٥﴾

The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in

⁵³⁰ Sūrah Al Baqarah (2), ayāh 30.

⁵³¹ Sūrah Al Rūm (30), ayat 41.

⁵³² Sūrah Al Nūr (24), ayāh 45.

the wombs). There is nothing like unto Him, and He is the All-Hearer, the All-Seer.⁵³³

خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِن كُلِّ دَابَّةٍ ۚ وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ﴿١٦٤﴾

He has created the heavens without any pillars, that you see and has set on the earth firm mountains, lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.⁵³⁴

2:164 Allāh has distributed over the face of this earth
35:28 various kinds of animals with various colours and types.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرَىٰ فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِن مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٥﴾

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which All h sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed y t (proofs, evidences, signs, etc.) for people of understanding.⁵³⁵

وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَنُهُ ۚ كَذَٰلِكَ ۖ إِنَّمَا تَخْشَىٰ اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿١٦٦﴾

And of men and Ad-Daw b (moving living creatures, beasts, etc.), and cattle, in like manner of various colours. It is only those who have knowledge among His slaves that fear All h. Verily, All h is All-Mighty, Oft-Forgiving.⁵³⁶

Various animals and their various lairs

11:6 Allāh knows the dwelling places of all creatures;

⁵³³ Sūrah Al Shūra (42), ayāh 11.

⁵³⁴ Sūrah Luqmān (31), ayāh 10.

⁵³⁵ Sūrah Al Baqarah (2), ayāh 164.

⁵³⁶ Sūrah Fāṭir [or Al Malā' ikah] (35), ayāh 28.

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي

كِتَابٍ مُبِينٍ ﴿٥٣٧﴾

And no (moving) living creature is there on earth but its provision is due from All h. And He knows its dwelling place and its deposit (in the uterous, grave, etc.). All is in a clear Book (Al-Lauh Al-Ma f - the Book of decrees with All h).⁵³⁷

16:68 and it is Allāh who makes provisions for them all;

﴿ وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٥٣٨﴾

And your Lord inspired the bee, saying: "Take you habitations in the mountains and ii the trees and In what they erect."⁵³⁸

29:41 observe the inhabitations of the spiders;

﴿ مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَرَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ ﴿٥٣٩﴾

The likeness of those who take Auliy ' (protectors and helpers) other than All h is as the likeness of a spider, who builds (for itself) a house, but verily, the frailest (weakest) of houses is the spider's house; if they but knew.⁵³⁹

2:26 the mosquitoes;

﴿ إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ؕ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ؕ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٥٤٠﴾

Verily, All h is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did All h intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are Al-F siq n (the rebellious, disobedient to All h).⁵⁴⁰

2:57 the quails;

⁵³⁷ Sūrah Hūd (11), ayāh 6.

⁵³⁸ Sūrah Al Nahl (16), ayāh 68.

⁵³⁹ Sūrah Al 'Ankabūt (29), ayāh 41.

⁵⁴⁰ Sūrah Al Baqarah (2), ayāh 26.

وَوَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ
وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

And We shaded you with clouds and sent down on you Al-Manna and the quails, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.⁵⁴¹

16:79 Observe the birds in flight;

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْاءِ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ ۚ إِنَّ فِي ذَٰلِكَ
لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٨﴾

Do they not see the birds held (flying) in the midst of the sky? None holds them but All h [none gave them the ability to fly but All h]. Verily, in this are clear proofs and signs for people who believe (in the Oneness of All h).⁵⁴²

22:28 livestock;
22:36 camels, etc.

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا أَنَّمَا اللَّهُ فِي أَيَّامٍ مَّعْلُومَةٍ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ
الْأَنْعَامِ ۖ فَكُلُوا مِنْهَا وَأَطِيعُوا أَلْبَاسَ الْفَقِيرِ ﴿٥٩﴾

That they may witness things that are of benefit to them (i.e. reward of aij in the Hereafter, and also some worldly gain from trade, etc.), and mention the Name of All h on appointed days (i.e. 10th, 11th, 12th, and 13th Day of Dh 'l- ijj h), over the beast of cattle that He has provided for them (for sacrifice) (at the time of their slaughtering by saying: Bismill h, Wall hu-Akbar, All humma Minka Wa Ilai). Then eat thereof and feed therewith the poor who have a very hard time.⁵⁴³

وَالْبُدْنَ جَعَلْنَاهَا لَكُم مِّن شَعِيرِ اللَّهِ لَكُم فِيهَا خَيْرٌ ۚ فَاذْكُرُوا أَنَّمَا اللَّهُ عَلَيْهَا صَوَافَّ
فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذَٰلِكَ سَخَّرْنَاهَا لَكُم
لَعَلَّكُمْ تَشْكُرُونَ ﴿٦٠﴾

And the Budn (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah.) We have made for you as among the symbols of All h, therein you have much good. So mention the Name of All h over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the beggar who does not ask (men), and the beggar who asks (men). Thus have

⁵⁴¹ Sūrah Al Baqarah (2), ayāh 57.

⁵⁴² Sūrah Al Nahl (16), ayāh 79.

⁵⁴³ Sūrah Al Hajj (22), ayāh 28.

We made them subject to you that you may be grateful.⁵⁴⁴

- 25:59 Allāh created two seas; one palatable and the other salty; both free to meet each other and yet neither transgresses an unseen barrier
55:19-22 between them; from within them are various animals and precious
16:14 belongings.

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ
الرَّحْمَنُ فَسَلِّ بِهِ خَيْرًا ﴿٥٩﴾

Who created the heavens and the earth and all that is between them in six days. Then He Istaw (rose over) the Throne (in a manner that suits His Majesty). The Most Beneficent (Al h)! Ask Him (O Prophet Mu ammad ﷺ), (concerning His Qualities, His rising over His Throne, His creations, etc.), as He is Al-Khab r (the All-Knower of everything i.e. Al h).⁵⁴⁵

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿٦٠﴾ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٦١﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ
خُجِرُ مِنْهَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٦٢﴾

He has let loosed the two seas (the salt water and the sweet) meeting together.
Between them is a barrier which none of them can transgress.
Then which of the Blessings of your Lord will you both (jinns and men) deny?
Out of them both come out pearl and coral.⁵⁴⁶

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا
وَتَرْبِيَ الْفُلُوكَ مَوَازِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿٦٣﴾

And He it is who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful.⁵⁴⁷

- 6:38 All living creatures dwell in communities like us.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ يُجْنَحِيهِ إِلَّا أُمَّةٌ أَمْثَالُكُمْ ۚ مَا فَرَقْنَا فِي الْكِتَابِ
مِنْ شَيْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾

There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the

⁵⁴⁴ Sūrah Al Hajj (22), ayāh 36.

⁵⁴⁵ Sūrah Al Furqān (25), ayāh 59.

⁵⁴⁶ Sūrah Al Raḥmān (55), āyāt 19-22.

⁵⁴⁷ Sūrah Al Nahl (16), ayāh 14.

Book, then unto their Lord they (all) shall be gathered.⁵⁴⁸

16:8 Allāh created horses, mules, donkeys, and other beings that we do not know of.

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾

And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.⁵⁴⁹

The Benefits of animals for ‘mankind’

16:66 Pure milk is available from animals as a wholesome drink.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۚ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِمْ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا

سَائِغًا يَلْشَرِبُونَ ﴿٦٦﴾

And Verily! In the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers.⁵⁵⁰

23:21 Animals provide many benefits besides for ‘mankind’; meats to eat; skins and hides for

16:80 furnishings; wools and furs for dress and warmth;

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۚ نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ



And Verily! In the cattle there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies. And there are, in them, numerous (other) benefits for you, and of them you eat.⁵⁵¹

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا

يَوْمَ طَعْنَكُمْ وَيَوْمَ إِقَامَتِكُمْ ۚ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا وَمِئَةً إِلَى حِينٍ



And All h has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels), and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), a furnishing and

⁵⁴⁸ Sūrah Al An'ām (6), ayāh 38.

⁵⁴⁹ Sūrah Al Nahl (16), ayāh 8.

⁵⁵⁰ Sūrah Al Nahl (16), ayāh 66.

⁵⁵¹ Sūrah Al Mu'minūn (23), ayāh 21.

articles of convenience (e.g. carpets, blankets, etc.), a comfort for a while.⁵⁵²

16:5-8 they carry loads for ‘mankind’; give pleasure to the eye.

وَالَّذِينَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾ وَلَكُمْ فِيهَا مَمَازٍ
حِينَ تَرْجِعُونَ وَحِينَ تَسْرَحُونَ ﴿٦﴾ وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِلَاغِهِ إِلَّا
بِشِقَ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرءُوفٌ رَّحِيمٌ ﴿٧﴾ وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا
وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾

And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat.

And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning.

And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of kindness, Most Merciful.

And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.⁵⁵³

36:72 Allāh submits the animals for the benefit of
40:79-80 ‘mankind’.

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾

And We have subdued them unto them so that some of them they have for riding and some they eat.⁵⁵⁴

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٣﴾ وَلَكُمْ فِيهَا مَنَافِعُ
وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَىٰ الْفَلَاحِ تَحْمَلُونَ ﴿٧٤﴾

All h, it is He who has made cattle for you, that you may ride on some of them and of some you eat.

And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads, etc.), and on them and on ships you are carried.⁵⁵⁵

43:12-13 We need to glorify Allāh, our Lord who has made submissive for
‘mankind’ that which we have no
power to submit.

⁵⁵² Sūrah Al Nahl (16), āyah 80.

⁵⁵³ Sūrah Al Nahl (16), āyāt 5-8.

⁵⁵⁴ Sūrah Yā Sin (36), āyah 72.

⁵⁵⁵ Sūrah Al Mū‘min [or Ghāfir](40), āyāt 79-80.

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفَلَكَ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿٥٦﴾ لِيَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿٥٧﴾

And who has created all the pairs and has appointed for you ships and cattle on which you ride, in order that you may mount firmly on their backs, and then may remember the Favour of your Lord when you mount thereon, and say: "Glory to Him who has subjected this to us, and we could never have it (by Our efforts)." ⁵⁵⁶

22:34 Slaughtering for sacrifice is a fixed law.

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۚ فَإِلَهُكُمْ إِلَهُ وَاحِدٌ فَلَهُ أَسْلِمُوا ۚ وَبَشِّرِ الْمُخْبِتِينَ ﴿٥٨﴾

And for every nation We have appointed religious ceremonies, that they may mention the Name of Allah over the beast of cattle that He has given them for food. And your Il h (God) is one Il h (Allah), so you must submit to Him alone (in Isl m). And (O Muhammad ﷺ) give glad tidings to the Mukhbit n [those who obey Allah with humility and are humble from among the true believers of Islamic Monotheism]... ⁵⁵⁷

16:69 Honey is a medicine for 'mankind'.

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلَالًا ۚ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٠﴾

"Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think. ⁵⁵⁸

The attitude of 'mankind' towards animals

4:116-119 The posture of the mushrikīn - مشركين - polytheists: invoke injustice, in order to generate rituals that
6:136-140 assign partners with Allāh; make ḥalāl that which is
6:148 ḥarām and vice versa.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ

⁵⁵⁶ Sūrah Al Zuhṛuf (43), āyāt 12-13.

⁵⁵⁷ Sūrah Al Ḥajj (22), āyāt 34.

⁵⁵⁸ Sūrah Al Nahl (16), āyāt 69.

فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿٥٥﴾ إِنَّ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْتَا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿٥٦﴾ لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ﴿٥٧﴾ وَلَا ضَلَّتْهُمْ وَلَا مُنِيتْنَهُمْ وَلَا مَرْنَهُمْ فَلْيَنْتَكُنْ ءَاذَانَ الْآتَعِمِ وَلَا مَرْنَهُمْ فَلْيَغْمِزْ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا ﴿٥٨﴾

Verily! All h forgives not (the sin of) setting up partners in worship with Him, but He forgives whom He pleases sins other than that, and whoever sets up partners in worship with All h, has indeed strayed far away.

They (all those who worship others than All h) invoke nothing but female deities besides Him (All h), and they invoke nothing but Shai n (Satan), a persistent rebel!

All h cursed him. And he [Shai n (Satan)] said: "I will take an appointed portion of Your slaves;

Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by All h." And whoever takes Shai n (Satan) as a Wal y (protector or helper) instead of All h, has surely suffered a manifest loss.⁵⁵⁹

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْآتَعِمِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾ وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَائِهِمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿٦٠﴾ وَقَالُوا هَذِهِ آتَعِمٌ وَحَرِثٌ حَجَرٌ لَا يَطْعُمُهُمَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ وَأَنْعَمٌ حُرِّمَتْ ظُهُورُهُمْ وَأَنْعَمٌ لَا يَذْكُرُونَ أَسْمَ اللَّهِ عَلَيْهَا افْتِرَاءٌ عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ﴿٦١﴾ وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَمِ خَالِصَةٌ لِدُكُونِنَا وَمَحْرَمٌ عَلَى أَزْوَاجِنَا وَإِنْ يَكُن مِيتَةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصَفَهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿٦٢﴾ قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿٦٣﴾

And they assign to All h a share of the tilth and cattle which He has created, and they say: "This is for All h according to their pretending, and this is for our (All h's so-called) partners." But the share of their (All h's

⁵⁵⁹ Sūrah Al Nisā' (4), āyāt 116-119.

so-called) “partners” reaches not All h, while the share of All h reaches their (All h’s so-called) “partners”! Evil is the way they judge! And so to many of the Mushrik n their (All h’s so-called) “partners” have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if All h had willed they would not have done so. So leave them alone with their fabrications.

And according to their pretending, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden or any other work, and cattle on which (at slaughtering) the Name of All h is not pronounced; lying against Him (All h). He will recompense them for what they used to fabricate.

And they say: “What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein.” He will punish them for their attribution (of such false orders to All h). Verily, He is All-Wise, All-Knower.

Indeed lost are they who have killed their children, from folly, without knowledge, and have forbidden that which All h has provided for them, inventing a lie against All h. They have indeed gone astray and were not guided.⁵⁶⁰

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ
كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ
فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا خُرُصُونَ ﴿٢٥٠﴾

Those who took partners (in worship) with All h will say: “If All h had willed, we would not have taken partners (in worship) with him, nor would our fathers, and we would not have forbidden anything (against His Will).” Likewise belied those who were before them, (they argued falsely with All h’s Messengers), till they tasted of Our wrath. Say: “Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie.”⁵⁶¹

2:205 The posture of the munāfiqīn - منافقين - hypocrites: invoke destruction.

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ اللَّهُ لَا تُحِبُّ الْفُسَادَ



And when he turns away (from you “O Mu ammada”), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and All h likes not mischief.⁵⁶²

⁵⁶⁰ Sūrah Al An’ām (6), āyāt 136-140.

⁵⁶¹ Sūrah Al An’ām (6), āyāh 148.

⁵⁶² Sūrah Al Baqarah (2), āyāh 205.

5:103-104 The posture of the kāfirīn - كَافِرِينَ - disbelievers: conjure up falsehood toward Islām and its laws; fabricate individual rules designed to mislead.

مَا جَعَلَ اللَّهُ مِنْ خَيْرٍ وَلَا سَابِغَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ
عَلَى اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى
الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ ءَابَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا
يَسْتَدُونَ ﴿١٠٤﴾

All h has not instituted things like Ba rah (a she-camel whose milk was spared for the idols and nobody was allowed to milk it) or a S ibah (a she-camel let loose for free pasture for their false gods, e.g. idols, etc., and nothing was allowed to be carried on it), or a Wa lah (a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery) or a m (a stallion-camel freed from work for their idols, after it had finished a number of copulations assigned for it, all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islamic period). But those who disbelieve invent lies against All h, and most of them have no understanding.

*And when it is said to them: "Come to what All h has revealed and unto the Messenger (Mu ammad for the verdict of that which you have made unlawful)." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and no guidance.*⁵⁶³

5:105 The posture of the mu'minīn - مُؤْمِنِينَ - faithful: different from the others; behave in the Way commanded by Allāh and His Messenger.

يَتَأْتِيَ الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مِّنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ۚ إِلَى اللَّهِ
مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

*O You who believe! Take care of your ownelves, [do righteous deeds, fear All h much (abstain from all kinds of sins and evil deeds which He has forbidden) and love All h much (perform all kinds of good deeds which He has ordained)]. If you follow the right guidance and enjoin what is right (Islamic Monotheism and all that Isl m orders one to do) and forbid what is wrong (polytheism, disbelief and all that Isl m has forbidden) no hurt can come to you from those who are in error. The return of you all is to All h, then He will inform you about (all) that which you used to do.*⁵⁶⁴

⁵⁶³ Sūrah Al Mā'idah (5), āyāt 103-104.

⁵⁶⁴ Sūrah Al Mā'idah (5), āyāh 105.

What is said about the Universe⁵⁶⁵

The Universe

The age of the universe is approximately 25 billion years (25×10^9) and can still exist for some billions of years to come.

Within this universe are billions of galaxies. Amongst these galaxies are:

- the **Milky Way** (our solar system is contained within it)
- the **Magellan galaxy** (at a distance of some 150 000 light years from the Milky Way)
- the **Andromeda galaxy** (even further distant than the Magellan galaxy at a distance of some 2 000 000 light years)

How distant is one light year?

The speed of light is the maximum speed which matter can travel, namely 299,792,458 metres per second or approximately 100 000 000 000 000 metres per year (10^{16})

How vast therefore is the universe when one takes into account the billions of galaxies therein?

Only Allāh ﷻ knows.

The Milky Way

1. Within the Milky Way galaxy alone there are in the order of 100 000 000 000 (one hundred billion - 10^{10}) stars, one of which is our sun.
2. The Milky Way galaxy is shaped like a disc. Thus, it is dense in the middle and thinner around all its edges. The centre of the Milky Way contains approximately 80 billion stars with the remaining 20 billion towards the edges, including the location of our sun.
3. The width of the Milky Way from one side to the other (diameter) is 100 000 light years with the central part of the disc measuring approximately 10 000 light years.
4. The closest star is Alpha Centauri, the faintest component of which,

⁵⁶⁵ *Ensiklopedi Dunia Kita 4* (Encyclopaedia of Our World 4), PT Djambatan, Bumi dan Antariksa (The Earth and Outer Space); PN Balai Pustaka, *Atlas Dunia* (Atlas of the World), Drs. Djenen Bale, M.Sc., Balai Pustaka Fisika (Physics), Bina Pustaka Tama, Surabaya.

Proxima Centauri, is the closest star to the Sun, at about 4.3 (4.3×10^{13}) light years distance from the earth. Our sun is not the biggest star. There are stars which are some 27 000 000 times larger than the sun.⁵⁶⁶

The Solar System

The central point of orbit for the planets is our sun and the nine major planets known to revolve around the Sun are (in order of increasing distance from it): Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, and Pluto.

The following table is a comparison of the sun and the planets:

Our Solar system	Radius - Kilometres	Distance from Sun - Kilometres	Rotation time ⁵⁶⁷ – on its own axis in days ⁵⁶⁸	Revolution time – around the Sun in days ⁵⁶⁹	Mass (Earth = 1 ⁵⁷⁰)
Sun	700000	0	25.0	0	333400000
Mercury	2440	57910000	58.6467	88	0.055
Venus	6056	108210000	243.02	224.7	0.807
Earth	6378	149600000	23.9344696	365.25636042	1.000
Mars	3390	227940000	24.622961	687	0.106
Jupiter	71400	778300000	9.925	4346.546	318000
Saturn	60400	1427320000	10.543056	10775.05	94100
Uranus	23700	2863840000	17.24	30681.5	14400
Neptune	22300	4478440000	16.11	60194.19	17100
Pluto	3200	5861440000	6.3872	90473.91	0.9

The Sun

⁵⁶⁶ 37.8 trillion kilometres in diameter! That is approximately 40 light years in diameter!

⁵⁶⁷ Figures are at best approximate.

⁵⁶⁸ Measured as the time the earth rotates 100% around its own axis - 23.9344696 hours (23 h 56 m 4.1 s).

⁵⁶⁹ 365.25636042 sidereal days.

⁵⁷⁰ The mass of the earth is 5.98×10^{24} kg.

Photosphere

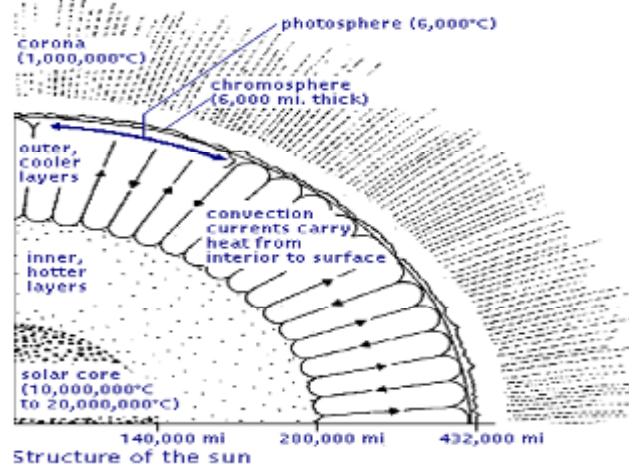
- that which is visible daily
- in the form of agglomerations which always change as a result of the billowing hot gases from within
- the temperature of the outer part is approximately 6000 °C
- the nucleus of the sun has a temperature of between 10 000 000 °C and 20 000 000 °C

Chromosphere

- this part of the sun is its atmosphere
- approximately 10 000 km in width and red in colour
- it looks like a red bracelet around the moon at the time of a solar eclipse

Corona

- the Corona is the extreme atmosphere of the sun
- its form changes and its light is grayish
- its temperature reaches 1 000 000 °C
- easy to distinguish at the time of a total solar eclipse

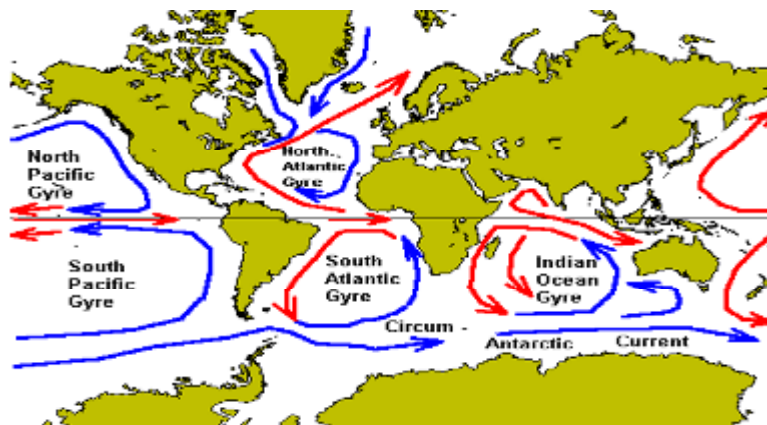
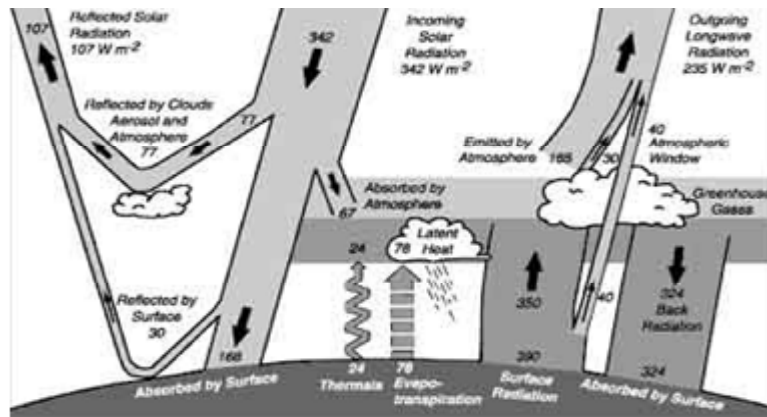
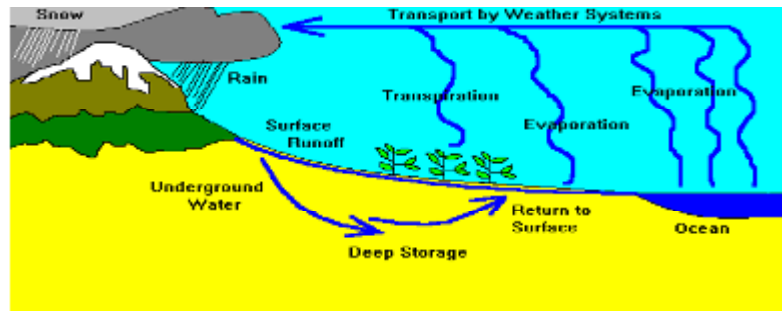


The Earth

1. The shape of the earth is, like the other planets, spherical; simple proof of which is:
 - at the time that the sun newly sets, high clouds and mountains are still clearly visible
 - a straight path in one direction will return to its starting point
 - the apex of a ship's mast is visible before the rest of a ship approaching the coast
2. As we ourselves observe, the surface of the earth is made up of level as well as high lands (mountains); flat and also steep; smooth and expansive. The greater division is seas wherein some parts are ripples and rather smooth whilst other parts are high waves that resemble mountains; and moreover parts of the sea are frozen.
3. The further one penetrates the earth the higher the temperature⁵⁷¹:
 - a depth of 50 km reaches a temperature of 1 500 °C
 - a depth of 3 000 km reaches a temperature of 5 000 °C
 - the centre of the earth reaches a temperature of 7 000 °C
4. Our earth also both rotates (upon its own axis) and revolves (its orbit around the sun), in the same direction, namely from the west to the east. The result of the earth's rotation brings about day, night, and differing times between places on different degrees of longitude. Whilst the effect of the earth's revolution results in the changing of seasons; lengthening of days and nights; and the viewing of, from month to month, different constellations.

Rain Process and Sea Currents

⁵⁷¹ The Earth is a nearly spherical body with an equatorial radius of slightly more than 6,378 kilometres (3,963 miles).



Ocean currents occur because of the difference in density between sea water and wind. Sea water shifts from locations of high density to locations of low density. The colder the water temperature the higher the content of salt. Ocean currents that are formed by the difference in water temperature are referred to as vertical and horizontal currents, whereas the influence of wind on the ocean's surface forms surface ocean currents.

CHAPTER 2

Supernatural Creatures and their Nature

﴿ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ
وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلْمَةٍ
أَلَّاَرْضٍ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴾

And with Him are the keys of the Ghaib, none knows them but He. And He knows whatever there is in the earth and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but it is written in a, Clear Record.⁵⁷²

⁵⁷² Sūrah Al 'An'ām (6), ayāh 59.

The Ghaib الغيب

With Allāh are the keys of all that is hidden

32:6 Allāh knows all that is hidden and all that is seen, whether in the
59:22 heavens or the earth.
35:38

ذَٰلِكَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ﴿٦﴾

*That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.*⁵⁷³

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٦٦﴾

*He is All h, than whom there is L il ha illa Huwa (none has the Right to be worshipped but He) the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful.*⁵⁷⁴

إِنَّ اللَّهَ عَلِيمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمُ بِذَاتِ الصُّدُورِ ﴿٢٥﴾

*Verily, All h is the All-Knower of the unseen of the heavens and the earth. Verily! He is the All-Knower of that is in the breasts.*⁵⁷⁵

49:18 Everything is written in a Clear Record
27:75 (لَوْحُ الْمَدْفُوظِ the 'Preserved Tablet').

إِنَّ اللَّهَ يَعْلَمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

*Verily, All h knows the unseen of the heavens and the earth. And All h is the All-Seer of what you do.*⁵⁷⁶

وَمَا مِنْ غَائِبٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٢٦﴾

*And there is nothing hidden in the heaven and the earth, but is in a clear Book (i.e. Al-Lauh Al-Ma f).*⁵⁷⁷

6:59 With Allāh are the keys to all that is hidden and no one knows these things except Allāh Himself.

﴿ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ

⁵⁷³ Sūrah Al Sajdah (32), ayāh 6.

⁵⁷⁴ Sūrah Al Ḥaṣḥr (59), ayāh 22.

⁵⁷⁵ Sūrah Fāṭir [or Al Malā' ikah] (35), ayāh 38.

⁵⁷⁶ Sūrah Al Hujurāt (49), ayāh 18.

⁵⁷⁷ Sūrah Al Naml (27), ayāh 75.

مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ

مُبِينٍ ﴿٥٨﴾

And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a clear Record.⁵⁷⁸

Allāh knows the affairs of the hidden

15:24

Allāh knows the people of before and those now present.

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَخْرِينَ ﴿٥٩﴾

And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards.⁵⁷⁹

33:63

No one knows about the Sā'at - السَّاعَةُ - or time of the occurrence of Resurrection except Allāh.

34:3

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ

قَرِيبًا ﴿٦٠﴾

People ask you concerning the Hour, say: "The knowledge of it is with All h only. What do you know? It may be that the Hour is near!"⁵⁸⁰

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَنِ الْغَيْبِ لَا يَعْرُثُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي

كِتَابٍ مُبِينٍ ﴿٦١﴾

Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, it will come to you." (All h, He is) the All-Knower of the unseen, not even the weight of an atom (or a small ant) or less than that or greater, escapes from his knowledge in the heavens or in the earth, but it is in a clear Book (Al-Lauh Al-Ma f).⁵⁸¹

27:65

There is no being either in the heavens or upon the earth who knows about the ghaib except Allāh.

⁵⁷⁸ Sūrah Al An'ām (6), ayāh 59.

⁵⁷⁹ Sūrah Al Hījr (15), ayāh 24.

⁵⁸⁰ Sūrah Al Ahzāb (33), ayāh 63.

⁵⁸¹ Sūrah Saba' (34), ayāh 3.

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ



Say: "None in the heavens and the earth knows the *Ghaib* (unseen) except All h, nor can they perceive when they shall be resurrected."⁵⁸²

- 31:34 It is Allāh who sends down the rain; It is Allāh who knows what is in the womb; no one knows what is in store for 'him' tomorrow or where it will be that 'he' dies.

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ

مَاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٥﴾

Verily, All h! with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what He will earn tomorrow, and no person knows in what land he will die. Verily, All h is All-Knower, All-Aware (of things).⁵⁸³

Allāh knows all that is in the heart

- 6:3 Allāh knows whatever is concealed and revealed;

وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٦﴾

And He is All h (to be worshipped Alone) in the heavens and on the earth, He knows what you conceal and what you reveal, and He knows what you earn (good or bad).⁵⁸⁴

- 16:23 Allāh knows the intentions of all 'mankind'.

لَا جَرَمَ أَنْ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٤﴾



Certainly, All h knows what they conceal and what they reveal. Truly, He likes not the proud.⁵⁸⁵

- 27:74 Allāh knows what is concealed by the heart and what is revealed by it.

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٥﴾

And Verily, your Lord knows what their breasts conceal and what they

⁵⁸² Sūrah Al Naml(27), ayāh 65.

⁵⁸³ Sūrah Luqmān (31), ayāh 34.

⁵⁸⁴ Sūrah Al An'ām (6), ayāh 3.

⁵⁸⁵ Sūrah Al Nahl (16), ayāh 23.

31:22-23 Allāh knows all the contents of the heart.

﴿ وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ﴾ ﴿٢٢﴾ وَمَنْ كَفَرَ فَلَا نَحْزَنُكَ كُفْرَهُ ۚ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٣﴾

And whosoever submits his face (himself) to All h [i.e.(follows All h's Religion of Isl mic Monotheism), worships All h (Alone) with sincere faith in the (1) Oneness of His Lordship,(2) Oneness of His worship, and (3) Oneness of his names and Qualities], while He is a Mu sin (good-doer i.e. performs good deeds totally for All h's sake without any show-off or to gain praise or fame etc. and does them in accordance with the Sunnah of All h's Messenger Mu ammad ﷺ), then He has grasped the most trustworthy hand-hold [L il ha ill-All h (none has the Right to be worshipped but All h)]. And to All h return all matters for decision. And whoever disbelieved, let not his disbelief grieve you (O Mu ammad ﷺ). To Us is their return, and We shall inform them what they have done. Verily, All h is the All-Knower of what is in the breasts (of men).⁵⁸⁷

Some of that which is hidden

34:46 The Prophet Muḥammad ﷺ on the basis of the wahyu (revelation - وَحْيٌ) he received from Allāh, delivered to and admonished 'mankind' about their requirement to obediently and submissively represent themselves towards Allāh before the coming of the severe torment and the Day of Resurrection.

﴿ قُلْ إِنَّمَا أَعْظِيكُمْ بِوَاحِدَةٍ ۖ أَنْ تَقُومُوا لِلَّهِ مَتَىٰ وُفِّرْدَىٰ ثُمَّ تَتَفَكَّرُوا ۚ مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴾ ﴿٤٦﴾

Say (to them O Mu ammad ﷺ): "I exhort you on one (thing) only: that you stand up for All h's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet ﷺ): there is no madness in your companion (Mu ammad ﷺ), he is only a warner to you in face of a severe torment."⁵⁸⁸

72:26-28 Allāh does not reveal anything of the ghaib except towards those Messengers whom He has elected.

﴿ عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ۚ ﴿٢٦﴾ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ

⁵⁸⁶ Sūrah Al Naml(27),ayāh 74.

⁵⁸⁷ Sūrah Luqmān (31), āyāt 22-23.

⁵⁸⁸ Sūrah Saba' (34), ayāh 46.

مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٧﴾ لِّيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾

“(He Alone) the All-Knower of the Gh ib (unseen), and He reveals to none his Gh ib (unseen).”
 Except to a Messenger (from mankind) whom He has chosen (He informs Him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.
 [He (All h) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (All h). And He (All h) surrounds all that which is with them, and He (All h) keeps count of all things (i.e. He knows the exact number of everything).⁵⁸⁹

81:22-24 In all truth Muḥammad ﷺ is under no circumstances insane; and he has seen the angel Jibrīl (جِبْرِيلُ) towards the east; and he is not a person to withhold that which he knows of the ghaib.

وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿٢٢﴾ وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ ﴿٢٣﴾ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾

And (O people) your companion (Mu ammad ﷺ) is not a madman; And indeed he (Mu ammad ﷺ) saw him [Jibr l (Gabriel)] in the clear horizon (towards the east).
 And he (Mu ammad ﷺ) withholds not a knowledge of the unseen.⁵⁹⁰

72:1-3 The Messenger of Allāh ﷺ whilst reciting Al Qur’ān was listened to by a group of Jinn (جِنُّ) ⁵⁹¹

قُلْ أَوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۖ وَلَنُثْبِتَنَّ رَبَّنَا أَحَدًا ﴿٢﴾ وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾

Say (O Mu ammad ﷺ): “It has been revealed to me that a group (from three to ten in number) of jinns listened (to this Qur n). They said: ‘Verily! we have heard a wonderful recital (this Qur n)!
 ‘It guides to the Right path, and we have believed therein, and we shall never join (in worship) anything with our Lord (All h).
 ‘And exalted be the Majesty of our Lord, He has taken neither a wife, nor a son (or offspring or children).⁵⁹²

3:44 Amongst news of the ghaib are accounts of past generations.

⁵⁸⁹ Sūrah Al Jinn (72), āyāt 26-28.

⁵⁹⁰ Sūrah Al Takwīr (81), āyāt 22-24.

⁵⁹¹ A creation, created by Allāh from fire, like human beings from mud, and angels from light.

⁵⁹² Sūrah Al Jinn (72), āyāt 1-3.

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۖ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُ أَفْلَمَهِمْ أَتُهُمْ
يَكْفُلْ مَرِيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٥٣﴾

This is a part of the news of the Ghaib (unseen, i.e. the news of the past nations of which you have no knowledge) which We inspire you with (O Mu ammada ﷺ). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed.⁵⁹³

3:179 Allāh delegated knowledge towards Muḥammad ﷺ in order that he perceives the contents of ‘mans’ hearts.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۚ وَمَا كَانَ
اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِيٰ مِنْ رُسُلِهِ مَن يَشَاءُ ۚ فَمَا تُوِيٓءُوا بِاللَّهِ وَرُسُلِهِ
وَإِنْ تَوَمَّنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿٥٤﴾

All h will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will All h disclose to you the secrets of the Ghaib (unseen), but All h chooses of His Messengers whom He pleases. So believe in All h and His Messengers. And if you believe and fear All h, then for you there is a great reward.⁵⁹⁴

2:3 Belief in that which is ghaib is one characteristic of a person with piety.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٥٥﴾
(Those) who believe in the Ghaib and perform A - al t (Iq mat-a - al t), and spend out of what We have provided for them [i.e. give Zak t, spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in All h’s Cause - Jih d, etc.].⁵⁹⁵

The Malā’ikat الملائكة The Angels

The creation and essence of Malā’ikat

The Malā’ikat are composed of light,⁵⁹⁶ according to a particular ḥadīth narrated by ‘Ā’isha ؓ. As regards their characteristics:

⁵⁹³ Sūrah Āl ‘Imrān (3), ayāh 44.

⁵⁹⁴ Sūrah Āl ‘Imrān (3), ayāh 179.

⁵⁹⁵ Sūrah Al Baqarah (2), ayāh 3.

⁵⁹⁶ Nowhere in Al Qur’ān is there a direct reference to angels being composed of light. However, the ḥadīth of ‘Ā’isha ؓ affirms that such is the case.

16:49-50 They are not proud; they are fearful of their Lord and they willingly obey the commands of Allāh.

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ مِنْ دَابَّةٍ وَالْمَلٰٓئِكَةُ وَهُمْ لَا يَسْتَكْبِرُوْنَ
يَخَافُوْنَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ﴿٥٠﴾ ﴿٤٩﴾

And to Allāh prostrate all that is in the heavens and all that is in the earth, of the live moving creatures and the angels, and they are not proud [i.e. they Worship their Lord (Allāh) with humility].
They fear their Lord above them, and they do what they are commanded.⁵⁹⁷

21:26-27 They are regarded as honoured slaves by Allāh; they never withdraw from Allāh's command and are obedient; they never rebel against His commands.
66:6

وَقَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا سُبْحٰنَهُ ۚ بَلْ عِبَادٌ مُّكْرَمُوْنَ ﴿٦٦﴾ لَا يَسْبِقُونَهُ بِالْقَوْلِ
وَهُمْ بِأَمْرِهِ يَعْمَلُوْنَ ﴿٦٧﴾

And they say: "The Most Beneficent (Allāh) has begotten a son (or children)." Glory to Him! They [those whom they call Children of Allāh i.e. the angels, Jesus (Jesus) son of Maryam (Mary), 'Uzair (Ezra), etc.], are but honoured slaves.
They speak not until He has spoken, and they act on His Command.⁵⁹⁸

يٰۤاَيُّهَا الَّذِيْنَ ءٰمَنُوا قُوْا اَنْفُسَكُمْ وَاٰهْلِيْكُمْ نَارًا وَقُوْدُهَا النَّاسُ وَالْحٰجَارَةُ عَلَيْهَا مَلَائِكَةٌ
غُلٰظٌ شِدَادٌ لَا يَعْصُوْنَ اِلٰهَ مَا اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ﴿٦٨﴾

O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the commands they receive from Allāh, but do that which they are commanded.⁵⁹⁹

37:1-3 Those in groups who line up do so in an orderly rows; they desist from immoral acts and they recite that which they have learned (revelation from Allāh).

وَالصّٰفَّٰتِ صَفًّا ﴿٣٧﴾ فَالَّذِيْنَ جَرَّتْ زَجْرًا ﴿٣٨﴾ فَالَّتِيْلَيْتِ ذِكْرًا ﴿٣٩﴾

By those (angels) ranged in ranks (or rows).
By those (angels) who drive the clouds in a good way.
By those (angels) who bring the Book and the Qur'ān from Allāh to mankind.⁶⁰⁰

⁵⁹⁷ Sūrah Al Nahl (16), āyāt 49-50.

⁵⁹⁸ Sūrah Al 'Anbiyā' (21), āyāt 26-27.

⁵⁹⁹ Sūrah Al Tahrim (66), āyāt 6.

⁶⁰⁰ Sūrah Al Şafāt (37), āyāt 1-3.

89:22 On the Day of Judgement they will line up and at the same time they
37:165-166 will obey the command of Allāh and glorify Him.

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿١٦٥﴾

And your Lord comes with the angels in rows...⁶⁰¹

وَأِنَّا لَنَخُنُّ الصَّافُّونَ ﴿١٦٦﴾ وَإِنَّا لَنَخُنُّ الْمُسَبِّحُونَ ﴿١٦٧﴾

Verily, we (angels), we stand in rows for the prayers (as you Muslims stand in rows for your prayers);
Verily, we (angels), we are they who glorify (All h's praises i.e. perform prayers).⁶⁰²

22:75 The Malā'ikat are the envoys and messengers of
16:2 Allāh towards those slaves inspired by Him.

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١٦٨﴾

All h chooses Messengers from angels and from men. Verily, All h is All-Hearer, All-Seer.⁶⁰³

يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿١٦٩﴾

He sends down the angels with inspiration of His command to whom of His slaves He pleases (saying): "Warn mankind that L il ha illa Ana (none has the Right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds)."⁶⁰⁴

6:8-9 The Malā'ikat are neither prophets nor messengers for all (except to those Prophets and Messengers as ordained by Allāh) of 'mankind'.

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكًا لَفُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ﴿١٧٠﴾ وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ ﴿١٧١﴾

And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.
And had We appointed him an angel, We indeed would have made him a man, and We would have certainly caused them confusion in a matter which they have already covered with confusion (i.e. the message of Prophet Mu ammad ﷺ).⁶⁰⁵

⁶⁰¹ Sūrah Al Fajr (89), ayāh 22.

⁶⁰² Sūrah Al Šaffāt (37), āyāt 165-166.

⁶⁰³ Sūrah Al Hajj (22), ayāh 75.

⁶⁰⁴ Sūrah Al Nahl (16), ayāh 2.

⁶⁰⁵ Sūrah Al An'am (6), āyāt 8-9.

- 2:30-31 The knowledge of the Malā'ikat is limited to that which has been taught to them by Allāh, even
2:33 though they are especially gifted.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةً ۚ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَیَنْحِنُّ نُسُخٍۭۤاۤ بِحَمْدِكَ وَتُقَدِّسُ لَكَ ۗ قَالَ اِنِّیْۤاۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ۚ وَعَلَّمَ ءَادَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلٰی الْمَلٰٓئِكَةِ فَقَالَ اُنۢبِئُوْنِیْ بِاَسْمَآءِ هٰۤؤُلَآءِ ۖ اِنْ كُنْتُمْ صٰدِقِیْنَ ﴿ۛ﴾

And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You." He (All h) said: "I know that which you do not know." And He taught dam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful."⁶⁰⁶

قَالَ یٰۤاٰدَمُ اُنۢبِئْهُمْ بِاَسْمَآئِهِمْ ۖ فَلَمَّآ اُنۢبَاَهُمْ بِاَسْمَآئِهِمْ قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّیْۤاۤ اَعْلَمُ غَیۢبَ السَّمٰوٰتِ وَالْاَرْضِ وَاَعْلَمُ مَا تُبۡدُوْنَ وَمَا كُنْتُمْ تَكۡتُمُوْنَ ﴿ۛ﴾

He said: "O dam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghaib (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"⁶⁰⁷

The duties of the Malā'ikat

Organize all matters

- 77:1-5 The Malā'ikat Jibrīl (جبریل Gabriel) ﷺ with the permission of his
79:1-5 Lord organizes all matters.
51:4
97:4

وَالۡمُرۡسَلٰتِ عُرۡفًا ﴿ۛ﴾ فَالۡعَصۡفٰتِ عَصۡفًا ﴿ۛ﴾ وَالتَّٰثِثٰتِ نَثۡرًا ﴿ۛ﴾ فَالۡفَرۡقَتِ فَرۡقًا ﴿ۛ﴾ فَالۡمُلۡقٰتِ ذِكۡرًا ﴿ۛ﴾

⁶⁰⁶ Sūrah Al Baqarah (2), āyāt 30-31.

⁶⁰⁷ Sūrah Al Baqarah (2), ayāh 33.

By the winds (or angels or the Messengers of All h) sent forth one after another.
 And by the winds that blow violently,
 and by the winds that scatter clouds and rain;
 and by the Verses (of the Qur n) that separate the right from the wrong.
 And by the angels that bring the revelations to the messengers...⁶⁰⁸

وَالنَّازِعَاتِ غَرْقًا ﴿٦٠٨﴾ وَالنَّشُطَاتِ نَشْطًا ﴿٦٠٩﴾ وَالسَّيِّحَاتِ سَبْحًا ﴿٦١٠﴾ فَالْمُبَقِّعَاتِ
 سَبْحًا ﴿٦١١﴾ فَالْمُدْبِرَاتِ أَمْرًا ﴿٦١٢﴾

By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence;
 by those (angels) who gently take out (the souls of the believers);
 and by those that swim along (i.e. angels or planets in their orbits, etc.).
 And by those that press forward as in a race (i.e. the angels or stars or the horses, etc.).
 And by those angels who arrange to do the commands of their Lord, (so Verily, you disbelievers will be called to account).⁶⁰⁹

فَالْمُقْسِمَاتِ أَمْرًا ﴿٦١٣﴾

And those (angels) who distribute (provisions, rain, and other blessings) by (All h's) Command;-⁶¹⁰

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٦١٤﴾

Therein descend the angels and the R [Jibr l (Gabriel)] by All h's permission with All Decrees...⁶¹¹

Convey waḥyu to the anbiyā' (أنبياء - prophets) and amongst those slaves inspired by Him.

2:97 Jibrīl (جبريل) conveyed waḥyu to the Prophet Muḥammad ﷺ, which
 26:192-194 was assembled together as Al Qur'ān.

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ
 يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٦١٥﴾

Say (O Mu ammad ﷺ): "Whoever is an enemy to Jibr l (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur n) down to your heart by All h's Permission, confirming what came before it [i.e. the Taur t

⁶⁰⁸ Sūrah Al Mursalāt (77), āyāt 1-5.

⁶⁰⁹ Sūrah An Nāzi āt (79), āyāt 1-5.

⁶¹⁰ Sūrah Al Dhāriyāt (51), āyāt 4.

⁶¹¹ Sūrah Al Qadr (97), āyāt 4.

(Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.⁶¹²

وَأَنَّهُ لَتَتَزِيلُ رَبِّ الْعَالَمِينَ ﴿٢٦﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿٢٧﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿٢٨﴾

And Truly, this (the Qur'an) is a Revelation from the Lord of the 'Alam n (mankind, jinns and all that exists), which the trustworthy R (Jibr l (Gabriel)) has brought down; upon your heart (O Mu ammad ﷺ) that you may be (one) of the warners...⁶¹³

16:102 Other names for Jibrīl (جبريل) are:

Ar Rūḥ (الرُّوحُ) the spirit
Al Āmin (الْأَمِينُ) the peaceful
Ar Rūḥul Qudus (الرُّوحُ الْقُدُسُ) spirit of the holy

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٢٩﴾

Say (O Mu ammad ﷺ) R -ul-Qudus [Jibr l (Gabriel)] has brought it (the Qur'an) down from your Lord with truth, that it may make firm and strengthen (the faith of) those who believe and as a guidance and glad tidings to those who have submitted (to Allah as Muslims).⁶¹⁴

42:51 The Malā'ikat Jibrīl (جبريل) also delivered wahyu to the first Prophets
4:163 and Messengers, amongst whom was the Prophet Zakariyā (زكريا).
3:40-41

﴿ وَمَا كَانَ لِنَبِّئِهِ أَنْ يَكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ ۚ إِنَّهُ عَلَىٰ حَكِيمٍ مُّبِينٍ ﴾

It is not given to any human being that Allah should speak to him unless (it be) by inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.⁶¹⁵

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۚ وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ۚ وَآتَيْنَا دَاوُدَ زَبُورًا ۚ ﴾

⁶¹² Sūrah Al Baqarah (2), ayāh 97.

⁶¹³ Sūrah Al Shu'arā (26), āyāt 192-194.

⁶¹⁴ Sūrah Al Nahl (16), ayāh 102.

⁶¹⁵ Sūrah Al Shūra (42), ayāh 51.

Verily, We have inspired you (O Mu ammad ﷺ) as we inspired N (Noah) and the Prophets after him; We (also) inspired 'Ibr h m (Abraham), Ism ' l (Ishmael), Is q (Isaac), Ya q b (Jacob), and Al-Asb [the twelve sons of Ya q b (Jacob)], s (Jesus), Ayub (Job), Y nus (Jonah), H r n (Aaron), and Sulaim n (Solomon), and to Daw d (David) we gave the Zab r (Psalms).⁶¹⁶

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ قَالَ اللَّهُ لِيَفْعَلُ مَا يَشَاءُ ﴿١٦﴾ قَالَ رَبِّ اجْعَلْ لِي آيَةً ۖ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا ۖ وَادَّكُرَ رَبَّنَا كَثِيرًا وَسَبِّحْ بِالنَّعِثِيِّ وَالْإِبْكَرِ ﴿١٧﴾

He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" All h said: "Thus All h does what He wills." He said: "O my Lord! make a sign for me." All h said: "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning."⁶¹⁷

16:2 The Malā'ikat Jibrīl ﷺ also delivers inspiration to those slaves deemed to receive it by Allāh;

يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿١٨﴾

He sends down the angels with inspiration of His command to whom of His slaves He pleases (saying): "Warn mankind that L il ha illa Ana (none has the Right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds)."⁶¹⁸

3:42-46 amongst them was Maryam (مَرْيَمُ) – the mother of the Prophet 'Isā (Jesus) ﷺ.

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُؤُا إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ ﴿١٢﴾ يَمْرُؤُا اقْنِي لِلرَّبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿١٣﴾ ذَلِكِ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُ أَفْلَسَمُهُمْ أَفْهَمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿١٤﴾ إِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُؤُا إِنَّ اللَّهَ يَبْشِرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنْ

⁶¹⁶ Sūrah Al Nisā' (4), ayāh 163.

⁶¹⁷ Sūrah Āl 'Imrān (3), āyāt 40-41.

⁶¹⁸ Sūrah Al Nahl (16), ayāh 2.

الْمُقَرَّبِينَ ﴿١٤﴾ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿١٥﴾

And (remember) when the angels said: "O Maryam (Mary)! Verily, All h has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Alam n (mankind and jinns) (of her lifetime)." O Mary! "Submit yourself with obedience to your Lord (All h, by worshipping none but Him Alone) and prostrate yourself, and Irka' (bow down etc.) along with Ar-R ki' n (those who bow down etc.)." This is a part of the news of the Ghaib (unseen, i.e. the news of the past nations of which you have no knowledge) which We inspire you with (O Mu ammad ﷺ). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed. (remember) when the angels said: "O Maryam (Mary)! Verily, All h gives you the glad tidings of a word ["Be!" - and he was! i.e. s (Jesus) the son of Maryam (Mary)] from him, his name will be the Messiah s (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to All h." "He will speak to the people in the cradle and in manhood, and he will be one of the righteous."⁶¹⁹

Pacify the hearts of the Prophets and the Faithful.

8:11-12 (Remember) when your Lord inspired the angels, :Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts
3:126 of those who have disbelieved, so strike them over
2:253 the necks, and smite over all their fingers and
5:110 toes."

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ
عَنْكُم رِّجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾ إِذْ يُوحِي رَبُّكَ
إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا سَالِفِي فِي قُلُوبِ الَّذِينَ كَفَرُوا
الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾

(remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evil-suggestions, etc.) of Shai n (Satan), and to strengthen your hearts, and make your feet firm thereby. (remember) when your Lord inspired the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."⁶²⁰

⁶¹⁹ Sūrah Āl 'Imrān (3), āyāt 42-46.

⁶²⁰ Sūrah Al An'am (8), āyāt 11-12.

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ ۖ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ
 الْعَزِيزِ الْحَكِيمِ ﴿٦١﴾

All h made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from All h, the All-Mighty, the All-Wise.⁶²¹

۞ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْهُمْ مَّنْ كَلَّمَ اللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَّا الَّذِينَ مِّنْ بَعْدِهِمْ مِّنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنِ اخْتَلَفُوا فَمِنْهُمْ مَّنْ ءَامَنَ وَمِنْهُمْ مَّنْ كَفَرَ ۚ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٦٢﴾

Those Messengers! We preferred some to others; to some of them All h spoke (directly); others He raised to degrees (of honour); and to s (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with R -ul-Qudus [Jibr l (Gabriel)]. If All h had willed, succeeding generations would not have fought against each other, after clear verses of All h had come to them, but they differed - some of them believed and others disbelieved. If All h had willed, they would not have fought against one another, but All h does what He likes.⁶²²

إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالْتَوْرَةَ وَالْإِنْجِيلَ ۖ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي ۖ وَتَرَىٰ الْأَكْشَمَ وَالْأَبْرَصَ بِإِذْنِي ۖ وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي ۖ وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنِ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿٦٣﴾

(remember) when All h will say (on the Day of Resurrection). “O s (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with R -ul-Qudus [Jibr l (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, Al- ikmah (the power of understanding), the Taur t (Torah) and the Injeel (Gospel); and when you made out of the clay, as it were, the figure of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission;

⁶²¹ Sūrah Āl 'Imrān (3), ayāh 126.

⁶²² Sūrah Al Baqarah (2), ayāh 253.

and when I restrained the Children of Israel from you (when they resolved to kill you) since you came unto them with clear proofs, and the disbelievers among them said: "This is nothing but evident magic."⁶²³

As friends, guardians and helpers of the Faithful.

41:30-31 Allāh made it not but as a message of good news for you, and as an assurance to your hearts. And
8:9 there is no victory except from Allāh, the
3:123-126 All-Mighty, the All-Wise.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَفْهَمُوا تَنْزِيلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٣٠﴾ نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾

Verily, those who say: "Our Lord is All h (Alone)," and then they Istaq m , on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! but receive the glad tidings of paradise which you have been promised!"
"We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask for."⁶²⁴

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ ﴿٣٢﴾ (remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession."⁶²⁵

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ وَانْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٣﴾ إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُزِيلِينَ ﴿٣٤﴾ بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّنْ فُورِهِمْ هَذَا يُمِدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿٣٥﴾ وَمَا جَعَلَ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ ۖ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٣٦﴾

And All h has already made you victorious at Badr, when you were a weak little force. So fear All h much [abstain from all kinds of sins and evil deeds which He has forbidden and love All h much, perform all kinds of good deeds which He has ordained] that you may be grateful.
(remember) when you (Mu ammad ﷺ) said to the believers, "Is it not

⁶²³ Sūrah Al Mā'idah (5), ayāh 110.

⁶²⁴ Sūrah Fuṣṣilat (40), āyāt 40-41.

⁶²⁵ Sūrah Al Anfāl (8), ayāh 9.

enough for you that your Lord (All h) should help you with three thousand angels; sent down?"

"Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)."

All h made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from All h, the All-Mighty, the All-Wise.⁶²⁶

Pray for the Faithful and ask for forgiveness.

42:5 Nearly the heavens might render asunder from above them, and the angels glorify the praises of
33:43 their Lord, and ask for forgiveness for those on
40:7-9 the earth; (Remember that) Verily, Allāh is the Oft-Forgiving, the Most Merciful.

نَكَادُ السَّمَوَاتِ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ ۚ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ ۗ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥﴾

Nearly the heavens might rent asunder from above them (by His Majesty), and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth, Verily, All h is the Oft-Forgiving, the Most Merciful.⁶²⁷

هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٦﴾

He it is who sends al t (his blessings) on you, and His angels too (ask All h to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of belief and Isl mic Monotheism). And He is ever Most Merciful to the believers.⁶²⁸

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ ۖ وَيَسْتَغْفِرُونَ
لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا
سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ
صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ۗ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾ وَقِهِمُ
السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۚ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

Those (angels) who bear the Throne (of All h) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those

⁶²⁶ Sūrah Āl 'Imrān (3), āyāt 123-126.

⁶²⁷ Sūrah Al Shūra (42), āyah 5.

⁶²⁸ Sūrah Al Ahzāb (33), āyah 43.

who believe (in the Oneness of All h) (saying): “Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire! “Our Lord! and make them enter the ‘Adn (Eden) Paradise (everlasting gardens) which you have promised them, and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise.
 “And save them from (the punishment, because of what they did of) the sins, and whomsoever You save from (the punishment, because of what they did of) the sins (i.e. excuse them) that day, him verily, You have taken into mercy.” And that is the supreme success.⁶²⁹

Pronounce Ṣalawāt (الصَّلَوَاتُ – intercessory prayer) for the Prophet Muḥammad ﷺ.

33:56 Allāh sends his Ṣalāt on the Prophet and also His angels too. O you who believe! Send your Ṣalāt on him and greet him with the Islāmic way of greeting.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا

تَسْلِيمًا ﴿٣٦﴾

All h sends His al t (Graces, Honours, blessings, Mercy, etc.) on the Prophet (Mu ammad ﷺ) and also His angels too (ask All h to bless and forgive him). O you who believe! Send your al t on (ask All h to bless) him (Mu ammad ﷺ), and (you should) greet (salute) him with the Isl mic way of greeting (salutation i.e. As-Sal mu ‘Alaikum).⁶³⁰

Glorify Allāh and prostrate before Him.

7:206 Surely, those who are with your Lord are never too proud to perform
 2:30 acts of worship to Him, but they glorify His Praise and prostrate
 21:19-20 before Him.

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿٢٠٦﴾

﴿٢٠٦﴾

Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His praise and prostrate before Him.⁶³¹

⁶²⁹ Sūrah Al Mū‘min [or Ghāfir](40), āyāt 7-9.

⁶³⁰ Sūrah Al Aḥzāb (33), ayāh 56.

⁶³¹ Sūrah Al A‘rāf (7), ayāh 206.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةًۭ ۖ قَالُوْۤا اَجْعَلْ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَیَخَنُ نُسُبَیْۤهٖ وَتُحْمَدُکَ وَتُقَدَّسُ لَکَ ۚ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ



And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above All that they associate with You as partners) and sanctify You." He (All h) said: "I know that which you do not know."⁶³²

وَلَهُۥ مَنْ فِى السَّمٰوٰتِ وَالْاَرْضِ ۗ وَمَنْ عِنْدَهُۥ لَا یَسْتَكْبِرُوْنَ عَنْ عِبَادَتِیْہٖ ۚ وَلَا یَسْتَحْسِرُوْنَ ۚ ۝۷۱ یُسَبِّحُوْنَ اَلَّیْلَ وَالنَّهَارَ لَا یَفْتُرُوْنَ ۝۷۲

To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of his worship). They (i.e. the angels) glorify His praises night and day, (and) they never slacken (to do so).⁶³³

Bear the 'Arsh (الْعَرْشَ - the throne) of Allāh.

69:17 And the angels will be on its sides, and eight angels will, that Day,
40:7 bear the Throne of your Lord above them.

وَالْمَلٰٓئِکَةُ عَلٰۤی اَرْجَآئِہَا ۚ وَتَحْمِلُ الْعَرْشَ رَبِّکَ فَوْقَہُمْ یَوْمَ ذِی الْقَرَارِ ۝۷۳

And the angels will be on its sides, and eight angels will, that day, bear the Throne of your Lord above them.⁶³⁴

اَلَّذِیْنَ یَحْمِلُوْنَ الْعَرْشَ وَمَنْ حَوْلَہٗ یُسَبِّحُوْنَ بِحَمْدِ رَبِّہِمۡ وَیُؤْمِنُوْنَ بِہٖ ۚ وَیَسْتَغْفِرُوْنَ
لِلَّذِیْنَ ءَامَنُوْۤا رَبَّنَا وَسِعْتَ کُلَّ شَیْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِیْنَ تَابُوْۤا وَاتَّبَعُوْۤا
سَبِيْلَکَ وَفِیْہِمۡ عَذَابٌ اَلِیْمٌ ۝۷۴

Those (angels) who bear the Throne (of All h) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of All h) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire!"⁶³⁵

⁶³² Sūrah Al Baqarah (2), ayāh 30.

⁶³³ Sūrah Al 'Anbiyā' (21), āyāt 19-20.

⁶³⁴ Sūrah Al haqqah (69), āyāt 17.

⁶³⁵ Sūrah Al Mū'min [or Ghāfir](40), āyāt 7.

Inspire ‘mankind’ to do good and to bear witness.

50:16 And every person will come forth along with an (angel) to drive
 50:21 (him), and an (angel) to bear witness.
 34:41

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۖ وَخَنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ
 الْوَرِيدِ ﴿٥٠﴾

And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge).⁶³⁶

وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَاقٍ وَشَهِيدٌ ﴿٥١﴾

And every person will come forth along with an (angel) to drive (him), and an (angel) to bear witness.⁶³⁷

قَالُوا سُبْحَانَكَ أَنْتَ وَلِيُّنَا مِنْ دُونِهِمْ ۚ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ
 مُؤْمِنُونَ ﴿٥٢﴾

They (angels) will say: “Glorified be You! You are our Wal y (Lord) instead of them. Nay, but they used to worship the jinns; most of them were believers in them.”⁶³⁸

Record the actions of ‘mankind’.

82:10-12 Not a word does he (or she) utter, but there is a watcher by him
 50:18 ready.

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿٥٣﴾ كِرَامًا كَاتِبِينَ ﴿٥٤﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿٥٥﴾

*Vut Verily, over you (are appointed angels in charge of mankind) to watch you,
 Kir man (honourable) K tib n writing down (your deeds),
 they know all that you do.⁶³⁹*

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿٥٦﴾

Not a word does he (or she) utter, but there is a watcher by him ready (to record it).⁶⁴⁰

⁶³⁶ Sūrah Qāf (50), ayāh 16.

⁶³⁷ Sūrah Qāf (50), ayāh 21.

⁶³⁸ Sūrah Saba’ (34), ayāh 41.

⁶³⁹ Sūrah Al Infitār (82), āyāt 10-12.

⁶⁴⁰ Sūrah Qāf (50), ayāh 18.

13:10-11 ... Certainly, Our Messengers record all of that which you plot.
 50:17
 10:21

سَوَاءٌ مِّنْكُمْ مَّنْ أَسْرَأَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخَفٌّ بِالَّيْلِ وَسَارِبٌ بِالنَّهَارِ
 لَهُ مُعَقِّبَتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ تَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ
 مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ
 دُونِهِ مِنْ وَالٍ ﴿٦٤١﴾

*It is the same (to Him) whether any of you conceal his speech or declare it openly, whether he be hid by night or go forth freely by day. For each (person), there are angels in succession, before and behind him. They guard him by the command of All h. Verily! All h will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to All h). But when All h wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector.*⁶⁴¹

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿٦٤٢﴾

*(Remember!) that the two receivers (recording angels) receive (each human being after he or she has attained the age of puberty), one sitting on the right and one on the left (to note his or her actions).*⁶⁴²

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ
 مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٦٤٣﴾

*And when We let mankind taste of mercy after some adversity has afflicted them, behold! they take to plotting against Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.)! Say: "All h is more swift in planning!" Certainly, Our Messengers (angels) record all of that which you plot.*⁶⁴³

The Malā'ikat punish and execute the laws of Allāh towards 'mankind'.

2:210 And if you could see when the angels take away the souls of those who disbelieve, they smite their faces and their backs, (saying):
 4:97 "Taste the punishment of the blazing Fire".
 47:27
 8:50

⁶⁴¹ Sūrah Al Ra'd (13), āyāt 10-11.

⁶⁴² Sūrah Qāf (50), āyah 17.

⁶⁴³ Sūrah Yūnus (10), āyah 21.

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٤﴾

Do they then wait for anything other than that All h should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to All h return all matters (for decision).⁶⁴⁴

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا قَالُوا لَيْكَ مَا وَنَّاهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٢١٥﴾

Verily! as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on earth." They (angels) say: "Was not the earth of All h spacious enough for you to emigrate therein?" Such men will find their abode in Hell - what an evil destination.⁶⁴⁵

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبِرَهُمْ ﴿٢١٦﴾

Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs?⁶⁴⁶

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبِرَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٢١٧﴾

And if you could see when the angels take away the souls of those who disbelieve (at death), they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire."⁶⁴⁷

Draw the soul of ‘mankind’.

79:1-2 Say: "The angel of death, who is set over you, will take your souls,
6:61 then you shall be brought to your Lord."
7:37
6:93
32:11

وَالنَّارِ عَتِ غَرَقًا ﴿٢١٨﴾ وَالنَّشِيطَةِ نَسْطًا ﴿٢١٩﴾

⁶⁴⁴ Sūrah Al Baqarah (2), ayāh 210.

⁶⁴⁵ Surah An Nisā' (4), ayāh 97.

⁶⁴⁶ Sūrah Muḥammad (47), ayāh 27.

⁶⁴⁷ Sūrah Al Anfāl (8), ayāh 50.

By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence;
By those (angels) who gently take out (the souls of the believers);⁶⁴⁸

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدُكُمُ الْمَوْتُ تَوَفَّتْهُ
رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦٤٩﴾

He is the Irresistible, Supreme over His slaves, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you, until when death approaches one of you, Our Messengers (angel of death and his assistants) take his soul, and they never neglect their duty.⁶⁴⁹

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۚ أُولَٰئِكَ يَنَازِلُهُمْ نَصِيبُهُم مِّنَ الْكِتَابِ حَتَّىٰ إِذَا جَاءَهُمْ رُسُلُنَا يَتَوَفَّوهُمْ قَالُوا أَإِنَّا مَا كُنْتُمْ تَدْعُونَا مِن دُونِ اللَّهِ ۚ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٦٥٠﴾

Who is more unjust than one who invents a lie against Allah or rejects his signs (proofs, evidences, verses, lessons, signs, revelations, etc.)? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until, when Our Messengers (the angel of death and his assistants) come to them to take their souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allah," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.⁶⁵⁰

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ ۚ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوا أَنفُسَكُمُ ۚ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٦٥١﴾

And who can be more unjust than he who invents a lie against Allah, or says: "I have received inspiration," whereas he is not inspired in anything; and who says, "I will reveal the like of what Allah has revealed." And if you could but see when the disbelievers (polytheists and wrong-doers, etc.) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This Day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject his signs (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!"⁶⁵¹

⁶⁴⁸ Sūrah An-Nazi'āt (79), āyāt 1-2.

⁶⁴⁹ Sūrah Al-An'ām (6), āyah 61.

⁶⁵⁰ Sūrah Al-A'rāf (7), āyah 37.

⁶⁵¹ Sūrah Al-An'ām (6), āyah 93.

﴿ قُلْ يَتُوفَنَكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴾

Say: "The angel of death, who is set over you, will take your souls, then you shall be brought to your Lord."⁶⁵²

Blow the (Last) Trumpet.

69:13-19 And listen on the Day when the caller will call from a near place. The
50:41-44 Day when they will hear Aṣ Ṣaiḥah in truth, that will be the Day of coming out.

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ﴿١٣﴾ وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿١٤﴾ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾ وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾ وَالْمَلَائِكَةُ عَلَىٰ أَزْجَائِهَا وَتَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ مِّنِّيَّةٌ ﴿١٧﴾ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ﴿١٨﴾ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۖ فَيَقُولُ هَٰؤُلَاءِ أَقْرَبُوا كِتَابِيَّةٌ ﴿١٩﴾

Then when the trumpet will be blown with one blowing (the first one), and the earth and the mountains shall be removed from their places, and crushed with a single crushing, then on that Day shall the (Great) event befall, and the heaven will split asunder, for that Day it (the heaven will be frail (weak), and torn up, and the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them. That Day shall you be brought to judgement, not a secret of you will be hidden. Then as for him who will be given his record in his right hand will say: "Take, read my Record!"⁶⁵³

وَأَسْمَعَ يَوْمَ يُنَادِ الْمُنَادُ مِن مَّكَانٍ قَرِيبٍ ﴿٢٠﴾ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۚ ذَٰلِكَ يَوْمُ الْخُرُوجِ ﴿٢١﴾ إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ ۖ وَإِلَيْنَا الْمَصِيرُ ﴿٢٢﴾ يَوْمَ نَشَقُّقُ الْأَرْضَ عَنْهُمْ سِرَاعًا ۚ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٢٣﴾

And listen on the Day when the Caller will call from a near place, the Day when they will hear A - ai ah (shout, etc.) in truth, that will be the Day of coming out (from the graves i.e. the Day of Resurrection). Verily, We it is who give life and cause death; and to Us is the final return, on the Day when the earth shall be cleft, from off them, (they will come out) hastening forth. that will be a gathering, quite easy for Us.⁶⁵⁴

⁶⁵² Sūrah Al Sajdah (32), ayāh 11.

⁶⁵³ Sūrah Al Ḥāqqah (69), āyāt 13-19.

⁶⁵⁴ Sūrah Qāf (50), āyāt 41-44.

Guard Hell and punish its occupants.

2:161-162	O you who believe! Ward off from yourselves and your families a
16:28-29	Fire whose fuel is men and stones, over which you are angels stern
43:74-77	(and) severe, who disobey not, the Commands they receive from
74:28-31	Allāh, but do that which they are commanded.
66:6	

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ
خَالِدِينَ فِيهَا لَا يَخَفُّ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦٦﴾

Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the curse of Allāh and of the angels and of mankind, combined. They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved.⁶⁵⁵

الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٦٧﴾ فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَئْسَ
بِمَتْوَىٰ آلَمْكَثِرِينَ ﴿١٦٨﴾

“Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allāh and by committing all kinds of crimes and evil deeds).” Then, they will make (false) submission (saying): “We used not to do any evil.” (the angels will reply): “Yes! Truly, Allāh is All-Knower of what you used to do.”
“So enter the gates of Hell, to abide therein, and indeed, what an evil abode will be for the arrogant.”⁶⁵⁶

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ مُّهِينٍ ﴿١٦٩﴾ لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿١٧٠﴾
وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿١٧١﴾ وَنَادَوْا يٰمَلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ
إِنَّكُمْ مَكْنُوتُونَ ﴿١٧٢﴾

Verily, the Mujrimīn (criminals, sinners, disbelievers, etc.) will be in the torment of Hell to abide therein forever.
7(the torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.
We wronged them not, but they were the ظالمين (polytheists, wrong-doers, etc.).
And they will cry: “O Mālik (Keeper of Hell)! Let your Lord make an end of

⁶⁵⁵ Sūrah Al Baqarah (2), āyāt 161-162.

⁶⁵⁶ Sūrah Al Nahl (16), āyāt 28-29.

us.” He will say: “Verily you shall abide forever.”⁶⁵⁷

لَا تُبْقَى وَلَا تَذَرُ ﴿١٩﴾ لَوَاحَةٌ لِلْبَشَرِ ﴿٢٠﴾ عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٢١﴾ وَمَا جَعَلْنَا أَصْحَابَ
النَّارِ إِلَّا مَلَائِكَةً ۖ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا
الْكِتَابَ وَيَزِدَّادَ الَّذِينَ ءَامَنُوا إِيمَانًا ۖ وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ ۖ
وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۚ كَذَلِكَ يُضِلُّ اللَّهُ
مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ



*It spares not (any sinner), nor does it leave (anything unburnt)!
Burning the skins!*

*Over it are nineteen (angels as guardians and keepers of Hell).
And We have set none but angels as guardians of the Fire, and We have
fixed their number (19) only as a trial for the disbelievers, in order that the
people of the Scripture (Jews and Christians) may arrive at a certainty [that
this Qur'an is the Truth as it agrees with their Books i.e. their number (19)
is written in the Taurat (Torah) and the Injeel (Gospel)] and the believers
may increase in faith (as this Qur'an is the Truth) and that no doubts may
be left for the people of the Scripture and the believers, and that those in
whose hearts is a disease (of hypocrisy) and the disbelievers may say:
“What Allah intends by this (curious) example?” Thus Allah leads astray
whom He wills and guides whom He wills. and none can know the hosts of
your Lord but He. And this (Hell) is nothing else than a (warning) reminder
to mankind.”⁶⁵⁸*

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا قُورًا أَنفُسُهُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ
غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٢٢﴾

*O you who believe! Ward off from yourselves and your families a Fire
(Hell) whose fuel is men and stones, over which are (appointed) angels
stern (and) severe, who disobey not, (from executing) the commands they
receive from Allah, but do that which they are commanded.”⁶⁵⁹*

Guard Paradise and bestow peace upon its occupants.

16:30-32	‘Adn Paradise, which they shall enter and (also) those who acted
13:19-24	righteously from among their fathers, and their wives, and their
41:30-31	offspring. And angels shall enter unto them from every gate
13:23-24	(saying): “Salāmu ‘alaikum (Peace be upon you for) bimā Ṣabartum (for that you persevered in patience)! Excellent indeed is the final

⁶⁵⁷ Sūrah Al Zukhruf (43), āyāt 74-77.

⁶⁵⁸ Sūrah Al Muddaththir (74), āyāt 28-31.

⁶⁵⁹ Sūrah Al Tahrim (66), āyāh 6.

﴿ وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا ۚ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۚ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ۝۶۵﴾ جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ هُمْ فِيهَا مَا يَشَاءُونَ ۚ كَذَلِكَ جَزَى اللَّهُ الْمُتَّقِينَ ۝۶۶﴾ الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ أَذْخَلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿۶۷﴾

And (when) it is said to those who are the *Muttaq n* “What is it that your Lord has sent down?” they say: “That which is good.” For those who do good in this world, there is good, and the home of the Hereafter will be better. and excellent indeed will be the home (i.e. Paradise) of the *Muttaq n*.

‘Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus All h rewards the *Muttaq n*.

Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but All h Alone) saying (to them): *Sal mun* ‘Alaikum (peace be on you) enter you Paradise, because of (the good) which you used to do (in the world).”⁶⁶⁰

﴿ أَفَمَنْ يَعْلَمُ أَنَّ مَا أَنْزَلَ إِلَيْكَ مِنَ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ ۚ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ ۝۶۸﴾ الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ ﴿۶۹﴾ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِمْ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿۷۰﴾ وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرُءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَٰئِكَ هُمُ عُقَى الدَّارِ ﴿۷۱﴾ جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ۚ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿۷۲﴾ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقَى الدَّارِ ﴿۷۳﴾

Shall he then who knows that what has been revealed unto you (O *Mu ammad* ﷺ) from your Lord is the Truth be like him who is blind? But it is only the men of understanding that pay heed.

Those who fulfill the Covenant of All h and break not the *M th q* (bond, treaty, covenant);

Those who join that which All h has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), fear their Lord,

⁶⁶⁰ Sūrah Al Nahl (16), āyāt 30-32.

and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allāh has forbidden and perform all kinds of good deeds which Allāh has ordained).

And those who remain patient, seeking their Lord's Countenance, perform *A - al - i* (*Iq - mat - a - al - i*), and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end;

'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. and angels shall enter unto them from every gate (saying):

"*Sal mun 'Alaikum (peace be upon you) for that you persevered in patience! Excellent indeed is the final home!*"⁶⁶¹

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٦٦١﴾ خُنَّ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٦٦٢﴾

Verily, those who say: "Our Lord is Allāh (Alone)," and then they *Istaq - m*, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! but receive the glad tidings of Paradise which you have been promised!

"We have been your friends in the life of this world and are (So) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask for."⁶⁶²

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٦٦٣﴾ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٦٦٤﴾

'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. and angels shall enter unto them from every gate (saying):

"*Sal mun 'Alaikum (peace be upon you) for that you persevered in patience! Excellent indeed is the final home!*"

The speed of the Malā'ikat before Allāh

35:1 The Malā'ikat have wings – two, three and four.

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَى أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ ۚ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٥﴾

⁶⁶¹ Sūrah Ar Ra'd (13), āyāt 19-24.

⁶⁶² Sūrah Fuṣṣilat (41), āyāt 30-31.

*All the praises and thanks be to All h, the (only) Originator [or the (only) Creator] of the heavens and the earth, who made the angels messengers with wings, - two or three or four. He increases in creation what He wills. Verily, All h is Able to do All things.*⁶⁶³

79:3-5 They descend from the heavens rapidly.

وَالسَّيِّحَاتِ سَبْحًا ۝ فَالْمُتَسِّقَاتِ سَبْقًا ۝ فَالْمُدَبِّرَاتِ أَمْرًا ۝

*And by those that swim along (i.e. angels or planets in their orbits, etc.).
And by those that press forward as in a race (i.e. the angels or stars or the horses, etc.).
And by those angels who arrange to do the commands of their Lord, (so verily, you disbelievers will be called to account).*⁶⁶⁴

70:4 The Malā'ikat and the Rūḥ ascend to Him in a Day the measure whereof is fifty thousands years.

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ۝

*The angels and the R [Jibr l (Gabriel)] ascend to Him in a day the measure whereof is fifty thousand years...*⁶⁶⁵

The enemies of the Malā'ikat

2:97-98 Whoever is an enemy to Allāh, His Malā'ikat, Jibrīl and Mikāel,
2:101 then verily, Allāh is an enemy to the disbelievers.

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ۝ مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ۝

Say (O Muhammad ﷺ): "Whoever is an enemy to Jibr l (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur n) down to your heart by All h's Permission, confirming what came before it [i.e. the Taur t (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.

*"Whoever is an enemy to All h, His angels, His Messengers, Jibr l (Gabriel) and Mik l (Michael), then verily, All h is an enemy to the disbelievers."*⁶⁶⁶

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا

⁶⁶³ Sūrah Fāṭir [or Al Malā'ikah] (35), ayāh 1.

⁶⁶⁴ Sūrah Al Nāzi'āt (79), āyāt 3-5.

⁶⁶⁵ Sūrah Al Ma'ārij (70), ayāh 4.

⁶⁶⁶ Sūrah Al Baqarah (2), āyāt 97-98.

*And when there came to them a messenger from Allāh (i.e. Muḥammad ﷺ) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allāh behind their backs as if they did not know!*¹⁶⁶⁷

53:27 Has then your Lord preferred for you sons, and taken for himself
43:16-20 from among the angels daughters.

*Verily, those who believe not in the Hereafter, name the angels with female names.*⁶⁶⁸

*And they said: "If it had been the will of the Most Beneficent (All h), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. they do nothing but lie!*⁶⁶⁹

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فَأَسْأَلُهُمْ أَلْرَبَّاتُ الْبَنَاتِ وَلَهُمُ الْبُتُونَ ﴿٣٧﴾ أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنثًا وَهُمْ

شَاهِدُونَ ﴿٣٨﴾

Now ask them (O Mu ammad ﷺ): “Are there (only) daughters for your Lord and sons for them?”
Or did We create the angels females while they were witnesses?⁶⁷⁰

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَنَهُ وَلَهُمْ مَا يَشْتَهُونَ ﴿٣٩﴾

And they assign daughters unto All h! Glorified (and Exalted) be He above all that they associate with Him! And unto themselves what they desire;⁶⁷¹

أَفَأَصْفَنَّا رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنثًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾

Has then your Lord (O pagans of Makkah) preferred for you sons, and taken for Himself from among the angels daughters. Verily! You utter an awful saying, indeed.⁶⁷²

From these āyāt emphasized above it can be understood that the Malā'ikat are neither female nor male since for each female gender there is assuredly a male gender. For that reason, the

Malā'ikat are said to be neither male nor female. Furthermore, since they are neutral in gender, then they are not in essence desirous, whether it be desire to marry, to eat and drink, or other such desires.

The Jinn الْجَانُّ

The Jinns creation

55:15 The Jinn are created from a flaming fire,
15:27 extremely hot.

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ ﴿٥٥﴾

And the jinns did He create from a smokeless flame of fire.⁶⁷³

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ﴿١٥﴾

And the jinn, We created aforetime from the smokeless flame of fire.⁶⁷⁴

⁶⁷⁰ Sūrah Al Šaffāt (37), āyāt 149-150.

⁶⁷¹ Sūrah Al Nahl (16), ayāh 57.

⁶⁷² Sūrah Al Isrā' (17), ayāh 40.

⁶⁷³ Sūrah Al Raḥmān (55), ayāh 15.

⁶⁷⁴ Sūrah Al Hījr (15), ayāh 27.

The nature of the jinn is in similitude to the nature of ‘mankind’

72:11-12 Amongst the jinn are those who are righteous, but also there are those who are of an evil nature.

وَأَنَا مِنَ الصَّالِحِينَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قَدَدًا ﴿١١﴾ وَأَنَا ظَنُّنَا أَنَّ لَن تَنْجِزَ اللَّهُ فِي الْأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا ﴿١٢﴾

*‘There are among us some that are righteous, and some the contrary; we are groups each having a different way (religious sect, etc.).
‘And we think that we cannot escape (from the punishment of) Allah in the earth, nor can we escape (from the punishment) by flight.’⁶⁷⁵*

72:13-15 There are those who are obedient but also there are those who are extremely insubordinate.

وَأَنَا لَمَّا سَمِعْنَا آهْدَىٰءَ آمَنَّا بِهِ ۖ فَمَنْ يُؤْمِنُ بِرَبِّهِ ۚ فَلَا يَخَافُ تَحْشَا وَلَا زُهْقًا ﴿١٣﴾ وَأَنَا مِنَ الْمُسْلِمِينَ وَمِنَّا الْقَاسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا ﴿١٤﴾ وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾

‘And indeed when we heard the guidance (this Qur’an), we believed therein (Islamic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in punishment for his sins.

‘And of us some are Muslims (who have submitted to Allah, after listening to this Qur’an), and of us some are Al-Qasitun (disbelievers those who have deviated from the Right Path)’. And whosoever has embraced Islam (i.e. has become a Muslim by submitting to Allah), then such have sought the Right Path.”

And as for the Qasitun (disbelievers who deviated from the Right Path), they shall be firewood for Hell...⁶⁷⁶

72:26-28 They do not know that which is ghaib; if they knew, they would not be subject to punishment; since

34:14 they would surely not rebel against Allah.

عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٧﴾ لَيَعْلَمَنَّ أَن قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾

⁶⁷⁵ Sūrah Al Jinn (72), āyāt 11-12.

⁶⁷⁶ Sūrah Al Jinn (72), āyāt 13-15.

“(He Alone) the All-Knower of the Gh ib (unseen), and He reveals to none His Gh ib (unseen).”

Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.

[He (All h) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (All h), and He (All h) surrounds all that which is with them, and He (All h) keeps count of all things (i.e. He knows the exact number of everything).⁶⁷⁷

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَهَمَ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِن سَأْتِهِ ۖ فَلَمَّا

خَرَّ تَبَيَّنَتِ الْجِنُّ أَن لَّو كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿٦٧٨﴾

Then when We decreed death for him [Sulaim n (Solomon)], nothing informed them (jinns) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick, so when he fell down, the jinns saw clearly that if they had known the unseen, they would not have stayed in the humiliating torment.⁶⁷⁸

The purpose of creating the Jinn

51:56 The Jinn were created for the worship of Allāh; by following the
6:130 Messengers from amongst ‘mankind’ .

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٦٧٩﴾

And I (All h) created not the jinns and humans except they should worship Me (Alone).⁶⁷⁹

72:15 The threat of punishment is given to those of the jinn who are evil and rebellious.

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿٦٨٠﴾

And as for the Q si n (disbelievers who deviated from the Right Path), they shall be firewood for Hell...⁶⁸⁰

72:16-17 Whereas those who were obedient will receive their just blessings.

وَالَّذِينَ اسْتَفْتَمُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَّاءً غَدَقًا ﴿٦٨١﴾ لَنَنْفِثَنَّهُمْ فِيهِ ۖ وَمَنْ يُعْرِضْ عَنْ

ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿٦٨٢﴾

⁶⁷⁷ Sūrah Al Jinn (72), āyāt 26-28.

⁶⁷⁸ Sūrah Saba' (34), ayāh 14.

⁶⁷⁹ Sūrah Al Dhāriyāt (51), ayāh 56.

⁶⁸⁰ Sūrah Al Jinn (72), ayāh 15.

If they (non-Muslims) had believed in Allah, and went on the Right Way (i.e. Islam) We should surely have bestowed on them water (rain) in abundance. That We might try them thereby. and whosoever turns away from the Reminder of his Lord (i.e. this Qur'an, and practice not its laws and orders), He will Cause him to enter in a Severe torment (i.e. Hell).⁶⁸¹

The Da'wah of the Muslim Jinn to their peers

72:1-3 A group of Jinn listened to the recital of Al Qur'an by 'mankind'.

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى
الرُّشْدِ فَآمَنَّا بِهِ ۖ وَلَمْ نُشْرِكْ بِرَبِّنَا أَحَدًا ﴿٢﴾ وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً
وَلَا وَلَدًا ﴿٣﴾

Say (O Muhammad ﷺ): "It has been revealed to me that a group (from three to ten in number) of jinns listened (to this Qur'an). They said: 'Verily! we have heard a wonderful recital (this Qur'an)!
'It guides to the Right path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allah).
'And exalted be the Majesty of our Lord, He has taken neither a wife, nor a son (or offspring or children).⁶⁸²

46:29-35 When those who had listened returned home, they gave da'wah and the reminder to their friends.

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا
فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٢٩﴾ قَالُوا يَنْقُومَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ
بَعْدِ مَوْسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾ يَنْقُومَنَا
أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ وَيُخْرِجَكُمْ مِّنْ عَذَابِ آلِيمٍ ﴿٣١﴾
وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءٌ ۚ
أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٢﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ
يَكُنْ يَخْلُقْهُنَّ يَتَذَكَّرُ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ۚ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾ وَيَوْمَ
يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا

⁶⁸¹ Sūrah Al Jinn (72), āyāt 16-17.

⁶⁸² Sūrah Al Jinn (72), āyāt 1-3.

الْعَذَابِ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٨﴾ فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ بَلْغَ فُتُلْ يَهْلِكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ ﴿٦٩﴾

And (remember) when We sent towards you (Mu ammad ﷺ) Nafran (three to ten persons) of the jinns, (quietly) listening to the Qur n, when they stood in the presence thereof, they said: "Listen in silence!" and when it was finished, they returned to their people, as warners.

They said: "O our people! Verily! we have heard a Book (this Qur n) sent down after M s (Moses), confirming what came before it, it guides to the Truth and to a Straight Path (i.e. Isl m).

O our people! respond (with obedience) to All h's Caller (i.e. All h's Messenger Mu ammad ﷺ), and believe in Him (i.e. believe in that which Mu ammad ﷺ has brought from All h and follow him). He (All h) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire) .

And whosoever does not respond to All h's caller, he cannot escape on earth, and there will be no Auliy ' (protectors) for him besides All h (from All h's punishment). Those are in manifest error.

Do they not see that All h, who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do All things.

And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?" they will say: "Yes, by our Lord!" He will say: "Then taste the torment, because you used to disbelieve!"

Therefore be patient (O Mu ammad ﷺ) as did the Messengers of strong will and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! This Qur n is sufficient as) a clear message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are Al-F siq n (the rebellious, disobedient to All h).

72:4-10 However many of those amongst the Jinn are rebellious, evil and disbelievers.

وَأَنَّهُ كَانَ يَفْقَهُ لَِِِ شَطَطًا ﴿٦٨﴾ وَأَنَا ظَنَنَّا أَن لَّنْ تَقُولَ الْإِنسُ وَأَجِبْ عَلَِِ كَذِبًا ﴿٦٩﴾ وَأَنَّهُ كَانَ رِِِالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِِِالٍ مِّنَ الْجِنِّ فِرَادَوْهُمْ رَهَقًا ﴿٧٠﴾ وَأَجِبْهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّنْ يَبْعَثَ اللَّهُ أَحَدًا ﴿٧١﴾ وَأَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلْتِفَةً حَرَسًا شَدِيدًا وَشُهُبًا ﴿٧٢﴾ وَأَنَا كُنَّا نَقْعُدُ مِنهَا مَقْعِدًا لِلسَّمْعِ ۖ فَمِنَ يَسْمَعِ الْآنَ نَحْدُ لَهُ. يَهَابًا رَّصَدًا ﴿٧٣﴾ وَأَنَا لَا نَدْرِي أَشَرُّ أَرِيدُ يَمِّنَ فِي الْأَرْضِ أَمْ

أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿٦٨٣﴾

*'And that the foolish among us [i.e. Iblīs (Satan) or the polytheists amongst the jinns] used to utter against Allāh that which was wrong and not right.
'And verily, we thought that men and jinns would not utter a lie against Allāh.
'And verily, there were men among mankind who took shelter with the masculine among the jinns, but they (jinns) increased them (mankind) in sin and disbelief.
'And they thought as you thought, that Allāh will not send any messenger (to mankind or jinns).
'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires.
'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming Fire watching him in ambush.
'And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.'*⁶⁸³

72:18-19 The Jinn crowded around, jostling each other in order to listen to the Prophet Muḥammad at the time he gave prayer.

وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿٦٨٤﴾ وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴿٦٨٥﴾

*And the Masjid (mosques) are for Allāh (Alone), so invoke not anyone along with Allāh.
(it has been revealed to me that) when the slave of Allāh (Muḥammad ﷺ) stood up invoking (his Lord Allāh) in prayer to Him they (the jinns) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation).'*⁶⁸⁴

The majority of Hell's occupants are the jinn and 'mankind'

34:14 Amongst the Jinn and 'mankind' there are many who will be punished because they did not believe
11:119 in that which is ghaib and rebelled against it. They do not want to make use of their heart and senses to understand the signs testifying to the authority and Oneness of Allāh.

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَهَمَ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِن سَعَاتِهِ ۖ فَلَمَّا خِرَّ تَبَيَّنَتْ إِلَيْنُ أَن لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿٦٨٦﴾

Then when We decreed death for him [Sulaimān (Solomon)], nothing informed them (jinns) of his death except a little worm of the earth, which

⁶⁸³ Sūrah Al Jinn (72), āyāt 4-10.

⁶⁸⁴ Sūrah Al Jinn (72), āyāt 18-19.

kept (slowly) gnawing away at his stick, so when he fell down, the jinns saw clearly that if they had known the unseen, they would not have stayed in the humiliating torment.⁶⁸⁵

إِلَّا مَنْ رَحِمَ رَبُّكَ ۚ وَلِذَلِكَ خَلَقَهُمْ ۖ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٤﴾

Except him on whom your Lord has bestowed His Mercy (the follower of Truth - Islamic Monotheism) and for that did He create them. And the word of your Lord has been fulfilled (i.e. His Saying): "Surely, I shall fill Hell with jinns and men all together."⁶⁸⁶

41:25 They perceive that which is evil as good; they are
46:18 those who suffer losses.

﴿ وَبِضْرَانَا هُمْ ضَرُّوا نَفْسَهُمْ ۚ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمِّرٍ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِرِينَ ﴿١٥﴾ ﴾

And We have assigned them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them (evil deeds which they were doing in the present worldly life and disbelief in the Reckoning and the Resurrection, etc.) and what was behind them (denial of the matters in the coming life of the Hereafter as regards Punishment or Reward, etc.). And the word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of jinns and men that had passed away before them. Indeed they (all) were the losers.⁶⁸⁷

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمِّرٍ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِرِينَ ﴿١٥﴾

They are those against whom the word (of torment) is justified among the previous generations of jinns and mankind that have passed away. Verily! they are ever the losers.⁶⁸⁸

7:38-41 They mutually curse each other at the time they enter into Hell.

قَالَ ادْخُلُوا فِي أُمِّرٍ ۖ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا ۖ حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَيْنَاهُمْ لِأَوْلَيْنَاهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَفَاتَهُمْ عَذَابٌ أَلِيمٌ ۖ قَالُوا لِكُلِّ ضِعْفٍ ۖ وَلَكِنْ لَا تَعْلَمُونَ ﴿١٦﴾

⁶⁸⁵ Sūrah Saba' (34), ayāh 14.

⁶⁸⁶ Sūrah Hūd (11), ayāh 119.

⁶⁸⁷ Sūrah Fuṣṣilat (41), ayāh 25.

⁶⁸⁸ Sūrah Al Aḥqāf (46), ayāh 18.

وَقَالَتْ أُولُنَّهُمْ لِأَخَرِهِمْ فَمَا كَارَبَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَدُفُوا أَلْعَدَابَ بِمَا كُنتُمْ تَكْسِبُونَ ﴿٥٨﴾ إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفْتُحُ لَهُمُ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ۖ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٥٩﴾ هُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ ۖ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٦٠﴾

(All h) will say: "Enter you in the company of nations who passed away before you, of men and jinns, into the Fire." Every time a new nation enters, it curses its sister nation (that went before), until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not." The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn." Verily, those who belie Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the Mujrim n (criminals, polytheists, sinners, etc.). Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do we Recompense the lim n (polytheists and wrong-doers, etc.).⁶⁸⁹

الشَّيْطَانُ Shaitān and إبليس Iblīs

The origin of Iblīs is from the category Jinn

18:50 Iblīs (Shaitān) is one of the disobedient jinn who hid amongst the
2:34 angels.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۖ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٦١﴾

And (remember) when We said to the angels; "Prostrate to dam." So they prostrated except Ibl s (Satan). He was one of the jinns; He disobeyed the command of his Lord. will you then take him (Ibl s) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the lim n (polytheists, and wrong-doers, etc).⁶⁹⁰

⁶⁸⁹ Sūrah Al A rāf (7), āyāt 38-41.

⁶⁹⁰ Sūrah Al Kahf (18), āyāt 50.

وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْا اِلَّاۤ اِبٰلِیْسَ اُلٰیۤیْ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِیْنَ ﴿ۙ﴾

And (remember) when We said to the angels: “Prostrate yourselves before dam.” And they prostrated except Ibl s (Satan), He refused and was proud and was one of the disbelievers (disobedient to All h).⁶⁹¹

7:27 Iblīs or Shaitān sees ‘mankind’, but ‘mankind’ does not see him.

يٰۤبَنِيۤ اٰدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطٰنُ كَمَاۤ اَخْرَجَ اٰبَوٰیكُم مِّنَ الْجَنَّةِ يٰۤزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْۤءَۤاَتِهِمَاۙ اِنَّهٗ يَرٰكُمْ هُوَ وَقَبِيْلُهٗ مِنْ حَيْثُ لَا تَرَوْنَهُمْۗ اِنَّا جَعَلْنَا الشَّيَاطِیْنَ اَوْلِيَآءَ لِلَّذِیْنَ لَا يُؤْمِنُوْنَ ﴿ۙ﴾

O Children of dam! Let not Shai n (Satan) deceive you, as he got your parents [dam and Hawwa (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and Qab luhu (his soldiers from the jinns or his tribe) see you from where you cannot see them. Verily, We made the Shay hin (devils) Auliy ’ (protectors and helpers) for those who believe not.⁶⁹²

The nature of Iblīs

15:28-44 In order to clearly understand and definitively identify the nature of
38:71-85 Iblīs and his descendants, we can explicitly read the narrative of the
7:11-18 first instance of disobedience carried out by Iblīs. His (Iblīs)
17:61-65 dialogue with Allāh is immortalized in Al Qur’ān as well as other
āyāt mentioned.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ خَلَقْتُ بَشَرًا مِّنْ صَلٰصَلٍ مِّنْ حَمَلٍ مَّسْنُوْنٍ ﴿ۙ﴾ فَاِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِیْ فَقَعُوْا لَهٗۤ سٰجِدِیْنَ ﴿ۙ﴾ فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اٰمَجْعُوْنَ ﴿ۙ﴾ اِلَّاۤ اِبٰلِیْسَ اُلٰیۤیْ اَنْ یَّكُوْنَ مَعَ السَّٰجِدِیْنَ ﴿ۙ﴾ قَالَ یٰۤاِبٰلِیْسُ مَا لَكَ اَلَّا تَكُوْنَ مَعَ السَّٰجِدِیْنَ ﴿ۙ﴾ قَالَ لَمْ اُكُنْ لِاَسْجُدْ لِبَشَرٍ خَلَقْتُهُۥ مِنْ صَلٰصَلٍ مِّنْ حَمَلٍ مَّسْنُوْنٍ ﴿ۙ﴾ قَالَ فَاَخْرِجْ مِنْهَاۤ فَاِنَّكَ رَجِیْمٌ ﴿ۙ﴾ وَاِنَّ عَلَیْكَ اللّعْنَةَ اِلٰی یَوْمِ الدِّیْنِ ﴿ۙ﴾ قَالَ رَبِّ فَاَنْظِرْنِیْ اِلٰی یَوْمِ یُبْعَثُوْنَ ﴿ۙ﴾ قَالَ فَاِنَّكَ مِنَ الْمُنْظَرِیْنَ ﴿ۙ﴾

⁶⁹¹ Sūrah Al Baqarah (2), ayāh 34.

⁶⁹² Sūrah Al A rāf (7), ayāh 27.

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٢٤﴾ قَالَ رَبِّ إِنِّي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ
وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٢٥﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٢٦﴾ قَالَ هَذَا صِرَاطٌ عَلَيَّ
مُسْتَقِيمٌ ﴿٢٧﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٢٨﴾
وَأَنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٢٩﴾ هَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ
﴿٣٠﴾

And (remember) when your Lord said to the angels: "I am going to create a man (dam) from sounding clay of altered black smooth mud.

"So, when I have fashioned him completely and breathed into him (dam) the soul which I created for him, then fall (you) down prostrating yourselves unto him."

So, the angels prostrated themselves, all of them together.

Except Ibl s (Satan), - he refused to be among the prostrators.

(All h) said: "O Ibl s (Satan)! What is your reason for not being among the prostrators?"

[Ibl s (Satan)] said: "I am not the one to prostrate myself to a human being, whom you created from sounding clay of altered black smooth mud."

(All h) said: "Then, get out from here, for verily, you are Raj m (an outcast or a cursed one)."

"And vVerily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection)."

[Ibl s (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected."

All h said: TThen, verily, you are of those reprieved,

"Till the Day of the time appointed."

[Ibl s (Satan)] said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all.

"Except your chosen, (guided) slaves among them."

(All h) said: "This is the way which will lead straight to me."

"Certainly, you shall have no authority over My slaves, except those who follow you of the Gh w n (Mushrik n and those who go astray, criminals, polytheists, and evil-doers, etc.).

"And surely, Hell is the promised place for them all.

"It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned."⁶⁹³

إِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ خَلَقْتُ بَشَرًا مِّنْ طِیْنٍ ﴿٣١﴾ فَاِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِیْهِ مِنْ رُّوْحِیْ فَقَعُوْا لَهٗۤ سٰجِدِیْنَ ﴿٣٢﴾ فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اٰجْمَعُوْنَ ﴿٣٣﴾ اِلَّاۤ اِبْلِیْسَ ﴿٣٤﴾ قَالَ یٰۤاِبْلِیْسُ مَا مَنَعَكَ اَنْ تَسْجُدَ لِمَا خَلَقْتُ بِیَدَیْ

⁶⁹³ Sūrah Hijr (15), āyāt 28-44.

أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٦٤﴾ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿٦٥﴾ قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٦٦﴾ وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٦٧﴾ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٦٨﴾ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٦٩﴾ إِلَى يَوْمِ الْوَلُوتِ الْمَعْلُومِ ﴿٧٠﴾ قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٧١﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٧٢﴾ قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ ﴿٧٣﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٧٤﴾

(remember) when your Lord said to the angels: "Truly, I am going to create man from clay".

So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him."

So the angels prostrated themselves, all of them:

Except Ibl s (Satan) he was proud and was one of the disbelievers.

(All h) said: "O Ibl s (Satan)! What prevents you from prostrating yourself to one whom I have created with both My hands. Are you too proud (to fall prostrate to dam) or are you one of the high exalted?"

[Ibl s (Satan)] said: "I am better than he, You created me from fire, and You created him from clay."

(All h) said: "Then get out from here, for verily, you are outcast.

"And verily!, My Curse is on you till the Day of Recompense."

[Ibl s (Satan)] said: "My Lord! give me then respite till the Day the (dead) are resurrected."

(All h) said: "Verily! you are of those allowed respite

"Till the Day of the time appointed."

[Ibl s (Satan)] said: "By Your Might, then I will surely mislead them all,

"Except Your chosen slaves amongst them (faithful, obedient, true believers of Isl mic Monotheism)."

(All h) said: "The Truth is, and the Truth I say,

that I will fill Hell with you [Ibl s (Satan)] and those of them (mankind) that follow you, together."⁶⁹⁴

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ ﴿٧٥﴾ قَالَ مَا مَنَعَكَ أَلاَّ تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿٧٦﴾ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿٧٧﴾ قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٧٨﴾ قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٧٩﴾ قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿٨٠﴾ ثُمَّ لَا يَتَّبِعُهُمُ بَيْنَ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَنِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿٨١﴾

⁶⁹⁴ Sūrah Sād (38), āyāt 71-85.

﴿قَالَ أَخْرِجْ مِنْهَا مَذْءُومًا مَّدْحُورًا لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ﴾



And surely, We created you (your father – dam) and then gave you shape (the noble shape of a human being), then we told the angels, “Prostrate to Adam”, and they prostrated, except Ibl s (Satan), he refused to be of those who prostrate.

(All h) said: “What prevented you (O Ibl s) that you did not prostrate, when I commanded you?” Ibl s said: “I am better than him (dam), you created me from fire, and him You created from clay.”

(All h) said: “(O Ibl s) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced.”

(Ibl s) said: “Allow me respite till the Day they are raised up (i.e. the Day of Resurrection).”

(All h) said: “You are of those allowed respite.”

(Ibl s) said: “Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path.

Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You).”

(All h) said (to Ibl s) “Get out from this (Paradise) disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all.”⁶⁹⁵

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتُ طِينًا ﴿١٠٠﴾ قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿١٠١﴾ قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا ﴿١٠٢﴾ وَاسْتَغْفِرْ مَنْ اسْتَعْطَعَتْ مِنْهُمْ بِصَوْتِكَ وَأَجْلَبَ عَلَيْهِمْ خَيْلِكَ وَرَجَلَكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٠٣﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿١٠٤﴾

And (remember) when We said to the angels: “Prostrate unto dam.” They prostrated except Ibl s (Satan). He said: “Shall I prostrate to one whom you created from clay?”

[Ibl s (Satan)] said: “See? This one whom you have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) All but a few!”

(All h) said: “Go, and whosoever of them follows you, surely! Hell will be the Recompense of you (all) an ample recompense.

“And Istafziz [literally means: befool them gradually] those whom you can among them with your voice (i.e. songs, music, and any other call for All h’s disobedience), make assaults on them with your cavalry and your

⁶⁹⁵ Sūrah Al A’rāf (7), āyāt 11-18.

infantry, mutually share with them wealth and children (by tempting them to earn money by illegal ways usury, etc., or by committing illegal sexual intercourse, etc.), and make promises to them.” But Shaiṭān promises them nothing but deceit.

“Verily! My slaves (i.e the true believers of Islāmic Monotheism), you have no authority over them. And All-Sufficient is your Lord as a Guardian.”⁶⁹⁶

18:50 What is clear is that he is a slave of Allāh who is disobedient, rebellious, disavowing, arrogant and accursed. He is given life until 20:116-117 the Day of Judgement and he desires to lead astray all of ‘mankind’ in order to lead them to hell by enticing them with that which is seemingly wonderful.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۖ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾

And (remember) when We said to the angels; “Prostrate to dam.” so they prostrated except Iblīs (Satan). He was one of the jinns; he disobeyed the command of his Lord. Will you then take him (Iblīs) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the shāim n (polytheists, and wrong-doers, etc).⁶⁹⁷

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ﴿٥١﴾ فَقُلْنَا يَتَّخِذُكَ مِنْ هَٰذَا عَدُوًّا لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى ﴿٥٢﴾

And (remember) when We said to the angels: “Prostrate yourselves to dam.” They prostrated (all) except Iblīs (Satan), who refused. Then We said: “O dam! Verily, this is an enemy to you and to your wife. so let him not get you both out of Paradise, so that you be distressed in misery.”⁶⁹⁸

Those who are included in the group of Shaiṭān

6:112 Those who are included in the group embracing Shaiṭān are Iblīs, 59:16-17 those of ‘mankind’ who always whisper, suggest or imply evil and mislead ‘mankind’.

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَجْوٍ عَدُوًّا شَيْطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۚ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿٦١﴾

⁶⁹⁶ Sūrah Al Isrā’ (17), āyāt 61-65.

⁶⁹⁷ Sūrah Al Kahf (18), āyāt 50.

⁶⁹⁸ Sūrah Tā Hā (20), āyāt 116-117.

And so We have appointed for every Prophet enemies - *Shay* n (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it, so leave them alone with their fabrications.⁶⁹⁹

كَذَّبَ الشَّيْطَانُ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ
اللَّهَ رَبَّ الْعَالَمِينَ ﴿٦٩٩﴾ فَكَانَ عَقِبَهُمَا اتِّخَاذُ النَّارِ خَلَدَيْنِ فِيهَا ۖ وَذَلِكَ جَزَاُ
الظَّالِمِينَ ﴿٧٠٠﴾

(their allies deceived them) like *Shai* n (Satan), when he says to man: “Disbelieve in All h.” But when (man) disbelieves in All h, *Shai* n (Satan) says: “I am free of you, I fear All h, the Lord of the ‘Alam n (mankind, jinns and all that exists)!” So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the *lim* n (i.e. polytheists, wrong-doers, disbelievers in All h and in His Oneness, etc.).⁷⁰⁰

6:128 Consequently, reference to Iblīs incorporates and means discussion
41:29 of *Shaiṭān*; thus, matters of discussion in reference to *Shaiṭān* are
114:1-6 more than likely references to the assemblage of Iblīs and also
likely references to the assemblage of ‘mankind’, or in reference to
both of those assemblages.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا يَمْعَنَتَرُ الْجِنَّ قَدِ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ ۖ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ
الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا ۖ قَالَ النَّارُ مَثْوًى لَكُمْ
خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ ۚ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٧٠١﴾

And on the Day when He will gather them (all) together (and say): “O you assembly of jinns! Many did you mislead of men,” and their Auliya’ (friends and helpers, etc.) amongst men will say: “Our Lord! we benefited one from the other, but now we have reached our appointed term which You did appoint for us.” He will say: “The Fire be your dwelling-place, you will dwell therein forever, except as All h may will. Certainly your Lord is All-Wise, All-Knowing.”⁷⁰¹

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنَّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا
لِيَكُونَا مِنَ الْأَسْفَلِينَ ﴿٧٠٢﴾

And those who disbelieve will say: “Our Lord! show us those among jinns and men who led us astray, we shall crush them under our feet, so that they

⁶⁹⁹ Sūrah Al An’ām (6), ayāh 112.

⁷⁰⁰ Sūrah Al Hashr (59), āyāt 16-17.

⁷⁰¹ Sūrah Al An’ām (6), ayāh 128.

become the lowest.⁷⁰²

فَلَنْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ
الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

Say: "I seek refuge with (All h) the Lord of mankind,

"The King of mankind,

"The Il h (God) of mankind,

"From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers All h),

"Who whispers in the breasts of mankind,

"Of jinns and men."⁷⁰³

Every person is pursued by Shaitān

6:112 Shaitān whispers alluring and beguiling words within the hearts
4:118-119 of 'mankind' with the evil purpose of desiring to deceive all of
'mankind'.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ
زُخْرَفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١﴾

And so We have appointed for every Prophet enemies - Shay n (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it, so leave them alone with their fabrications.⁷⁰⁴

لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ﴿١﴾ وَلَا ضِلَّتْهُمْ وَلَا مَيَّيَنَّتْهُمْ
وَلَا مَرَنْتَهُمْ فَلْيَبْتِكُنْ إِذَا رَاتِ الْإِنْعَمَ وَلَا تَمُرْهُمْ فَلْيُغَيِّرَنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ
الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ﴿٢﴾

All h cursed him. And he [Shai n (Satan)] said: "I will take an appointed portion of yYour slaves;

Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by All h." And whoever takes Shai n (Satan) as a Wal y (protector or helper) instead of All h, has surely suffered a manifest loss.⁷⁰⁵

⁷⁰² Sūrah Fuṣṣilat (41), ayāh 29.

⁷⁰³ Sūrah Al Nās (114), āyāt 1-6.

⁷⁰⁴ Sūrah Al An'ām (6), ayāh 112.

⁷⁰⁵ Sūrah Al Nisā' (4), āyāt 118-119.

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۚ وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَدُولًا ۝

"He indeed led me astray from the Reminder (this Qur'an) after it had come to me. And Shaiṭān (Satan) is ever a deserter to man in the hour of need."⁷⁰⁶

وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ ۚ فَلَمَّا تَرَآءَتِ الْفَتَنَانِ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ ۚ وَاللَّهُ شَدِيدُ الْعِقَابِ ۝

And (remember) when Shaiṭān (Satan) made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this day (of the battle of Badr) and verily, I am your neighbour (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily! I see what you see not. Verily! I fear Allah for Allah is severe in punishment."⁷⁰⁷

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِيَ عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۖ فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ ۚ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنتُمْ بِمُصْرِخِي ۚ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ ۚ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ۝

And Shaiṭān (Satan) will say when the matter has been decided: "Verily, Allah has promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, so you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allah (by obeying me in the life of the world). Verily, there is a painful torment for the ẓālim (polytheists and wrong-doers, etc.)."⁷⁰⁸

The capacity for Shaiṭān to beguile

⁷⁰⁶ Sūrah Al Furqān (25), ayāh 29.

⁷⁰⁷ Sūrah Al Anfāl (8), ayāh 48.

⁷⁰⁸ Sūrah Ibrāhīm (14), ayāh 22.

15:16-18 The Shayāṭīn are incapable of penetrating the near heavens where they attempt to overhear the discussions of the angels.
37:6

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّظِيرِينَ ﴿١٦﴾ وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٧﴾ إِلَّا مَنْ أَسْرَقَ السَّمْعَ فَاتَّبَعَهُ شَيْطَانٌ مُبِينٌ ﴿١٨﴾

And indeed, We have put the big stars in the heaven and We beautified it for the beholders.

And We have guarded it (near heaven) from every outcast Shai n (devil). Except him (devil) that gains hearing by stealing, he is pursued by a clear flaming fire.⁷⁰⁹

إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ ﴿١٩﴾

Verily! We have adorned the near heaven with the stars (for beauty).⁷¹⁰

37:10 They are pursued by flaming fire.

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شَيْطَانٌ نَافٍ ﴿٢٠﴾

Except such as snatch away something by stealing and they are pursued by a flaming fire of piercing brightness.⁷¹¹

16:99 They are incapable of tempting those who have faith, trust in Allāh,
38:82-83 and righteous (obey all guidance and commands of Allāh).

إِنَّهُمْ لَيْسَ لَهُمْ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾

Verily! he has no power over those who believe and put their trust only in their Lord (All h).⁷¹²

16:100 They only have the power to entice those who are mushrikīn and
43:36 those who are guided by them.

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠٠﴾

His power is only over those who obey and follow him (Satan), and those who join partners with Him (All h).⁷¹³

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿١٠١﴾

And whosoever turns away (blinds himself) from the remembrance of the Most Beneficent (All h) (i.e. this Qur n and worship of All h), We appoint

⁷⁰⁹ Sūrah Al Hījir (15), āyāt 16-18.

⁷¹⁰ Sūrah Al Šaffāt (37), āyāh 6.

⁷¹¹ Sūrah Al Šaffāt (37), āyāh 10.

⁷¹² Sūrah Al Nahl (16), āyāh 99.

⁷¹³ Sūrah Al Nahl (16), āyāh 100.

for him Shai n (Satan - devil) to be a Qar n (an intimate companion) to him.⁷¹⁴

58:19 Shaitān tries to make ‘mankind’ forget the remembrance of Allāh.

أَسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ ۚ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ ۚ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ ﴿٥٨﴾

Shai n (Satan) has overtaken them. So he has made them forget the remembrance of Allāh. They are the party of Shai n (Satan). Verily, it is the party of Shai n (Satan) that will be the losers!⁷¹⁵

The pronouncement of Allāh regarding the lures of Shaitān

2:168-169 Shaitān orders ‘mankind’ to do that which is despicable and vile;

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَلًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُم بِالشُّوْءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shai n (Satan). Verily, he is to you an open enemy. [Shai n (Satan)] commands you only what is evil and Fa sh ' (sinful), and that you should say against Allāh what you know not.⁷¹⁶

2:268 to do that, which is evil and miserly;

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ ۗ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾

Shai n (Satan) threatens you with poverty and orders you to commit Fa sh ' (evil deeds, illegal sexual intercourse, sins etc.); whereas Allāh promises you forgiveness from Himself and Bounty, and Allāh is All-Sufficient for his creatures' needs, All-Knower.⁷¹⁷

5:90-91 to instigate enmity, hatred and cruelty; and to prevent us from the remembrance of Allāh.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْحَمَرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ مِّنْ عَمَلٍ

⁷¹⁴ Sūrah Al Zulkhurf (43), ayāh 36.

⁷¹⁵ Sūrah Al Mujādilah (58), ayāh 19.

⁷¹⁶ Sūrah Al Baqarah (2), āyāt 168-169.

⁷¹⁷ Sūrah Al Baqarah (2), ayāh 268.

الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تَفْلِحُونَ ﴿٥٨﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقَعَ بَيْنَكُمْ الْعَدَاوَةَ

وَالْبَغْضَاءَ فِي الْخَبَرِ وَالْمَيْسِرِ وَيَصُدُّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٥٩﴾

O You who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-An b , and Al-Azlm (arrows for seeking luck or decision) are an abomination of Shai n's (Satan) handiwork. so avoid (strictly all) that (abomination) in order that you may be successful .

*Shai n (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of All h and from A - al t (the prayer). So, will you not then abstain?*⁷¹⁸

17:27 Spendthrifts are brothers of Shaiān;

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ط وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٦٠﴾

*Verily, spendthrifts are brothers of the Shay h n (devils), and the Shai n (Devil - Satan) is ever ungrateful to his Lord.*⁷¹⁹

24:21 Shaiān calls to acts of denial and disavowal;

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ط وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ ط وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦١﴾

*O You who believe! Follow not the footsteps of Shai n (Satan). And whosoever follows the footsteps of Shai n (Satan), then, verily he commands Al-Fa sh ' [i.e. to commit indecency (illegal sexual intercourse, etc.)], and Al-Munkar [disbelief and polytheism (i.e. to do evil and wicked deeds; to speak or to do what is forbidden in Isl m, etc.)]. And had it not been for the Grace of All h and His Mercy on you, not one of you would ever have been pure from sins. But All h purifies (guides to Isl m) whom He wills, and All h is All-Hearer, All-Knower.*⁷²⁰

58:10 Be careful with secret conversations;

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُبَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ ط وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٦٢﴾

*Secret counsels (conspiracies) are only from Shai n (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as All h permits, and in All h let the believers put their trust .*⁷²¹

⁷¹⁸ Sūrah Al Mā'idah (5), āyāt 90-91.

⁷¹⁹ Sūrah Al Isrā' (17), ayāh 27.

⁷²⁰ Sūrah Al Nūr (24), ayāh 21.

⁷²¹ Sūrah Al Mujādilah (58), ayāh 10.

وَقُلْ لِعِبَادِيَ يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ
لِلْإِنْسَانِ عَدُوًّا مُبِينًا ﴿٣٦﴾

And say to My slaves (i.e. the true believers of Islamic Monotheism) that they should (only) say those words that are the best. (because) Shai n (Satan) verily, sows disagreements among them. Surely, Shai n (Satan) is to man a plain enemy.⁷²²

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٧﴾ وَإِنَّهُمْ لَيَصُدُّوهُمْ
عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ﴿٣٨﴾ حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ
بُعْدَ الْمَآثِرَتَيْنِ فَيَحْسَبَنَّ أَنَّهَا السَّبِيلُ ﴿٣٩﴾

And whosoever turns away (blinds himself) from the remembrance of the Most Beneficent (All h) (i.e. this Qur n and worship of All h), We appoint for him Shai n (Satan - devil) to be a Qar n (an intimate companion) to him.

And verily, they (Satans / devils) hinder them from the Path (of All h), but they think that they are guided aright!

Till, when (such a one) comes to Us, he says [to his Qar n (Satan / devil companion)] “Would that between me and you were the distance of the two easts (or the east and west)” a worst (type of) companion (indeed).⁷²³

- 35:6 Shaitān is the enemy of ‘mankind’ and he always attends and
36:60-62 thereby endeavours to entice ‘mankind’ to Hell; Shaitān is a clearly
defined enemy for ‘mankind’ ;

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿٤٠﴾

Surely, Shai n (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his hizb (followers) that they may become the dwellers of the blazing fire.⁷²⁴

﴿٤١﴾ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٤٢﴾
وَأَنِ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٤٣﴾ وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا

⁷²² Sūrah Al Isrā' (17), ayāh 53.

⁷²³ Sūrah Al Zukhruf (43), āyāt 36-38.

⁷²⁴ Sūrah Fāṭir [or Al Malā'ikah] (35), ayāh 6.

Did I not ordain for you, O Children of Ādam, that you should not worship Shai n (Satan). Verily, he is a plain enemy to you. And that you should worship Me [Alone Isl mic Monotheism, and set up not rivals, associate-gods with Me]. That is a Straight Path. And indeed he (Satan) did lead astray a great multitude of you. Did you not, then, understand?⁷²⁵

7:27-30

He is the foe of 'mankind' so do not make him your friend; all of this needs to be taken into account by Banī 'Ādam.

يَبْنِيْءَ آدَمَ لَا يَفْتِنَنَّكُمْ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰهُمْ إِنَّهُمْ يَرَٰنَكَمُ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَٰهُمْ إِنَّ جَعَلْنَا الشَّيْطَانَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٣٦﴾ وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنِّي أَلْفَحْشَاءٌ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٧﴾ قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٣٨﴾ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيْطَانَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٩﴾

O Children of Ādam! Let not Shai n (Satan) deceive you, as he got your parents [Ādam and Hawwa (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and Qab luhu (his soldiers from the jinns or his tribe) see you from where you cannot see them. Verily, We made the Shay h n (devils) Auliya' (protectors and helpers) for those who believe not.

And when they commit a F īsha (evil deed, going round the Ka'bah in naked state, every kind of unlawful sexual intercourse, etc.), they say: "We found our fathers doing it, and All h has commanded us of it." Say: "Nay, All h never commands of F īsha. Do you say of All h what you know not? Say (O Mu ammad ﷺ): My Lord has commanded justice and (said) that you should face Him Only (i.e. Worship none but Allāh and face the Qiblah, i.e. the Ka'bah at Makkah during prayers) in each and every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him by not joining in worship any partner to Him and with the intention that you are doing your deeds for All h's sake only. as He brought you (into being) in the beginning, so shall you be brought into being (on the Day of Resurrection) [in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers)].

A group He has guided, and a group deserved to be in error; (because)

⁷²⁵ Sūrah Yā Sīn (36), āyāt 60-62.

surely they took the *Shay* n (devils) as *Auliya* ' (protectors and helpers) instead of All h, and consider that they are guided.⁷²⁶

Seeking protection from the evil of *Shaiṭān*

23:97-98 And say: "My Lord! I seek refuge with You from the whisperings of
7:200-202 the *Shayāṭīn*. And I seek refuge with You, My Lord! lest they may
113:1-5 attend me". And if an evil whisper from *Shaiṭān* tries to turn you
114:1-6 away, then seek refuge in Allāh. Verily, He is the All-Hearer,
41:36 the All-Knower.

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿٢٧﴾ وَأَعُوذُ بِكَ رَبِّ أَنْ تَحْضُرُونِ ﴿٢٨﴾

And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the *Shay* n (devils).

"And I seek refuge with You, my Lord! lest they may attend (or come near) me."⁷²⁷

وَإِذَا يَرَّغَوْلَكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٩﴾

الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٣٠﴾

وَإِخْوَانُهُمْ يَمُدُّوهُمْ فِي الْفِتْنِ ثُمَّ لَا يُقْصِرُونَ ﴿٣١﴾

And if an evil whisper comes to you from *Shai* n (Satan) then seek refuge with All h. Verily, He is All-Hearer, All-Knower.

Verily, those who are Al-Muttaq n, when an evil thought comes to them from *Shai* n (Satan), they remember (All h), and (indeed) they then see (aright).

But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short.⁷²⁸

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِن شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِن

شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

Say: "I seek refuge with (All h) the Lord of the daybreak,

"From the evil of what He has created;

"And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away).

"And from the evil of the witchcrafts when they blow in the knots,

"And from the evil of the envier when he envies."⁷²⁹

⁷²⁶ Sūrah Al A'rāf (27, āyāt 27-30.

⁷²⁷ Sūrah Al Mu'minūn (23), āyāt 97-98.

⁷²⁸ Sūrah Al A'rāf (7), āyāt 200-202.

⁷²⁹ Sūrah Al Falaq (113), āyāt 1-5.

فُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ
الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

Say: "I seek refuge with (All h) the Lord of mankind,

"The King of mankind,

"The Il h (God) of mankind,

"From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers All h),

"Who whispers in the breasts of mankind,

"Of jinns and men."⁷³⁰

وَإِذَا يَزْغَنُكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧﴾

And if an evil whisper from Shai n (Satan) tries to turn you away (O Mu ammad ﷺ) (from doing good, etc.), then seek refuge in All h. Verily, He is the All-Hearer, the All-Knower.⁷³¹

⁷³⁰ Sūrah Al Nās (114), āyāt 1-6.

⁷³¹ Sūrah Fuṣṣilat (41), āyāh 36.

CHAPTER 3

‘Mankind’ and their nature

يَتَأْتِيهَا النَّاسُ أَتَقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ
مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي
تَسَاءَلُونَ بِهِ ۖ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

*O mankind! Be dutiful to your Lord, who created you from a single person, and from him He created his wife, and from them both He created many men and women and fear All h through Whom you demand your mutual (rights), and the wombs. Surely, All h is Ever an All-Watcher over you.*⁷³²

⁷³² Sūrah Al Nisā' (4), ayāh 1.

The Names of ‘Mankind’

الإِنْسَان – Al Insān

‘Mankind’ as part of a group, or ‘as a whole’.

76:1-2 Has there not been over man a period of time, when he was nothing to be mentioned? Verily, We have created man from Nutfah drops of mixed semen, in order to try him, so We made him hearer, seer.

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ﴿١﴾ إِنَّا خَلَقْنَا الْإِنْسَانَ
مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾

Has there not been over man a period of time, when he was nothing to be mentioned?

*Verily, We have created man from Nu fah drops of mixed semen (discharge of man and woman), in order to try him, so We made him hearer, seer.*⁷³³

البَشَر - Al Bashār

‘mankind’ viewed as an individual, not part of a group.

15:28 And (remember) when your Lord said to the angels: “I am going to
16:103 create a man from sounding clay of altered black smooth mud”.
17:93
19:26

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن صَلْصَلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿١٥﴾

*And (remember) when your Lord said to the angels: “I am going to create a man (dam) from sounding clay of altered black smooth mud.”*⁷³⁴

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ
أَعْجَمِيٌّ وَهَٰذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٦﴾

*And indeed We know that they (polytheists and pagans) say: “It is only a human being who teaches him (Mu ammad ﷺ).” The tongue of the man they refer to is foreign, while this (the Qur ān) is a clear Arabic tongue.*⁷³⁵

⁷³³ Sūrah Al ‘Insān [or Al Dahr] (76), āyāt 1-2.

⁷³⁴ Sūrah Al Hijr (15), āyah 28.

⁷³⁵ Sūrah Al Nahl (16), āyah 103.

أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ ذُرْهُهُ أَوْ تَرْتَقَىٰ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُفَيْكَ حَتَّىٰ تُنْزِلَ عَلَيْنَا
كِتَابًا نَّقْرُؤُهُ. ۞ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٧٦﴾

“Or you have a house of adornable materials (like silver and pure gold, etc.), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read.” Say (O Muhammad ﷺ): “Glorified (and Exalted) be my Lord (All h) above all that evil they (polytheists) associate with him! Am I anything but a man, sent as a Messenger?”⁷³⁶

فَكُلُوا وَاشْرَبُوا وَاعْمَلُوا عَمَلًا فَإِن تَرَيْنَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا
فَلَن أَكَلِمَ الْيَوْمَ إِنْسِيًّا ﴿٧٧﴾

“So eat and drink and be glad, and if you see any human being, say: ‘Verily! I have vowed a fast unto the Most Beneficent (All h) so I shall not speak to any human being this day.’”⁷³⁷

بنی آدم - Banī ‘Ādam

‘Mankind’ perceived as descendants.

- 17:70 And indeed We have honoured the Children of ‘Ādam, and We have carried them on land and
17:61 sea, and have provided them with Aṭ -aiyibāt, and have preferred them above many of those whom We have created with a marked preference.

۞ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَهُمْ فِي الْوَحْشِ وَالْبَحْرِ وَرَزَقْنَهُم مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ
عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

And indeed We have honoured the Children of ‘Ādam, and We have carried them on land and sea, and have provided them with Aṭ -aiyibāt (lawful good things), and have preferred them above many of those whom We have created with a marked preference.⁷³⁸

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ
طِينًا ﴿٧١﴾

And (remember) when We said to the angels: “Prostrate unto ‘Ādam.”

⁷³⁶ Sūrah Al Isrā’ (17), ayāh 93.

⁷³⁷ Sūrah Maryam (19), ayāh 26.

⁷³⁸ Sūrah Al Isrā’ (17), ayāh 70.

They prostrated except Iblīs (Satan). He said: "Shall I prostrate to one whom You created from clay?"⁷³⁹

النَّاسُ - Al Nās

‘Mankind’ as discerned by all the issues within their lives.

114:1-6

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ
الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

Say: "I seek refuge with (Allāh) the Lord of mankind,

"The King of mankind,

"The Ilāh (God) of mankind,

"From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allāh),

"Who whispers in the breasts of mankind,

"Of jinns and men."⁷⁴⁰

The Process of ‘mankind’ s’ Creation

The creation of ‘Ādam ﷺ

3:59’ ‘Ādam ﷺ was created from ‘dust’ (turāb - تُرَابٌ);

إِنِّ مِثْلَ عِيسَىٰ عِنْدَ اللَّهِ كَمِثْلِ ءَادَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿١٩﴾

Verily, the likeness of s (Jesus) before Allāh is the likeness of ādam. He created him from dust, then (He) said to him: "Be!" - and he was.⁷⁴¹

15:28 from sounding clay (ṣalṣāl - صَلْصَالٌ) of altered smooth mud black
and given form (fakḥkhār - فَخَّارٌ);

55:14

⁷³⁹ Sūrah Al Isrā’ (17), ayāh 61.

⁷⁴⁰ Sūrah Al Nās (114), āyāt 1-6.

⁷⁴¹ Sūrah Āl ‘Imrān (3), ayāh 59.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ خَلُقُ بَشَرًا مِّنْ صَلٰصَلٍ مِّنْ حَمَلٍ مَّسْنُوْنٍ ﴿٣٨﴾

And (remember) when your Lord said to the angels: "I am going to create a man (dam) from sounding clay of altered black smooth mud."⁷⁴²

خَلَقَ الْاِنْسَانَ مِّنْ صَلٰصَلٍ کَالْفَخَّارِ ﴿٣٩﴾

He created man (dam) from sounding clay like the clay of pottery.⁷⁴³

37:11 from sticky clay (ṭīn - طین);

فَاسْتَفْتِهِمْ اَهُمْ اَشَدُّ خَلْقًا اَمْ مِّنْ خَلْقِنَا اِنَّا خَلَقْنٰهُمْ مِّنْ طِیْنٍ لَّازِبٍ ﴿٤٠﴾

Then ask them (i.e. these polytheists, O Mu ammad ﷺ): "Are they stronger as creation, or those (others like the heavens and the earth and the mountains, etc.) whom We have created?" Verily, We created them of a sticky clay.⁷⁴⁴

15:29 Allāh completed his creation and blew into him Rūḥ;
32:9

فَاِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِیْ فَقَعُوْا لَهٗ سٰجِدٰتٍ ﴿٤١﴾

"So, when I have fashioned him completely and breathed into him (dam) the soul which I created for him, then fall (you) down prostrating yourselves unto him."⁷⁴⁵

ثُمَّ سَوَّاهُ وَنَفَخَ فِيْهِ مِنْ رُّوْحِهٖ ۖ وَجَعَلَ لَكُمُ السَّمْعَ ۖ وَالْاَبْصَرَ ۖ وَالْاَفْئِدَةَ ۚ قَلِيْلًا مَّا

تَشْكُرُوْنَ ﴿٤٢﴾

Then He fashioned him in due proportion, and breathed into him the soul (created by All h for that person), and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!⁷⁴⁶

حَوَّاء - Hawwā' The creation of

4:1 Allāh created a wife from 'Ādam ﷺ for him, by the name of Hawwā' – Eve.

يٰۤاٰدَمُ اَسْكُنْ اٰتٰفَا رُبُّكَمُ الَّذِیْ خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا

⁷⁴² Sūrah Al Hijr (15), ayāh 28.

⁷⁴³ Sūrah Al Raḥmān (55), ayāh 14.

⁷⁴⁴ Sūrah Al Šaffāt (37), ayāh 11.

⁷⁴⁵ Sūrah Al Hijr (15), ayāh 29.

⁷⁴⁶ Sūrah Al Sajdah (32), ayāh 9.

رَجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ

رَقِيبًا ﴿٦٧﴾

*O mankind! Be dutiful to your Lord, who created you from a single person (dam), and from him (dam) He created his wife [aww (Eve)], and from them both He created many men and women and fear All h through whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, All h is ever an All-Watcher over you.*⁷⁴⁷

39:6 'Ādam ﷺ is the ancestor of all 'mankind'.

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَانزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِينَ ۚ أَرْوَجِ
تُخَلِّقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ۚ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ
لَهُ الْمُلْكُ ۚ لَا إِلَهَ إِلَّا هُوَ ۖ فَآَنٍ تُصَرِّفُونَ ﴿٦٨﴾

*He created you (all) from a single person (dam); then made from him his wife [aww (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two, male and female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers, creation after creation in three veils of darkness, such is All h your Lord. His is the kingdom, L il ha illa Huwa (none has the right to be worshipped but He). How then are you turned away?*⁷⁴⁸

The creation of 'Īsā ﷺ

66:12 Maryam, the daughter of 'Imrān, was obedient.

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَيْنَا فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ
بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا مِنْ الْقَنَاتِينَ ﴿٦٩﴾

*And Maryam (Mary), the daughter of 'Imr n who guarded her chastity; and We breathed into (the sleeve of her shirt or her garment) through Our R [i.e. Jibr l (Gabriel)], and she testified to the truth of the words of her Lord [i.e. believed in the Words of All h: "Be!" and he was; that is s (Jesus) - son of Maryam (Mary); as a Messenger of All h], and (also believed in) His Scriptures, and she was of the Qanit n (i.e. obedient to All h).*⁷⁴⁹

4:171 'Īsā the son of Maryam was created by Allāh's
21:91 word; and rūḥ from Allāh was blown into Maryam.

⁷⁴⁷ Sūrah Al Nisā' (4), ayāh 1.

⁷⁴⁸ Sūrah Al Zumar (39), ayāh 6.

⁷⁴⁹ Sūrah Al Tahrim (66), ayāh 12.

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٢٥٠﴾

O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allah'sught but the truth. The Messiah -s (Jesus), son of Maryam (Mary), was (no more than) a messenger of Allah and His word, ("Be!") - and he was) which He bestowed on Maryam (Mary) and a spirit (R) created by Him; so believe in Allah and His messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allah is (the only) one Il h (God), Glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs.⁷⁵⁰

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ﴿٢٥١﴾
And (remember) she who guarded her chastity [virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our R - Jibr l (Gabriel)], and We made her and her son [-s (Jesus)] a sign for Al-'Alam n (the mankind and jinns).⁷⁵¹

2:87 'Isā ؑ was supported with Rūḥ ul Qudus.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٢٥٢﴾

And indeed, We gave M -s (Moses) the Book and followed him up with a succession of messengers. And We gave -s (Jesus), the son of Maryam (Mary), clear signs and supported him with R -ul-Qudus [Jibr l (Gabriel)]. Is it that whenever there came to you a messenger with what you yourselves desired not, you grew arrogant? Some, you disbelieved and some, you killed.⁷⁵²

3:59 The creation of 'Isā ؑ was like the creation of 'Ādam ؑ.

إِنِّ مَثَلُ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٢٥٣﴾
Verily, the likeness of -s (Jesus) before Allah is the likeness of -dam. He created him from dust, Then (He) said to him: "Be!" - and he was.⁷⁵³

⁷⁵⁰ Sūrah Al Nisā' (4), ayāh 171.

⁷⁵¹ Sūrah Al 'Anbiyā' (21), ayāh 91.

⁷⁵² Sūrah Al Baqarah (2), ayāh 87.

⁷⁵³ Sūrah Āl 'Imrān (3), ayāh 59.

The creation of ‘mankind’ as a community.

4:1 Allāh created ‘Ādam ﷺ, Hawwā’, men and women;

يٰٓأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ

رَقِيبًا ﴿١﴾

*O mankind! Be dutiful to your Lord, who created you from a single person (Ādam), and from him (Ādam) He created his wife [Hawwā (Eve)], and from them both He created many men and women and fear Allāh through whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is ever an All-Watcher over you.*⁷⁵⁴

71:14 ‘mankind’ created via various stages of creation;
23:13-14

وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٣﴾

*While He has created you in (different) stages [i.e. first Nu fah, then Alaqah and then Mu ghah],...*⁷⁵⁵

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿١٤﴾ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَكَ اللَّهُ

أَحْسَنُ الْخَالِقِينَ ﴿١٥﴾

Thereafter We made him (the offspring of Ādam) as a Nu fah (mixed drops of the male and female sexual discharge) (and lodged it) in a safe lodging (womb of the woman).

*Then We made the Nu fah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Allāh, the best of creators.*⁷⁵⁶

76:1-2 from a certain period not yet mentioned;

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ﴿١﴾ إِنَّا خَلَقْنَا الْإِنْسَانَ

⁷⁵⁴ Sūrah Al Nisā’ (4), ayāh 1.

⁷⁵⁵ Sūrah Nūh (71), ayāh 14.

⁷⁵⁶ Sūrah Al Mu’minūn (23), āyāt 13-14.

مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٣٢﴾

Has there not been over man a period of time, when he was nothing to be mentioned?

*Verily, We have created man from Nu fah drops of mixed semen (discharge of man and woman), in order to try him, so We made him hearer, seer.*⁷⁵⁷

32:7-8 from clay - tīn; from an essence of ignoble water – semen;

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ ۖ وَبَدَأَ خَلْقَ الْإِنْسَنِ مِنْ طِينٍ ﴿٣٣﴾ ثُمَّ جَعَلَ نَسْلَهُ مِنْ

سُلَالَةٍ مِنْ مَّاءٍ مَّهِينٍ ﴿٣٤﴾

Who made everything He has created good, and He began the creation of man from clay.

*Then He made his offspring from semen of worthless water (male and female sexual discharge).*⁷⁵⁸

23:12-13 the semen then lodged in the womb; a strong, safe place;

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ﴿٣٥﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ﴿٣٦﴾

And indeed We created man (dam) out of an extract of clay (water and earth).

*Thereafter We made him (the offspring of dam) as a Nu fah (mixed drops of the male and female sexual discharge) (and lodged it) in a safe lodging (womb of the woman).*⁷⁵⁹

86:5-7 after being emitted from between the coccyx of the male and the ribs of the woman,

23:14 thereafter made into a clot of blood, then into a lump

3:6 of flesh, and then into skin and bones;

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٣٧﴾ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٣٨﴾ تَخْرُجُ مِنْ بَيْنِ الصُّلْبِ

وَالْتَرَائِبِ ﴿٣٩﴾

So let man see from what he is created!

He is created from a water gushing forth

*Proceeding from between the back-bone and the ribs...*⁷⁶⁰

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا

الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿٤٠﴾

Then We made the Nu fah into a clot (a piece of thick coagulated blood),

⁷⁵⁷ Sūrah Al Insān [or Al Dahr] (76), āyāt 1-2.

⁷⁵⁸ Sūrah Al Sajdah (32), āyāt 7-8.

⁷⁵⁹ Sūrah Al Mu'minūn (23), āyāt 12-13.

⁷⁶⁰ Sūrah Al Tāriq (86), āyāt 5-7.

then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be All h, the best of creators.⁷⁶¹

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٦﴾

He it is who shapes you in the wombs as He pleases. L il ha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.⁷⁶²

82:7-8 then fashioned within the womb into form by His will;

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٦٧﴾ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٦٨﴾

Who created you, fashioned you perfectly, and gave you due proportion; In whatever form He willed, He put you together.⁷⁶³

32:9 subsequently Rūḥ was blown into ‘him’.⁷⁶⁴

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ ﴿٦٩﴾ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٠﴾

Then He fashioned him in due proportion, and breathed into him the soul (created by All h for that person), and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!⁷⁶⁵

The Purpose of the Creation of ‘mankind’

23:115 ‘mankind’ was not created merely for ‘fun’; but in order to bear the
33:72 mandate/trusteeship (‘أمانة - Amānah) of Islām; and in order to serve
51:56 and worship Allāh alone;

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿٧١﴾

“Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?”⁷⁶⁶

⁷⁶¹ Sūrah Al Mu’minūn (23), ayāh 14.

⁷⁶² Sūrah Āl ‘Imrān (3), ayāh 6.

⁷⁶³ Sūrah Al Infīṭār (82), āyāt 7-8.

⁷⁶⁴ This whole process has been clearly explained within Al Qur’ān since the 7th century AC, and medical science ‘discovered’ and acknowledged this in the 20th century AC.

⁷⁶⁵ Sūrah Al Sajdah (32), ayāh 9.

⁷⁶⁶ Sūrah Al Mu’minūn (23), ayāh 115.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ تَحْمِلَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٦﴾

Truly, We did offer Al-'Am nah (the trust or moral responsibility or honesty and all the duties which All h has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of All h's torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).⁷⁶⁷

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٧٧﴾

And I (All h) created not the jinns and humans except they should worship Me (Alone).⁷⁶⁸

- 2:30 to be the Caliph/executive (Khalīfah - خَلِيفَة) on the earth, where
6:165 there is differentiation in ranks, one from the other, for trial and
3:110 the enjoinder of all that Islām has ordained (ma'rūf - مَعْرُوف) and the forbiddance of all that Islām has prohibited (munkar - مُنْكَر);

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٧٨﴾

And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (exalted be You above all that they associate with you as partners) and sanctify You." He (All h) said: "I know that which you do not know."⁷⁶⁹

وَهُوَ الَّذِي جَعَلَ لَكُمُ خَلَافًا ۖ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿٧٩﴾

And it is He who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.⁷⁷⁰

⁷⁶⁷ Sūrah Al Aḥzāb (33), ayāh 72.

⁷⁶⁸ Sūrah Al Dhāriyāt (51), ayāh 56.

⁷⁶⁹ Sūrah Al Baqarah (2), ayāh 30.

⁷⁷⁰ Sūrah Al An'ām (6), ayāh 165.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ
بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ
الْفَاسِقُونَ ﴿٧٧١﴾

You [true believers in Isl mic Monotheism, and real followers of Prophet Mu ammad ﷺ and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; You enjoin Al-Ma'r f (i.e. Isl mic Monotheism and all that Isl m has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Isl m has forbidden), and you believe in All h. And had the People of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-F siq n (disobedient to All h - and rebellious against All h's Command).⁷⁷¹

55:31 directed by Allāh;
75:36 and held responsible.

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ ﴿٧٧٢﴾

We shall attend to you, O you two classes (jinns and men)!⁷⁷²

أَتَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٧٧٣﴾

Does man think that he will be left Suda [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (All h) on him]?⁷⁷³

The Difference between ‘mankind’ and the other creations

In order for the function and purpose of Allāh’s creation of ‘mankind’ , as outlined above, Allāh confers regulations and guidance for life. The success of ‘mankind’ is supported by ‘his’ function, namely, preferring and positioning ‘mankind’ as the best of created beings. Whenever ‘he’ casts off this mantle, ‘he’ is lower than an animal. This is what differentiates ‘mankind’ from the rest of creation. Pay attention to the following āyāt!

3:164 Prophets and Messengers were sent to recite āyāt and orders in order
4:165 that ‘mankind’ receives His guidelines.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ ءَايَاتِهِ

⁷⁷¹ Sūrah Āl ‘Imrān (3), ayāh 110.

⁷⁷² Sūrah Al Raḥmān (55), ayāh 31.

⁷⁷³ Sūrah Al Qiyāmah (75), ayāh 36.

وَيُزَكِّهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿١٦٤﴾

Indeed Allāh conferred a great favour on the believers when He sent among them a messenger (Mu ammad ﷺ) from among themselves, reciting unto them His Verses (the Qur ān), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur ān) and Al- ikmah [the wisdom and the Sunnah of the Prophet (i.e. his legal ways, statements, acts of worship, etc.)], while before that they had been in manifest error.⁷⁷⁴

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللَّهُ

عَزِيزًا حَكِيمًا ﴿١٦٥﴾

Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the messengers. And Allāh is ever All-Powerful, All-Wise.⁷⁷⁵

7:52 There are many of 'mankind' who partner themselves with Allāh in
13:37 spite of the fact that Al Qur ān constitutes true guidance; those who
17:15 receive His guidance are successful.

وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١٦٦﴾

Certainly, We have brought to them a Book (the Qur ān) which We have explained in detail with knowledge, - a guidance and a mercy to a people who believe.⁷⁷⁶

وَكَذَٰلِكَ أَنْزَلْنَاهُ حُكْمًا وَعَرَبِيًّا ۚ وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ

مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ﴿١٦٧﴾

And thus have We sent it (the Qur ān) down to be a judgement of authority in Arabic. Were you (O Mu ammad ﷺ) to follow their (vain) desires after the knowledge which has come to you, then you will not have any Wal y (protector) or defender against Allāh.⁷⁷⁷

مَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۚ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَاتًا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ

أُخْرَى ۚ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ تَبْعَثَ رَسُولًا ﴿١٦٨﴾

Whoever goes right, then he goes right only for the benefit of his ownself. and whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We

⁷⁷⁴ Sūrah Āl 'Imrān (3), ayāh 164.

⁷⁷⁵ Sūrah Al Nisā' (4), ayāh 165.

⁷⁷⁶ Sūrah Al A'rāf (7), ayāh 52.

⁷⁷⁷ Sūrah Al Ra'd (13), ayāh 37.

have sent a messenger (to give warning).⁷⁷⁸

17:70 'mankind' is favoured above other created beings and has been
64:3 bestowed with good, attractive shapes; there are those who have
95:4-5 been reduced to the lowest of the low; and also there are those who
95:6 have been given great blessings.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ
عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٩﴾

And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with Al-ṭayyibāt (Lawful good things), and have preferred them above many of those whom We have created with a marked preference.⁷⁷⁹

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَإِلَيْهِ الْمَصِيرُ ﴿٨٠﴾

He has created the heavens and the earth with truth, and He shaped you and made good your shapes, and to Him is the final return.⁷⁸⁰

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٨١﴾ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٨٢﴾

Verily, We created man of the best stature (mould),
Then We reduced him to the lowest of the low...⁷⁸¹

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٨٣﴾

Save those who believe (in Islamic Monotheism) and do righteous deeds, then they shall have a reward without end (Paradise).⁷⁸²

25:43-44 Whomsoever takes as his ilāh (إِلَٰه) his desires, then they will be even
7:179 more astray than cattle.

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿١﴾ أَمْ حَسِبْتَ أَنَّ
أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٢﴾

Have you (O Muhammad ﷺ) seen him who has taken as his Ilāh (God) his own desire? Would you then be a Wakīl (a disposer of his affairs or a watcher) over him?

Or do you think that most of them hear or understand? They are only like cattle; Nay, they are even farther astray from the Path. (i.e. even worst than

⁷⁷⁸ Sūrah Al Isrā' (17), ayāh 15.

⁷⁷⁹ Sūrah Al Isrā' (17), ayāh 70.

⁷⁸⁰ Sūrah Al Taghābun (64), ayāh 3.

⁷⁸¹ Sūrah Al Tin (95), āyāt 4-5.

⁷⁸² Sūrah Al Tin (95), ayāh 6.

cattle).⁷⁸³

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَهُمْ
أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَهُمْ ءَاذَانٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ
أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿٦٨﴾

And surely, We have created many of the jinns and mankind for Hell. They have hearts wherewith they understand not, they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, Nay even more astray; those! they are the heedless ones.⁷⁸⁴

98:6-8 The disbelievers and polytheists are the worst of creatures; whereas those who believe and perform acts of piety are the best of creatures.

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَٰئِكَ هُمْ
شَرُّ الْبَرِيَّةِ ﴿٦٩﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧٠﴾
جَزَاءُ هُمْ عِندَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَّضِيَ اللَّهُ
عَنْهُمْ وَرَضُوا عَنْهُ ذَٰلِكَ لِمَنِ خَشِيَ رَبَّهُ. ﴿٧١﴾

Verily, those who disbelieve (in the Religion of Isl m, the Qur n and Prophet Muḥammad (ﷺ)) from among the people of the Scripture (Jews and Christians) and Al-Mushrik n will abide in the Fire of Hell. They are the worst of creatures.

Verily, those who believe [in the Oneness of All h, and in His Messenger Mu ammad (ﷺ) including all obligations ordered by Isl m] and do righteous good deeds, they are the best of creatures.

Their reward with their Lord is 'Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow, they will abide therein forever, All h well-pleased with them, and they with Him. That is for him who fears his Lord.⁷⁸⁵

The Characteristics of 'mankind'

17:11 'mankind' is hasty;

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١٧﴾

And man invokes (All h) for evil as he invokes (All h) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O All h! Curse him, etc." and that one should not do, but one should be

⁷⁸³ Sūrah Al Furqān (25), āyāt 43-44.

⁷⁸⁴ Sūrah Al A rāf (7) ayāh 179.

⁷⁸⁵ Sūrah Al Baiyinah (98), āyāt 6-8.

patient].⁷⁸⁶

18:54 'mankind' enjoys disputation;

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِن كُلِّ مَثَلٍ ۚ وَكَانَ الْإِنسَانُ أَكْثَرَ شَيْءٍ
جَدَلًا ﴿١٨٥﴾

*And indeed We have put forth every kind of example in this Qur'an, for mankind. But, man is ever more quarrelsome than anything.*⁷⁸⁷

10:12 'mankind' transgresses bounds;

وَإِذَا مَسَّ الْإِنسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ
كَأَن لَّمْ يَدْعُنَا إِلَىٰ ضُرِّ مَسَّهُ ۚ كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٠٣﴾

*And when harm touches man, he invokes Us, lying down on his side, or sitting or standing, but when We have removed his harm from him, he passes on his way as if he had never invoked Us for a harm that touched him! Thus it seems fair to the Musrifin that which they used to do.*⁷⁸⁸

70:18 'mankind' is miserly;

وَجَمَعَ فَأَوْعَىٰ ﴿١٨٨﴾

*And collect (wealth) and hide it (from spending it in the Cause of Allah).*⁷⁸⁹

70:19 'mankind' is impatient;

﴿١٨٩﴾ إِنَّ الْإِنسَانَ خُلِقَ هَلُوعًا ﴿١٨٩﴾

*Verily, man (disbeliever) was created very impatient;*⁷⁹⁰

70:20 'mankind' is irritable;

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿١٩٠﴾

*Irritable (discontented) when evil touches him;*⁷⁹¹

100:6 'mankind' is reluctant and ungrateful;

⁷⁸⁶ Sūrah Al Isrā' (17), ayāh 11.

⁷⁸⁷ Sūrah Al Kahf (18), ayāh 54.

⁷⁸⁸ Sūrah Yūnus (10), ayāh 12.

⁷⁸⁹ Sūrah Al Ma'ārij (70), ayāh 18.

⁷⁹⁰ Sūrah Al Ma'ārij (70), ayāh 19.

⁷⁹¹ Sūrah Al Ma'ārij (70), ayāh 20.

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٩٦﴾

Verily! man (disbeliever) is ungrateful to his Lord;⁷⁹²

96:7 'mankind' considers 'himself' self-sufficient;
90:4 'mankind' is created in toil and created weak.
4:28

أَن رَّءَاهُ أَشْتَعَىٰ ﴿٩٧﴾

Because he considers himself self-sufficient.⁷⁹³

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿٩٨﴾

Verily, We have created man in toil.⁷⁹⁴

يُرِيدُ اللَّهُ أَن تَخْفَفَ عَنْكُمْ خُلُقُ الْإِنْسَانِ ضَعِيفًا ﴿٩٩﴾

All h wishes to lighten (the burden) for you; and man was created weak
(cannot be patient to leave sexual intercourse with woman).⁷⁹⁵

⁷⁹² Sūrah Al 'Adiyāt (100), ayāh 6.

⁷⁹³ Sūrah Al 'Alaq (96), ayāh 7.

⁷⁹⁴ Sūrah Al Balad (90), ayāh 4.

⁷⁹⁵ Sūrah Al Nisā' (4), ayāh 28.

CHAPTER 4

The Potential of ‘mankind’

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧٩٦﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٧٩٧﴾ قَدْ أَفْلَحَ
مَنْ زَكَّاهَا ﴿٧٩٨﴾ وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿٧٩٩﴾

*And by Nafs, and by Him who perfected him in proportion; Then He showed him what is wrong for him; Indeed he succeeds who purifies his ownself. And indeed he fails who corrupts his ownself.*⁷⁹⁶

رَبِّیْ رَحِمَ مَا إِلَّا بِالسُّوءِ لَأَمَّارَةُ النَّفْسِ إِنَّ نَفْسِیْ أُبْرِئُ وَمَا
رَحِیمٌ غَفُورٌ رَبِّیْ إِنَّ

And I free not myself (from the blame). Verily, the self is inclined to evil, except when my Lord bestows His Mercy. Verily, My Lord is Oft-Forgiving, Most Merciful.⁷⁹⁷

⁷⁹⁶ Sūrah Al Shams (91), āyāt 7-10.

⁷⁹⁷ Sūrah Yūsuf (12), āyah 53.

Rational thought

Fundamentally, reason or rational thought does not have the same meaning as ‘Aql (العقل). The undertaking of rational thought is to comprehend or obtain everything experienced by the five senses. Whereas the endeavour of ‘Aql, besides the element of rational thought as fed by the five senses, also encompasses the factor of fīṭrah (فطرة – nature, innate character), which effects the sensitivity of belief (which emerges from a pure heart). Pay attention to the summoning of Allāh so that ‘mankind’ makes use of ‘his’ rational thought in order to think about the Oneness and authority of Allāh within the following āyāt!

16:44 Al Qur’ān was designated for ‘mankind’ as a reminder; in order that one thinks about this universe;

بِالْبَيِّنَاتِ وَالزُّبُرِ ۖ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٦﴾

*With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad ﷺ) the reminder and the advice (the Qur’an), that you may explain clearly to men what is sent down to them, and that they may give thought.*⁷⁹⁸

13:3 amongst others animals, plants, stars, planets, oceans, mountains,
16:65-69 the earth, etc; and that which ‘mankind’ cannot calculate.
16:18 All of this was created for the interest of ‘mankind’.
45:13

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغِشِّي اللَّيْلَ النَّهَارَ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾

*And it is He who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made Zaujain Ithnain (two in pairs - may mean two kinds or it may mean: of two sorts, e.g. black and white, sweet and sour, small and big, etc.) He brings the night as a cover over the day. Verily, in these things, there are signs (proofs, evidences, lessons, signs, etc.) for people who reflect.*⁷⁹⁹

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿١٤﴾ وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۚ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِمْ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿١٥﴾ وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ

⁷⁹⁸ Sūrah Al Nahl (16), ayāh 44.

⁷⁹⁹ Sūrah Al Ra’d (13), ayāh 3.

سَكْرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٥﴾ وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٦﴾ ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بَطُونِهَا مَرَاتٍ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٧﴾

And All h sends down water (rain) from the sky, then He revives the earth therewith after its death. Verily, in this is a sign (clear proof) for people who listen (obey All h).

And Verily! In the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers.

And from the fruits of date-palms and grapes, you derive strong drink (this was before the order of the prohibition of the alcoholic drinks) and a goodly provision. Verily, therein is indeed a sign for people who have wisdom.

And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they erect.

"Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think.⁸⁰⁰

وَأِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ ﴿٦٨﴾

And if you would count the graces of All h, never could you be able to count them. Truly! All h is Oft-Forgiving, Most Merciful.⁸⁰¹

وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply.⁸⁰²

30:20-21 Allāh also commands ‘mankind’ to think about their own creation,
39:42 the lives they now experience, how they live, how they sleep and
10:24 die, as well as the life of this temporal world.

وَمِنْ ءَايَاتِهِ أَن خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٧٠﴾ وَمِنْ ءَايَاتِهِ أَن خَلَقَ لَكُمْ مِّنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي

⁸⁰⁰ Sūrah Al Nahl (16), āyāt 65-69.

⁸⁰¹ Sūrah Al Nahl (16), āyah 18.

⁸⁰² Sūrah Al Jāthiyah (45), āyah 13.

ذَلِكَ لَا يَتْلُو لِقَوْمٍ يَتَفَكَّرُونَ ﴿٥٠﴾

And among his signs is this, that He created you (dam) from dust, and then [Haww ' (Eve) from dam's rib, and then his offspring from the semen, and], - behold you are human beings scattered!
And among His signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.⁸⁰³

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تُمُتْ فِي مَنَاجِبِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

﴿٥١﴾

It is All h who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.⁸⁰⁴

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أُنزِلْنَاهُ مِن السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ ۖ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُوا ۖ عَلَيْهِمْ أَتْنَاهَا أَتْرُنًا لَّيْلًا أَوْ بَهَارًا ۖ فَجَعَلْنَاهَا حَصِيدًا ۖ كَأَن لَّمْ تَغْرِبَ بِالْأَمْسِ

كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٥٢﴾

Verily the likeness of (this) worldly life is as the water (rain) which We send down from the sky, so by it arises the intermingled produce of the earth of which men and cattle eat until when the earth is clad with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do we explain the y t (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect.⁸⁰⁵

16:3-4 However, many of 'mankind' are disputatious, argumentative and reject the Oneness and authority of Allāh, the Lord of the universe.

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ تَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٥٣﴾ خَلَقَ الْإِنسَانَ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٥٤﴾

He has created the heavens and the earth with truth. High be He exalted

⁸⁰³ Sūrah Al Rūm (30), āyāt 20-21.

⁸⁰⁴ Sūrah Al Zumar (39), āyah 42.

⁸⁰⁵ Sūrah Yūnus (10), āyah 24.

above all they associate as partners with Him.
 He has created man from Nu fah (mixed drops of male and female sexual discharge), then behold, this same (man) becomes an open opponent.⁸⁰⁶

Intellect or ‘Aql

‘Aql consists of the elements of both rational thought and the sincerity of the heart. Once ‘mankind’ thinks about or rationalizes over the signs of Allāh’s authority, which are laid out or written in His Book, and ‘he’ still cannot acknowledge the existence of Allāh, then ‘his’ heart is not functioning correctly, because it is blind, uncertain and polluted.

What is within the ‘Aql cannot necessarily be rationalized

What is within the ‘Aql cannot necessarily be rationalized, since the functional capacity of ‘mankind’s’ rationality is very limited; ‘his’ heart is blind and this causes uncertainty.

22:46 There are many of ‘mankind’ who do not want to understand the
 7:179 signs of Allāh’s authority and His Oneness; they do not want to
 utilize their hearts and rationality.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٢٢﴾

*Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.*⁸⁰⁷

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿٢٣﴾

*And surely, We have created many of the jinns and mankind for Hell. They have hearts wherewith they understand not, they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, Nay even more astray; those! They are the heedless ones.*⁸⁰⁸

8:22-24 There are those who utilize their rationality but they are uncertain
 because their hearts are blind. They are lower than the animals that

⁸⁰⁶ Sūrah Al Nahl (16), āyāt 3-4.

⁸⁰⁷ Sūrah Al Hajj (22), ayāh 46.

⁸⁰⁸ Sūrah Al A'rāf (7), ayāh 179.

do not possess 'Aql.

﴿ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴾ ﴿ وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ﴾ ﴿ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴾ ﴿

Verily! the worst of (moving) living creatures with All h are the deaf and the dumb, those who understand not (i.e. the disbelievers).

Had All h known of any good in them, He would indeed have made them listen, and even if He had made them listen, they would but have turned away, averse (to the truth).

O You who believe! Answer All h (by obeying Him) and (His) messenger when he (ﷺ) calls you to that which will give you life, and know that All h comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And Verily to Him you shall (all) be gathered.⁸⁰⁹

59:19-20 They are those who forget Allāh, so Allāh causes them to forget themselves and they are those who suffer the loss (to their own detriment).

﴿ وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴾ ﴿ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴾ ﴿

And be not like those who forgot All h (i.e. became disobedient to All h) and He caused them to forget their own selves, (let them to forget to do righteous deeds). Those are the F siq n (rebellious, disobedient to All h). Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.⁸¹⁰

20:124-127 In truth, for them life is a hardship. Whosoever's heart is blind in this world then later in the Hereafter their heart's will be blinder still.

﴿ وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ﴾ ﴿ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴾ ﴿ قَالَ كَذَلِكِ أَتَتْكَ ءَايَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى ﴾ ﴿ وَكَذَلِكَ نَجْزِي مَنْ أَشْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ ۚ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى ﴾ ﴿

⁸⁰⁹ Sūrah Al Anʿāl (8), āyāt 22-24.

⁸¹⁰ Sūrah Al Ḥaṣhr (59), āyāt 19-20.

"But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its orders, etc.) Verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."

He will say: "O my Lord! why have You raised me up blind, while I had sight (before)."

(All h) will say: "Like this, Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this day, you will be neglected (in the Hell-fire, away from All h's Mercy)."

And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (All h) and believes not in His Messengers, and His revealed Books, like this Qur'an, etc.], and believes not in the y t (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, and the torment of the Hereafter is far more severe and more lasting.⁸¹¹

وَمَنْ كَانَتْ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٥١﴾

And whoever is blind in this world (i.e., does not see All h's signs and believes not in Him), will be blind in the Hereafter, and more astray from the Path.⁸¹²

That which is rational can surely be assimilated by the 'Aql

Something that is rational can surely be perceived by the 'Aql, because within the 'Aql of 'mankind' there is the factor of the heart's belief. The 'Aql of 'mankind' functions better whenever the element of the heart's belief is good, pure and maintains faith.

10:5 Allāh explains the signs of his oneness and authority to those people who understand; and those people who have knowledge ('Ilm), use their 'Aql, are able to understand it.

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ

وَالْحِسَابَ ۚ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥١﴾

It is He who made the sun a shining thing and the moon as a light and measured out its (their) stages, that you might know the number of years and the reckoning. All h did not create this but in truth. He explains the y t (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for people who have knowledge.⁸¹³

⁸¹¹ Sūrah Tā Hā (20), āyāt 124-127.

⁸¹² Sūrah Al Isrā' (20), āyah 72.

⁸¹³ Sūrah Yūnus (10), āyah 5.

وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٤٣﴾

And these similitudes We put forward for mankind, but none will understand them except those who have knowledge (of Allah and his signs, etc.).⁸¹⁴

14:52 Al Qur'ān is the elucidation for 'mankind' in order that those who
13:19 use their 'Aql will absorb and take heed of the knowledge therein;
and truly, those people who utilize their 'Aql will gain knowledge.

هَذَا بَلَّغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِمْ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُوا الْأَلْبَابِ ﴿٤٤﴾

This (Qur'an) is a message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the Only one Allah (God - Allah) - (none has the right to be worshipped but Allah), and that men of understanding may take heed.⁸¹⁵

• أَفَمَن يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ كَمَن هُوَ أَعْمَىٰ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ ﴿٤٥﴾

Shall he then who knows that what has been revealed unto you (O Muhammad ﷺ) from your Lord is the Truth be like him who is blind? But it is only the men of understanding that pay heed.⁸¹⁶

3:190-191 The characteristics of those who utilize their 'Aql (Ulu'l al Bāb -

أُولُوا الْأَلْبَابِ are of remembrance of Allāh (with their hearts) and
contemplation of the creation of the universe; they understand; they
always pray and do not feel themselves released from restrictions
and mistakes.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿٤٦﴾
الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطِيلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴿٤٧﴾

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the

⁸¹⁴ Sūrah Al 'Ankabūt (29), ayāh 43.

⁸¹⁵ Sūrah Ibrāhīm (14), ayāh 52.

⁸¹⁶ Sūrah Al Ra'd (13), ayāh 19.

heavens and the earth, (saying): “Our Lord! You have not created (all) this without purpose, Glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire.”⁸¹⁷

7:179 Many of ‘mankind’ do not want to utilize their ‘Aql, and this is to their own detriment with jahannam (جَهَنَّمَ - hell) as their place of return.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ ۖ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ أُذُنٌ لَا يَسْمَعُونَ بِهَا ۚ أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ ۚ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿٣٧﴾

And surely, We have created many of the jinns and mankind for Hell. They have hearts wherewith they understand not, they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, Nay even more astray; those! They are the heedless ones.⁸¹⁸

The Relationship of ‘Ilm, ‘Aql, and the Heart

From the explanations of the two points above, it is clear that the essence of true knowledge is verified by the ‘Aql and the function of ‘Aql is verified by the heart. Thus, the essence of true knowledge is from the heart. Whosoever’s heart is open to receiving Islām and is always faithful, then Allāh will bestow His teachings and guidance (upon them) of the difference between right and wrong, making it easier to determine true knowledge and its acquisition.

6:125 The guidance of Allāh is for those people who have opened their hearts to Islām; for them will be light around them;
66:8

فَمَنْ يُّرِدِ اللَّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ ۚ لِلَّهِ سُلَيْمٌ ۚ وَمَنْ يُّرِدْ أَن يُّضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا ۖ كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ ۚ كَذَٰلِكَ جَعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿٢٤﴾

And whomsoever All āh wills to guide, He opens his breast to Isl m, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus All h puts the wrath on those who believe not.⁸¹⁹

⁸¹⁷ Sūrah Āl 'Imrān (3), āyāt 190-191.

⁸¹⁸ Sūrah Al A'rāf (7), āyāh 179.

⁸¹⁹ Sūrah Al An'am (6), āyāh 125.

يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ
سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ
آمَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بِيَدِ اللَّهِ أَلْوَاحُهُمْ وَأَبْصَارُهُمْ زَاكِيَةٌ يُقُولُونَ رَبَّنَا آتِنَا لَنَا نُورَنَا
وَأَغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨٢٠﴾

*O You who believe! Turn to All h with sincere repentance! It may be that your Lord will remit from you your sins, and admit you into gardens under which rivers flow (Paradise) the Day that All h will not disgrace the Prophet (Mu ammad ﷺ) and those who believe with him, their light will run forward before them and with (their records books of deeds) in their right hands they will say: "Our Lord! Keep perfect our light for us [and do not put it off till we cross over the Sir t (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do All things."*⁸²⁰

6:82 and whosoever has faith, then Allāh will guide their hearts;

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٢١﴾

*It is those who believe (in the Oneness of All h and worship none but Him Alone) and confuse not their belief with ulm (wrong i.e. by worshipping others besides All h), for them (only) there is security and they are the guided.*⁸²¹

64:11 likewise, for those who seek His favour.

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٨٢٢﴾

*No calamity befalls, but with the leave [i.e. decision and Qadar (Divine Preordainments)] of All h, and whosoever believes in All h, He guides his heart [to the true faith with certainty, i.e. what has befallen him was already written for him by All h from the Qadar (Divine Preordainments)], and All h is the All-Knower of everything.*⁸²²

10:9 They will obtain guidance, wisdom, and the criterion for
2:269 understanding and differentiating between what is true and what is
8:29 false.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرَىٰ مِنْ تَحْتِهِمُ
الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٨٢٣﴾

⁸²⁰ Sūrah Al Tahrim (66), ayāh 8.

⁸²¹ Sūrah Al An'am (6), ayāh 82.

⁸²² Sūrah Al Taghābun (64), ayāh 11.

Verily, those who believe [in the Oneness of All h along with the six Articles of Faith, i.e. to believe in All h, His angels, His Books, His Messengers, Day of Resurrection, and Al-Qadar (Divine Preordainments) - Isl mic Monotheism], and do deeds of righteousness, their Lord will guide them through their faith; under them will flow rivers in the gardens of delight (Paradise).⁸²³

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۚ وَمَا يَذَّكَّرُ

إِلَّا أُولُو الْأَلْبَابِ ﴿١٠٩﴾

He grants ikmah to whom He pleases, and he, to whom ikmah is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.⁸²⁴

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ تَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ

لَكُمْ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١١٠﴾

O you who believe! If you obey and fear All h, He will grant you Furq n a criterion [(to judge between right and wrong), or (Makhrāj, i.e. making a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you, and All h is the Owner of the Great Bounty.⁸²⁵

The Heart – Al Qalbu القلب

The Heart of ‘mankind’ is not constant

The nature of ‘mankind’s’ heart is to always waver back and forth – a state of fluctuation. Sometimes clean, strong in faith, illuminated, gracious, whilst sometimes it can become unclean, weak in faith, dark and secretive, blind, and hardened towards the truth. This is due to the influence of the Malā’ikat or Shaitān.

6:110 Allāh diverts the hearts of ‘mankind’; sometimes faithful, sometimes turned around; sometimes hard, sometimes gracious.

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ ءَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ

يَعْمَهُونَ ﴿١١٠﴾

And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.⁸²⁶

⁸²³ Sūrah Yūnus (10), ayāh 9.

⁸²⁴ Sūrah Al Baqarah (2), ayāh 269.

⁸²⁵ Sūrah Al Anfāl (8), ayāh 29.

⁸²⁶ Sūrah Al An’ām (6), ayāh 110.

- 24:35 they are successful who receive the light of faith. Whilst those people
- 85:19-20 who denounce Al Qur'ān will not receive the emanation of the light of Allāh;

﴿ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۖ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۖ نُورٌ عَلَى نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝ ﴾

*All h is the light of the heavens and the earth. The parable of His light is as (if there were) a niche and within it a lamp, the lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon light! All h guides to His light whom He wills. And All h sets forth parables for mankind, and All h is All-Knower of everything.*⁸²⁷

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿٨٥﴾ وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴿٨٦﴾

Nay! the disbelievers (persisted) in denying (Prophet Muhammad ﷺ and his message of Islamic Monotheism).

*And All h encompasses them from behind! (i.e. all their deeds are within His knowledge, and He will requite them for their deeds).*⁸²⁸

- 24:40 their hearts are closed.

أَوْ كَظُلُمَاتٍ فِي خَيْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ۚ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدُهُ لَمْ يَكَدْ يَرَاهَا ۚ وَمَن لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٨٧﴾

*Or [the state of a disbeliever] is like the darkness in a vast deep sea, overwhelmed with a great wave topped by a great wave, topped by dark clouds, darkness, one above another, if a man stretches out his hand, he can hardly see it! And he for whom All h has not appointed light, for him there is no light.*⁸²⁹

- 47:24-25 Shaitān will easily tempt people who degenerate to disbelief after having had guidance manifested to them;

⁸²⁷ Sūrah Al Nūr (24), ayāh 35.

⁸²⁸ Sūrah Al Burūj (85), āyāt 19-20.

⁸²⁹ Sūrah Al Nūr (24), ayāh 40.

أَفَلَا يَتَذَكَّرُونَ الْفَرَارَةَ أَمْرًا عَلَى قُلُوبٍ أَقْفَالُهَا ﴿٥٠﴾ إِنَّ الَّذِينَ أَرْتَدُّوا عَلَىٰ
أَدْبَارِهِمْ مِن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ﴿٥١﴾

*Do they not then think deeply in the Qur'an, or are their hearts locked up (from understanding it)?
Verily, those who have turned back (have apostated) as disbelievers after the guidance has been manifested to them, Shaiṭān (Satan) has beautified for them (their false hopes), and (Allāh) prolonged their term (age).⁸³⁰*

22:52 Shaiṭān will enter into hearts which are diseased or hardened; and
Shaiṭān is not capable of tempting the Prophets and Messengers.

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ ۖ
فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ ءَايَتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾

Never did We send a Messenger or a Prophet before you, but; when he did recite the Revelation or narrated or spoke, Shaiṭān (Satan) threw (some falsehood) in it. But Allāh abolishes that which Shaiṭān (Satan) throws in. Then Allāh establishes His Revelations. And Allāh is All-Knower, All-Wise.⁸³¹

The detriment to those who contaminate their hearts

The detriment (loss) to those who contaminate (pollute) their hearts or souls is instigated or brought on by sinful and evil acts, with the result that they are blind and unable to receive guidance and admonition. Hearts such as these are easily enticed by Shaiṭān until eventually belief or faith is lost and they always follow the yearnings of their desires.

91:7-10 Each and every heart or soul of 'mankind' has already been inspired
83:12-15 with what is sinful and what is piety; those who transgress are those
7:100 who corrupt themselves with false and evil acts. With such
5:41 contaminated hearts, Allāh seals their hearts so that they are blind
and cannot be purified.

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٦٠﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٦١﴾ قَدْ أَفْلَحَ مَن زَكَّاهَا ﴿٦٢﴾ وَقَدْ
خَابَ مَن دَسَّاهَا ﴿٦٣﴾

*And by Nafs (self, dam or a person or a soul, etc.), and Him who perfected him in proportion;
Then He showed him what is wrong for him and what is right for him;
Indeed he succeeds who purifies his ownself (i.e. obeys and performs all*

⁸³⁰ Sūrah Muḥammad (47), āyāt 24-25.

⁸³¹ Sūrah Al Ḥajj (22), āyah 52.

that All h ordered, by following the true faith of Isl mic Monotheism and by doing righteous good deeds).
And indeed he fails who corrupts his ownself (i.e. disobeys what All h has ordered by rejecting the true faith of Isl mic Monotheism or by following polytheism, etc. or by doing every kind of evil wicked deeds).⁸³²

وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿٩١﴾ إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿٩٢﴾ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿٩٣﴾ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّحَجُوبُونَ ﴿٩٤﴾

And none can deny it except every transgressor beyond bounds, (in disbelief, oppression and disobedience of All h, the sinner!) when Our Verses (of the Qur n) are recited to him he says: "Tales of the ancients!"

Nay! but on their hearts is the R n (covering of sins and evil deeds) which they used to earn.

Nay! surely, they (evil-doers) will be veiled from seeing their Lord that Day.⁸³³

وَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ ۖ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿٩٥﴾

Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?⁸³⁴

﴿٩٦﴾ يَتَأْتِيهَا الرِّسُولُ لَا تَحْزُنكَ الَّذِينَ يُسْرِغُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا ءَامَنَّا بِأَقْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ ۖ وَمِنَ الَّذِينَ هَادُوا ۖ سَمَّعُونَ لِلْكَذِبِ سَمَّعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يُخَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ ۖ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا ۚ وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ ۚ مِنْ اللَّهِ شَيْءٌ ۚ أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۖ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٩٧﴾

O Messenger (Mu ammad ﷺ)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not

⁸³² Sūrah Al Shams (91), āyāt 7-10.

⁸³³ Sūrah Muṭaffifin (83), āyāt 12-15.

⁸³⁴ Sūrah Al A'rāf (7), āyāt 100.

given this, then beware!” And whomsoever All h wants to put in Al-Fitnah [error, because of his rejecting the faith], you can do nothing for him against All h. Those are the ones whose hearts All h does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.⁸³⁵

4:116-118 Shaitān always tries to trick ‘mankind’ into rejecting Allāh;
59:16 by misleading and conducting ‘him’ to Hell.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ
فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿٥٩﴾ إِنَّ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثًا وَإِنْ يَدْعُونَ إِلَّا
شَيْطَانًا مَرِيدًا ﴿٦٠﴾ لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ﴿٦١﴾

Verily! All h forgives not (the sin of) setting up partners in worship with Him, but He forgives whom He pleases sins other than that, and whoever sets up partners in worship with All h, has indeed strayed far away. They (all those who worship others than All h) invoke nothing but female deities besides Him (All h), and they invoke nothing but Shai n (Satan), a persistent rebel! All h cursed him. And he [Shai n (Satan)] said: “I will take an appointed portion of your slaves;”⁸³⁶

كَمَثَلَ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ
اللَّهَ رَبَّ الْعَالَمِينَ ﴿٦٢﴾

(their allies deceived them) like Shai n (Satan), when he says to man: “Disbelieve in All h.” But when (man) disbelieves in All h, Shai n (Satan) says: “I am free of you, I fear All h, the Lord of the ‘Alam n (mankind, jinns and all that exists)!”⁸³⁷

22:3-4 Indeed Shaitān is the enemy of ‘mankind’ , so one must deem him as
35:6 the enemy; do not regard him as a friend or companion.

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَرِيدٍ ﴿٦٣﴾ كُتِبَ عَلَيْهِ
أَنَّهُ مِنْ تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابٍ أَلِيمٍ ﴿٦٤﴾

And among mankind is he who disputes concerning All h, without knowledge, and follows every rebellious (disobedient to All h) Shai n (devil) (devoid of each and Every kind of good). For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire.⁸³⁸

⁸³⁵ Sūrah Al Mā'idah (5), ayāh 41.

⁸³⁶ Sūrah Al Nisā' (4), āyāt 116-118.

⁸³⁷ Sūrah Al Hashr (59), ayāh 16.

⁸³⁸ Sūrah Al Hajj (22), āyāt 3-4.

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنَ أَصْحَابِ السَّعِيرِ



Surely, *Shai n* (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his *izb* (followers) that they may become the dwellers of the blazing Fire.⁸³⁹

58:19 *Shaitān* can inspire ‘mankind’ to forget ‘his’ Lord; hinder ‘mankind’ from the true way;

أَسْتَحْذَوْا عَلَيْهِمُ الشَّيْطَانَ فَأَنسَنَهُمْ ذِكْرَ اللَّهِ ۚ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ ۚ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ ﴿٥٨﴾

Shai n (Satan) has overtaken them. So he has made them forget the remembrance of All h. They are the party of *Shai n* (Satan). Verily, it is the party of *Shai n* (Satan) that will be the losers!⁸⁴⁰

7:16-17 *Shaitān* comes at one from the front, the back, the
59:19-20 right, the left, and from every direction, until many
of ‘mankind’ become ungrateful;

قَالَ فِيمَا آغَاوَيْتَنِي لِأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿٥٩﴾ ثُمَّ لَا تَجِدُنَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ
وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَنِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿٦٠﴾

(*Ibl s*) said: “Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path. Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You).”⁸⁴¹

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَنَهُمْ أَنفُسَهُمْ ۚ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٦١﴾ لَا
يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ ۚ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٦٢﴾

And be not like those who forgot All h (i.e. became disobedient to All h) and He caused them to forget their ownelves, (let them to forget to do righteous deeds). Those are the *F siq n* (rebellious, disobedient to All h). Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.⁸⁴²

36:60 and their place of seduction is Hell and its raging fire.

⁸³⁹ Sūrah Fāṭir [or Al Malā’ikah] (35), ayāh 6.

⁸⁴⁰ Sūrah Al Mujādilah (58), ayāh 19.

⁸⁴¹ Sūrah Al A’rāf (7), ayāt 16-17.

⁸⁴² Sūrah Al Ḥashr (59), ayāt 19-20.

﴿ أَلَمْ أَعْهَدْ إِلَيْكُمْ يٰٓأَدَمُ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكَرُّهُمُ مُبِينٌ ﴾

*Did I not ordain for you, O Children of Adam, that you should not worship Shaiṭān (Satan). Verily, he is a plain enemy to you.*⁸⁴³

Successful are those who purify their hearts

Successful are those who purify and cleanse their hearts with the light of faith, belief, and acts of purity. Hearts that are pure will always receive the guidance of Allāh and it is not easy for them to be tempted by Shaiṭān into performing acts of denial and immorality. Eventually desires will be persistently controlled.

91:9 Successful are those who purify their hearts with faith; who always
87:14-15 remember Allāh and the establishment of Prayer (Aṣ Ṣalāt - لَصَلَاةٌ)
20:14 is one example of the realization of the remembrance of Allāh.

﴿ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴾

*Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allāh ordered, by following the true faith of Islamic Monotheism and by doing righteous good deeds).*⁸⁴⁴

﴿ قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿

*Indeed whosoever purifies himself (by avoiding polytheism and accepting Islamic Monotheism) shall achieve success, and remembers (glorifies) the name of his Lord (worships none but Allāh), and prays (five compulsory prayers and Nawafil additional prayers).*⁸⁴⁵

﴿ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴾

*“Verily! I am Allāh! L il ha illa Ana (none has the right to be worshipped but I), so worship Me, and perform Aṭ (Iqmat-a - al t) for My remembrance.”*⁸⁴⁶

13:28 The heart is peaceful whenever it remembers Allāh.
87:8-10 With the result that Allāh bestows guidance towards the easy way in life.

﴿ الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴾

Those who believe (in the Oneness of Allāh - Islamic Monotheism), and whose hearts find rest in the remembrance of Allāh, verily, in the

⁸⁴³ Sūrah Yā Sīn (36), ayāh 60.

⁸⁴⁴ Sūrah Al Shams (91), ayāh 9.

⁸⁴⁵ Sūrah Al 'A'lā (87), ayāt 14-15.

⁸⁴⁶ Sūrah Tā Hā (20), ayāh 14.

*remembrance of All h do hearts find rest.*⁸⁴⁷

وَنُيَسِّرُكَ لِلْيُسْرَى ﴿٨﴾ فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى ﴿٩﴾ سَيَذَكِّرُ مَنْ تُخَشَى ﴿١٠﴾

And We shall make easy for you (O Mu ammad ﷺ) the easy way (i.e. the doing of righteous deeds).

Therefore remind (men) in case the Reminder profits (them).

*The Reminder will be received by him who fears (All h),...*⁸⁴⁸

6:82 Those who have faith are those who have received the guidance of Allāh

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

*It is those who believe (in the Oneness of All h and Worship none but Him Alone) and confuse not their belief with ulm (wrong i.e. by worshipping others besides All h), for them (only) there is security and they are the guided.*⁵⁴⁹

2:2 The guidance of Allāh is found in Al Qur'ān.

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۖ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢٠٠﴾

*This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are Al-Muttaqin [the pious and righteous persons who fear All h much (abstain from all kinds of sins and evil deeds which He has forbidden) and love All h much (perform all kinds of good deeds which He has ordained)]*⁸⁵⁰

2:185 Al Qur'ān is a guidance for 'mankind'.

شَهْرَ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ
فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ
يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ
عَلَىٰ مَا هَدَيْكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٢٠٥﴾

The month of Rama n in which was revealed the Qur n, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Rama n i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. All h intends for you ease, and He does not want to make things

⁸⁴⁷ Sūrah Al Ra‘d (13), ayāh 28.

⁸⁴⁸ Sūrah Al 'A'lā (87), āyāt 8-10.

⁸⁴⁹ Sūrah Al An‘ām (6), ayāh 82.

⁸⁵⁰ Sūrah Al Baqarah (2), ayāh 2.

difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify All h [i.e. to say Takb r (All hu-Akbar; All h is the Most Great) on seeing the crescent of the months of Rama n and Shaww l] for having guided you so that you may be grateful to Him.⁸⁵¹

6:152-153 Remember, follow the straight path in order to be pious and do not follow other paths.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا بِالْعَهْدِ ۚ وَالْعَهْدُ أَوْفَاؤُهُ ۚ لَا تُكَلِّفُوا نَفْسًا إِلَّا وُسْعَهَا ۚ وَإِذَا قُلْتُمْ فَاعْدُوا ۚ وَلَوْ كَانَ ذَا قُرْبَىٰ ۚ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

“And come not near to the orphan’s property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence, etc.), say the Truth even if a near relative is concerned, and fulfill the Covenant of All h, this He commands you, that you may remember.

“And Verily, this (i.e. All h’s Commandments mentioned in the above two verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from his Path. This He has ordained for you that you may become Al-Muttaq n”⁸⁵²

22:32 Piety is in the heart and is established through deeds;
7:175-176 and aspire to follow the guidance of Allāh within Al Qur’ān in order that one is not tempted by Shaitān.

ذَٰلِكَ وَمَن يُعْظِمِ شَعِيرَةَ اللَّهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ ﴿١٧٥﴾

Thus it is. And whosoever honours the symbols of All h, then it is truly from the piety of the heart.⁸⁵³

وَأَتْلُ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَادْبَحَ مِنْهَا فَأَتْبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٦﴾ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ ۖ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ ۚ ذَٰلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِءَايَاتِنَا ۚ فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٧﴾

⁸⁵¹ Sūrah Al Baqarah (2), ayāh 185.

⁸⁵² Sūrah Al An’ām (6), āyāt 152-153.

⁸⁵³ Sūrah Al Hajj (22), ayāh 32.

And recite (O Mu ammad ﷺ) to them the story of him to whom We gave Our ʿy t (proofs, evidences, verses, lessons, signs, revelations, etc.), but he threw them away, so Shai an (Satan) followed him up, and he became of those who went astray.

And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desire. So his description is the description of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the description of the people who reject Our ʿy t (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect.⁸⁵⁴

38:82-83 Shaiān is incapable of tempting people who are sincere and faithful
16:99 (sincere in their hearts and strong in faith).

قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾

[Ibl s (Satan)] said: "By Your Might, then I will surely mislead them all,
"Except your chosen slaves amongst them (faithful, obedient, true believers of Isl mic Monotheism)."⁸⁵⁵

إِنَّهُمْ لَيْسَ لَهُمْ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٨٤﴾

Verily! He has no power over those who believe and put their trust only in their Lord (All h).⁸⁵⁶

7:200-201 Because of this 'mankind' is always protected by Allāh from the
17:61-65 temptations of Shaiān, so that 'he' is not quick to fall into wrongful
acts and sin.

وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٨٥﴾

الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُم مُّبْصِرُونَ ﴿٨٦﴾

And if an evil whisper comes to you from Shai an (Satan) then seek refuge with All h. Verily, He is All-Hearer, All-Knower.

Verily, those who are Al-Muttaq n, when an evil thought comes to them from Shai an (Satan), they remember (All h), and (indeed) they then see (aright).⁸⁵⁷

وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ

طِينًا ﴿٨٧﴾ قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَىٰ لِبْنِ أَخْرَتِ إِلَىٰ يَوْمِ الْقِيَمَةِ

⁸⁵⁴ Sūrah Al A'rāf (7), āyāt 175-176.

⁸⁵⁵ Sūrah Sād (38), āyāy 82-83.

⁸⁵⁶ Sūrah Al Nahl (16), āyāh 99.

⁸⁵⁷ Sūrah Al A'rāf (7), āyāt 200-201.

لَا حَتَّكَ بِ دُرِّيَّتُهُ إِلَّا قَلِيلًا ﴿٥٨﴾ قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا ﴿٥٩﴾ وَاسْتَفْزَزَ مَنْ اسْتَطَاعَ مِنْهُمْ بِصَوْتِكَ وَأَجْلَبَ عَلَيْهِمْ يُخَيَّلِكَ وَرَجْلَكَ وَشَارَكَهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّهُمْ ۖ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٠﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦١﴾

And (remember) when We said to the angels: "Prostrate unto dam." They prostrated except Ibl s (Satan). He said: "Shall I prostrate to one whom You created from clay?"

[Ibl s (Satan)] said: "See? This one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!"

(All h) said: "Go, and whosoever of them follows you, surely! Hell will be the recompense of you (all) an ample recompense.

"And Istafziz [literally means: befool them gradually] those whom you can among them with your voice (i.e. songs, music, and any other call for All h's disobedience), make assaults on them with your cavalry and your infantry, mutually share with them wealth and children (by tempting them to earn money by illegal ways usury, etc., or by committing illegal sexual intercourse, etc.), and make promises to them." But Satan promises them nothing but deceit.

"Verily! My slaves (i.e the true believers of Isl mic Monotheism), you have no authority over them. And All-Sufficient is your Lord as a Guardian."⁸⁵⁸

Natural appetite or desire – Nafsu 'نفس'

An Nafsu-l-ammārah bis-sū' (the constantly urging desire towards iniquity or the baser self [of man] that incites to evil)

This desire is always free from compliance and does not want to oppose, in fact it obediently submits towards the desire of lust and the call of Shaitān.

12:53 This form of nafsu always orders or urges oneself towards evil except if one has the Mercy of Allāh bestowed upon 'him'.

﴿وَمَا أُبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ﴾



"And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."⁸⁵⁹

⁸⁵⁸ Sūrah Al Isrā' (17), āyāt 61-65.

⁸⁵⁹ Sūrah Yūsuf (12), āyah 53.

أَفَرَأَيْتَ مَنْ أَخَذَ إِلَهَهُ هَوْنُهُ وَأَصْلَهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَمَّ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ
عَلَىٰ بَصَرِهِ غِشًّا فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾

*Have you seen him who takes his own lust (vain desires) as his Il h (God), and All h knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after All h? Will you not then remember?*⁸⁶⁰

أَرَأَيْتَ مَنْ أَخَذَ إِلَهَهُ هَوْنُهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾ أَمْ تَحْسَبُ أَنَّ
أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾

Have you (O Muhammad ﷺ) seen him who has taken as his Il h (God) his own desire? Would you then be a Wak l (a disposer of his affairs or a watcher) over him?

*Or do you think that most of them hear or understand? They are only like cattle; Nay, they are even farther astray from the Path. (i.e. even worst than cattle).*⁸⁶¹

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدَىٰ ۖ وَمَنْ يُضِلِّ ۖ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٧٨﴾ وَلَقَدْ ذَرَأْنَا
لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ ۖ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ ۖ هِيَ وَهُمْ أَعْيُنٌ لَا
يُبْصِرُونَ ۖ هِيَ ءَاذَانٌ لَا يَسْمَعُونَ ۖ هِيَ أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ ۖ أُولَٰئِكَ هُمُ
الْغَافِلُونَ ﴿١٧٩﴾

Whomsoever All h guides, he is the guided one, and whomsoever He sends astray, those! they are the losers.

*And surely, We have created many of the jinns and mankind for Hell. They have hearts wherewith they understand not, they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, Nay even more astray; those! they are the heedless ones.*⁸⁶²

⁸⁶⁰ Sūrah Al Jāthiyah (45), ayāh 23.

⁸⁶¹ Sūrah Al Furqān (25), āyāt 43-44.

⁸⁶² Sūrah Al A'rāf (7), āyāt 178-179.

فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّهُمْ لَا يُتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ
بِغَيْرِ هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٤٣﴾

*But if they answer you not (i.e. do not believe in your doctrine of Islamic Monotheism, nor follow you), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allāh? Verily! Allāh guides not the people who are ḍālimin (wrong-doers, disobedient to Allāh, and polytheists).*⁸⁶³

4:135 For this reason do not follow desires without knowledge, because it
30:29 will deviate one from the truth. It is necessary to know and remember
38:26 that lust will mislead 'mankind' from the path of Allāh.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ
وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا أَهْوَاهُ إِنْ أَنْ تَعْدِلُوا وَإِنْ
تَلُؤْا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٤٤﴾

*O You who believe! Stand out firmly for justice, as witnesses to Allāh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allāh is a better protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allāh is ever Well-Acquainted with what you do.*⁸⁶⁴

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ
نَاصِرِينَ ﴿٤٥﴾

*Nay, but those who do wrong follow their own lusts without knowledge, then who will guide him whom Allāh has sent astray? And for such there will be no helpers.*⁸⁶⁵

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ
فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا
يَوْمَ الْحِسَابِ ﴿٤٦﴾

O Dāwūd (David)! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire for it will mislead you from the Path of Allāh. Verily! those who wander astray from the Path of Allāh (shall) have a severe torment, because they forgot

⁸⁶³ Sūrah Al Qaṣaṣ (28), ayāh 50.

⁸⁶⁴ Sūrah Al Nisā' (4), ayāh 135.

⁸⁶⁵ Sūrah Al Rūm (30), ayāh 29.

An Nafsil-lawwāmah (self-reproaching desire)

This particular aspect of desire is not yet complete in its development because whilst it always defies or is contrary to evil, it can, in a moment of neglectful or careless devotion towards Allāh, result in it being blemished, reproached and compromised.

75:1-5 I swear by the Day of Resurrection; and I swear by the
79:37-41 self-reproaching person. Does man think that We shall not assemble his bones? Yes, We are Able to put together in perfect order the tips of his fingers. Nay! he desires to continue committing sins.

لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ ۖ وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۖ أَتَحْسَبُ الْإِنْسَنُ أَنْ
تُجْمَعَ عِظَامُهُ ۖ بَلَىٰ قَدْ دَرِينَا عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ ۖ بَلْ يُرِيدُ الْإِنْسَنُ لِيَفْجُرَ
أَمَامَهُ ۖ

*I swear by the Day of Resurrection;
and I swear by the self-reproaching person (a believer).
Does man (a disbeliever) think that We shall not assemble his bones?
Yes, We are Able to put together in perfect order the tips of his fingers.
Nay! (man denies resurrection and reckoning. So) he desires to continue
committing sins.⁸⁶⁷*

فَأَمَّا مَنْ طَغَىٰ ۖ وَءَاثَرَ الْحَيٰوةِ الدُّنْيَا ۖ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ۖ وَأَمَّا
مَنْ خَافَ مَقَامَ رَبِّهِ ۖ وَنَهَىٰ النَّفْسَ عَنِ الْهَوَىٰ ۖ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ۖ

*Then, for him who agħ (transgressed all bounds, in disbelief, oppression
and evil deeds of disobedience to Allāh).
And preferred the life of this world (by following his evil desires and lusts),
Verily, his abode will be Hell-fire;
But as for him who feared standing before his Lord, and restrained himself
from impure evil desires, and lusts.
Verily, Paradise will be his abode.⁸⁶⁸*

An Nafsu-l-muṭma'innah (composed desire or the soul at peace)

This form of desire is calm and composed towards certain issues and far removed from the instability caused by the various challenges and whisperings of

⁸⁶⁶ Sūrah Šād (38), ayāh 26.

⁸⁶⁷ Sūrah Al Qiyāmah (75), āyāt 1-5.

⁸⁶⁸ Sūrah Al Nazi'āt (79), āyāt 37-41.

- 12:53 Do not permit desires that always beckon towards evil, except those desires that holds mercy from Allāh.

﴿ وَمَا أُبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴾



*"And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."*⁸⁶⁹

- 41:30 In order that this desire carries the mercy of Allāh, 'mankind' must hold firmly to their convictions towards Allāh; always sincere in every deed;

﴿ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَفْتَمُوا أَنزِلْ عَلَيْنَا مَلَكًا ۚ الْإِنشَاءُ لَا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴾

*Verily, those who say: "Our Lord is All h (Alone)," and then they Istaq m , on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! but receive the glad tidings of paradise which you have been promised!"*⁸⁷⁰

- 25:57-61 and always remember that one returns to Him; always be faithful and fearful (of Allāh) in order
10:62-64 that one receives peace and happiness in life.

﴿ إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴾ ﴿ وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴾ ﴿ وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴾ ﴿ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴾ ﴿ أُولَٰئِكَ يُسْرِعُونَ فِي الْحَزَنِ لَهُمْ هَٰذَا سَبِقُونَ ﴾

*Verily! those who live in awe for fear of their Lord; and those who believe in the y t (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, and those who join not anyone (in worship) as partners with their Lord; and those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not), because they are sure to return to their Lord (for reckoning). It is these who race for the good deeds, and they are foremost in them [e.g. offering the compulsory al t (prayers) in their (early) stated, fixed times and so on].*⁸⁷¹

⁸⁶⁹ Sūrah Yūsuf (12), ayāh 53.

⁸⁷⁰ Sūrah Fuṣṣilat (41), ayāh 30.

⁸⁷¹ Sūrah Al Mu'minūn (23), āyāt 57-61.

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٦﴾ الَّذِينَ ءَامَنُوا
وَكَانُوا يَتَّقُونَ ﴿٦٧﴾ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ
لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٨﴾

*No doubt! Verily, the Auliy ' of All h [i.e. those who believe in the Oneness of All h and fear All h much (abstain from all kinds of sins and evil deeds which He has forbidden), and love All h much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve , - Those who believed (in the Oneness of All h - Isl mic Monotheism), and used to fear All h much (by abstaining from evil deeds and sins and by doing righteous deeds). For them are glad tidings, in the life of the present world (i.e. righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of All h, this is indeed the supreme success.*⁸⁷²

79:40-41 A person who perfects 'his' faith and restrains 'himself' from the desires of 'his' lusts will be granted Paradise.

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٦٩﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٧٠﴾
*But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts. Verily, Paradise will be his abode.*⁸⁷³

89:27-30 With a soul of composed desire, 'mankind' will return to Him satisfied and favoured by Him.

يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٧١﴾ أَرْجَعِيَ إِلَىٰ رَبِّكَ رَاضِيَةً مُّرْضِيَةً ﴿٧٢﴾ فَادْخُلِي فِي عِبَادِي ﴿٧٣﴾ وَادْخُلِي جَنَّاتِي ﴿٧٤﴾
*(it will be said to the pious): "O (you) the one in (complete) rest and satisfaction! "Come back to your Lord, well-pleased (yourself) and well-pleasing unto him! "Enter you, then, among My honoured slaves, "And enter you My Paradise!"*⁸⁷⁴

روح Rūḥ – Spirit or Soul

⁸⁷² Sūrah Yūnus (10), āyāt 62-64.

⁸⁷³ Sūrah Al Nazi'āt (79), āyāt 40-41.

⁸⁷⁴ Sūrah Al Fajr (89), āyāt 27-30.

Deliberation of the Rūḥ

Speaking about the soul or Rūḥ is extremely complicated, because there are many terms that are used, which are mutual and cannot simply be separated just like that. The various terms, as discussed above, are Rūḥ, 'Aql, nafsu, and the heart. That which has been discussed, only involves circumstances or characteristics and not the question of its essence, because Allāh Himself has declared:

17:85

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

And they ask you (O Mu ammad ﷺ) concerning the R (the Spirit); say: "The R (the Spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."⁸⁷⁵

The condition of the Rūḥ

The state/status of 'mankind's' Rūḥ is from the time that it was blown into their bodies until the Last Day

32:7-9 Allāh breathes the Rūḥ into His creation, into the bodies of 'mankind' at the time they are still in the wombs.

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ﴿٧﴾ ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ ﴿٨﴾ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ ﴿٩﴾ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿١٠﴾

Who made everything He has created good, and He began the creation of man from clay.

Then He made his offspring from semen of worthless water (male and female sexual discharge).

Then He fashioned him in due proportion, and breathed into him the R (the soul created by Allāh for that person), and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!⁸⁷⁶

7:172-174 Allāh takes the testimony of the soul regarding the Oneness of Allāh;

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكَ

⁸⁷⁵ Sūrah Al Isrā' (17), ayāh 85.

⁸⁷⁶ Sūrah Al Sajdah (32), āyāt 7-9.

بَرِيكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَرِفِينَ ﴿١٨٥﴾
 أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ
 الْمُبْتَطِلُونَ ﴿١٨٦﴾ وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٨٧﴾

And (remember) when your Lord brought forth from the Children of *dam*, from their loins, their seed (or from *dam*'s loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! we testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."

Or lest you should say: "It was only our fathers afortime who took others as partners in worship along with Allāh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised *Al-Batil* (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allāh)?"

Thus do We explain the *āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (unto the truth).⁸⁷⁷

3:185-186 and Allāh inspires the soul with what is sinful and what is piety; and Allāh tests them with good and evil; and every soul shall feel death.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَمَةِ ۖ فَمَنْ زُحِرَ عَنْ
 النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۖ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٥﴾ * لَنُتَلَوِّسَ
 فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ
 الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ۚ وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٨٦﴾

Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).

You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allāh, but if you persevere patiently, and become *Al-Muttaqin* then verily, that will be a determining factor in all affairs, and that is from the great matters, [which you must hold on with all your efforts].⁸⁷⁸

39:42 It is Allāh who holds the souls of 'mankind' at the time they sleep and at the time they die.

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فِيم_Sِلُّهُ الَّتِي فَصَّىٰ عَلَیْهَا

⁸⁷⁷ Sūrah Al 'A'rāf (7), āyāt 172-174.

⁸⁷⁸ Sūrah Al 'Imrān (3), āyāt 185-186.

الْمَوْتِ وَيُرْسِلُ الْآخَرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

﴿٤٧﴾

*It is All h who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.*⁸⁷⁹

56:83-89 And whenever Allāh takes the soul of a person, there is no being whatsoever which can return it to its location.

فَلَوْلَا إِذَا بَلَغَتِ الْخُلُقُومَ ﴿٤٧﴾ وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٤٨﴾ وَخُنْ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٤٩﴾ فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٥٠﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٥١﴾ فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٥٢﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٥٣﴾

*Then why do you not (intervene) when (the soul of a dying person) reaches the throat?
And you at the moment are looking on,
But We (i.e. Our angels who take the soul) are nearer to him than you, but you see not,
then why do you not, if you are exempt from the reckoning and recompense (punishment, etc.)
bring back the soul (to its body), if you are truthful?
Then, if he (the dying person) be of the Muqarrab n (those brought near to All h),
(there is for him) rest and provision, and a garden of delights (Paradise).*⁸⁸⁰

81:14 On the Day of Judgement the souls of 'mankind' will know what it is that they did at the time of
82:5 their being on the earth and Allāh will complete
3:185 their blessings in accordance with their own deeds,
3:25 and they will be accorded what they earned and not treated unjustly.

عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿٥٤﴾

*(Then) every person will know what he has brought (of good and evil).*⁸⁸¹

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥٥﴾

*(Then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds).*⁸⁸²

⁸⁷⁹ Sūrah Al Zumar (39), ayāh 42.

⁸⁸⁰ Sūrah Al Wāq' ah (56), āyāt 83-89.

⁸⁸¹ Sūrah Al Takwīr (81), ayāh 14.

⁸⁸² Sūrah Al Infītār (82), ayāh 5.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ وَإِنَّمَا تُوَفَّرُ أَجُورُكُمْ يَوْمَ الْقِيَمَةِ ۖ فَمَنْ زُحِرَ عَنِ
النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۖ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٤﴾

Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).⁸⁸³

فَكَيْفَ إِذَا جُمِعْتَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ ۖ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٨٥﴾

How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly.⁸⁸⁴

Killing the Soul (of someone)

17:33 Do not kill anyone except for a just cause.

وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿١٧٣﴾

And come not near to the unlawful sexual intercourse. Verily, it is a *F ishah* [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allah forgives him).⁸⁸⁵

4:92 Killing someone by mistake is also restricted.

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً ۖ وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ
مُؤْمِنَةٍ وَدِيَةٌ مُسْلَمَةٌ إِلَىٰ أَهْلِهِ ۖ إِلَّا أَنْ يَصَّدَّقُوا ۖ فَإِنْ كَانَ مِنَ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ
مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۖ وَإِنْ كَانَ مِنَ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ فَدِيَةٌ
مُسْلَمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ
اللَّهِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

It is not for a believer to kill a believer except (that it be) by mistake, and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood money, i.e. Diya) be given to the deceased's family, unless they remit it. If the deceased belonged to a people at war with you and he was a believer; the freeing of a believing slave (is

⁸⁸³ Sūrah Āl 'Imrān (3), ayāh 185.

⁸⁸⁴ Sūrah Āl 'Imrān (3), ayāh 25.

⁸⁸⁵ Sūrah Al Isrā' (17), ayāh 33.

prescribed), and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money - Diya) must be paid to his family, and a believing slave must be freed. and whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allāh. And Allāh is ever All-Knowing, All-Wise.⁸⁸⁶

4:93-94 Do not kill a Muslim or Mū'min (مُؤْمِنًا - believer); because of this one must take careful measures in warfare.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمْ أَلْسَلَمَ لَسْتُ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَوةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَازٍ كَثِيرَةٌ كَذٰلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ أَتَىٰ اللَّهُ عَلَيْكُمْ فَتَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾

And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the wrath and the curse of Allāh are upon him, and a great punishment is prepared for him.

O You who believe! When you go (to fight) in the Cause of Allāh, verify (the truth), and say not to anyone who greets you (by embracing Islām): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allāh. Even as he is now, so were you yourselves before till Allāh conferred on you His favours (i.e. guided you to Islām), therefore, be cautious in discrimination. Allāh is ever Well-Aware of what you do.⁸⁸⁷

6:151 Do not kill a child or children for fear of poverty when the case is that
17:31 it is Allāh that distributes fortune.

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَنًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْكُمْ إِمَّا يَنْفِقْنَ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذٰلِكُمْ وَصَدَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾﴾

Say (O Muhammad ﷺ): "Come, I will recite what your Lord has prohibited you from: join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide

⁸⁸⁶ Sūrah Al Nisā' (4), ayah 92.

⁸⁸⁷ Sūrah Al Nisā' (4), āyāt 93-94.

sustenance for you and for them; come not near to Al-Faw *ish* (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allāh has forbidden, except for a just cause (according to Islāmic law). This He has commanded you that you may understand.⁸⁸⁸

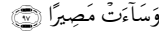
وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا



And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin.⁸⁸⁹

4:97 Do not oppress one another, and do not commit suicide.
4:29

إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةَ ظَالِمِينَ أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا قَالُوا لَيْتَنَّا مَأْوَاهُمْ جَهَنَّمَ



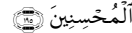
وَسَاءَتْ مَصِيرًا
Verily! as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on earth." They (angels) say: "Was not the earth of Allāh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - what an evil destination.⁸⁹⁰

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

O You who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. and do not kill yourselves (nor kill one another). Surely, Allāh is Most Merciful to you.⁸⁹¹

2:195 Do not throw yourself into destruction.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى الْهَلَكَةِ ۚ وَأَحْسِنُوا ۚ إِنَّ اللَّهَ يُحِبُّ



الْمُحْسِنِينَ
And spend in the Cause of Allāh (i.e. Jihād of all kinds, etc.) and do not throw yourselves into destruction (by not spending your wealth in the Cause

⁸⁸⁸ Sūrah Al An'ām (6), ayāh 151.

⁸⁸⁹ Sūrah Al Isrā' (17), ayāh 31.

⁸⁹⁰ Sūrah Al Nisā' (4), ayāh 97.

⁸⁹¹ Sūrah Al Nisā' (4), ayāh 29.

The soul and nobility of ‘mankind’

The nobility of ‘mankind’ in the sight of Allāh is determined by the soul of ‘man’ ‘himself’ (‘aql, heart, rational, and nafsu) and the guidance of Allāh.

- 13:37 People who have knowledge or intellect are capable of restraining their desires.

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنْ أَتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ﴿٣٧﴾

And thus have We sent it (the Qur’ān) down to be a judgement of authority in Arabic. Were you (O Muḥammad ﷺ) to follow their (vain) desires after the knowledge which has come to you, then you will not have any Walī (protector) or defender against Allāh.⁸⁹³

- 17:36 Do not involve yourself in something that you have no knowledge of.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. one’s saying: “I have seen,” while in fact he has not seen, or “I have heard,” while he has not heard). Verily! the hearing, and the sight, and the heart, of each of those you will be questioned (by Allāh).⁸⁹⁴

- 53:29-30 So turn away from people who follow their desires, and who have no knowledge.

فَاعْرِضْ عَنْ مَن تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٩﴾ ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَن اهْتَدَىٰ ﴿٣٠﴾

Therefore withdraw (O Muḥammad ﷺ) from him who turns away from Our Reminder (this Qur’ān) and desires nothing but the life of this world. That is what they could reach of knowledge. Verily, your Lord it is He who knows best him who goes astray from His path, and He knows best him who receives guidance.⁸⁹⁵

⁸⁹² Sūrah Al Baqarah (2), ayāh 195.

⁸⁹³ Sūrah Al Ra’d (13), ayāh 37.

⁸⁹⁴ Sūrah Al Isrā’ (17), ayāh 36.

⁸⁹⁵ Sūrah An Najm (53), ayāt 29-30.

45:18 Allāh sets forth a precise path in the matter of religion, in order that 'mankind' follows it so that the desires of people without knowledge are not followed.

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿٤٥﴾

*Then We have put you (O Mu ammad ﷺ) on a plain way of (Our) Commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Isl mic Monotheism)]. So follow you that (Isl mic Monotheism and its laws), and follow not the desires of those who know not.*⁸⁹⁶

7:175 It is already fitting that 'mankind' should follow the legislation from Allāh so that 'he' is not tempted by Shaitān.

وَأْتَلُ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَانْدَلَجَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ

الْغَاوِينَ ﴿٧٥﴾

*And recite (O Mu ammad) to them the story of him to whom We gave Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.), but he threw them away, so Shai n (Satan) followed him up, and he became of those who went astray.*⁸⁹⁷

49:13 The persons amongst 'mankind' who are most noble in the sight of Allāh are those who are pious (taqwā - تَقْوَىٰ).

يٰٓأَيُّهَا النَّاسُ إِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَأُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَقَبَاۗئِلَ لِتَعَارَفُوْٓا ۚ إِنَّ

أَكْرَمَكُمْ عِنْدَ ٱللّٰهِ أَتْقٰنُكُمْ ۚ إِنَّ ٱللّٰهَ عَلِيْمٌ خَبِيْرٌ ﴿١٣﴾

*O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with All h is that (believer) who has At-Taqwa [i.e. one of the Muttaq n] Verily, All h is All-Knowing, All-Aware.*⁸⁹⁸

22:32 Indeed piety emerges from the heart.

ذَٰلِكَ وَمَنْ يُعْظِمِ شَعِيْرَ ٱللّٰهِ فَإِنَّهَا مِن تَقْوٰى الْقُلُوْبِ ﴿٣٢﴾

*Thus it is. And whosoever honours the symbols of Allāh, then it is truly from the piety of the heart.*⁸⁹⁹

27:74 Indeed Allāh knows what is hidden and what is revealed in the hearts of 'mankind'.

⁸⁹⁶ Sūrah Al Jāthiyah (45), ayāh 18.

⁸⁹⁷ Sūrah Al A rāf (7), ayāh 175.

⁸⁹⁸ Sūrah Al Hujurāt (49), ayāh 13.

⁸⁹⁹ Sūrah Al Hajj (22), ayāh 32.

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٢٨٤﴾

*And verily, your Lord knows what their breasts conceal and what they reveal.*⁹⁰⁰

2:284 Allāh knows the levels of piety of the various people and calculates the deeds of ‘mankind’.

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَإِنْ تُبْدُوا مَا فِيْ اَنْفُسِكُمْ اَوْ تَخْفَوْهُ يَحْصِبْكُمْ بِهِ اللّٰهُ فَيَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢٨٥﴾

*To Allāh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allāh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allāh is Able to do all things.*⁹⁰¹

The Body – Jasmāni جَسْمَانِي

The body of ‘mankind’ is exemplary in form

64:3 He has made the shape of ‘mankind’ good;

خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَاَحْسَنَ صُوْرَكُمْ وَاِلَيْهِ الْمَصِيْرُ ﴿٦٤﴾

*He has created the heavens and the earth with truth, and He shaped you and made good your shapes, and to Him is the final return.*⁹⁰²

95:4 with the best of statures;

لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْ اَحْسَنِ تَقْوِيْمٍ ﴿٩٥﴾

*Verily, We created man of the best stature (mould),*⁹⁰³

16:78 completed it with the senses and the heart, in order that one is grateful;

وَاللّٰهُ اَخْرَجَكُمْ مِنْ بُطُوْنٍ اُمْهِيْتِكُمْ لَا تَعْلَمُوْنَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ

⁹⁰⁰ Sūrah Al Naml (27), ayāh 74.

⁹⁰¹ Sūrah Al Baqarah (2), ayāh 284.

⁹⁰² Sūrah Al Taghābun (64), ayāh 3.

⁹⁰³ Sūrah Al Tin (95), ayāh 4.

وَالْأَفِيدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

*And All h has brought you out from the wombs of your mothers while you know nothing. and He gave you hearing, sight, and hearts that you might give thanks (to All h).*⁹⁰⁴

76:2-3 but many of ‘mankind’ are clearly in denial, disbelievers and ungrateful⁹⁰⁵

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

*Verily, We have created man from Nu fah drops of mixed semen (discharge of man and woman), in order to try him, so We made him hearer, seer. Verily, We showed him the way, whether he be grateful or ungrateful.*⁹⁰⁶

‘Mankind’ themselves will bear witness to themselves

75:13-15 On the Day of Resurrection ‘mankind’ will testify and be responsible for their deeds for the time they were on the earth. Moreover, ‘mankind’ will bear witness against ‘himself’, despite insinuating all manner of reasons.

يُنَبِّئُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾ بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ﴿١٥﴾

*On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions). Nay! man will be a witness against himself [as his body parts (skin, hands, legs, etc.) will speak about his deeds]. Though he may put forth his excuses (to cover his evil deeds).*⁹⁰⁷

6:130 Because of that do not follow something or someone blindly, or follow something without knowledge thereof.

يَمْعَثِرَ الْجِنَّ وَالْإِنْسَ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ يَفْضُونَ عَلَيْكُمْ ءَايَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا وَغَرَّتْهُمُ الْحَيَوةُ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَافِرُونَ ﴿١٣٠﴾

⁹⁰⁴ Sūrah Al Nahl (16), ayāh 78.

⁹⁰⁵ Refer to page 25... 'Mankind's knowledge comes from Allāh and it is very limited.

⁹⁰⁶ Sūrah Al 'Insān [or Al Dahr] (76), āyāt 2-3.

⁹⁰⁷ Sūrah Al Qiyāmah (75), āyāt 13-15.

*O You assembly of jinns and mankind! "Did not there come to you messengers from amongst you, reciting unto you My Verses and warning you of the Meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.*⁹⁰⁸

17:36 Indeed, hearing, sight, the heart, the tongue, the feet, and the skin will become witnesses against oneself.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ

مَسْئُولًا ﴿١٧﴾

*And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! the hearing, and the sight, and the heart, of each of those you will be questioned (by All h).*⁹⁰⁹

24:24 Every soul will be called upon to be accountable in
41:19-23 front of Allāh later.
74:38

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

*On the Day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do.*⁹¹⁰

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿٢٥﴾ حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَرُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٦﴾ وَقَالُوا لِمَ جُلُودُهُمْ لِمَ شَهِدَتْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٧﴾ وَمَا كُنْتُمْ تَسْتَوُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَرُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٨﴾ وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَدْتُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٩﴾

And (remember) the Day that the enemies of All h will be gathered to the Fire, so they will be collected there (the first and the last). Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do. And they will say to their skins, "Why do you testify against us?" They will say: "All h has caused us to speak, as He causes all things to speak, and He created you the first time, and to Him you are made to return."

⁹⁰⁸ Sūrah Al An'ām (6), ayāh 130.

⁹⁰⁹ Sūrah Al Isrā' (17), ayāh 36.

⁹¹⁰ Sūrah Al Nūr (24), ayāh 24.

*And you have not been hiding against yourselves, lest your ears, and your eyes, and your skins testify against you, but you thought that All h knew not much of what you were doing.
And that thought of yours which you thought about your Lord, has brought you to destruction, and you have become (this day) of those utterly lost!*⁹¹¹

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينٌ ﴿٢٨١﴾

*Every person is a pledge for what he has earned,..*⁹¹²

Deeds which are accountable for by ‘mankind’

33:5 There is no sin for ‘mankind’ for something committed in error, but there is sin in that which is deliberated (something known to be wrong) by the heart.

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَنُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٢٨٢﴾

*Call them (adopted sons) by (the names of) their fathers, that is more just with All h. But if you know not their father's (names, call them) your brothers in faith and Maw l kum (your freed slaves). And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend. And All h is ever Oft-Forgiving, Most Merciful.*⁹¹³

2:225 Allāh judges ‘mankind’ on that which is deliberated by the heart.

لَا يُؤْخَذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤْخَذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾

*All h will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And All h is Oft-Forgiving, Most-Forbearing.*⁹¹⁴

6:60 The activities of ‘mankind’ committed whilst sleeping are free from the accountability of Allāh’s judgement;

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ

⁹¹¹ Sūrah Fuṣṣilat (41), āyāt 19-23.

⁹¹² Sūrah Al Muzzammil (74), ayāh 38.

⁹¹³ Sūrah Al Ahzāb (33), ayāh 5.

⁹¹⁴ Sūrah Al Baqarah (2), ayāh 225.

أَجَلٍ مُّسَمًّى ۖ ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٩١٥﴾

*It is He, who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then in the end unto Him will be your return. Then He will inform you what you used to do.*⁹¹⁵

39:42 because the soul or heart of 'mankind' is (at this time) free from the body and is returned later by Allāh as He wishes.

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تُمُتْ فِي مَنَاسِكِهَا ۖ فَيُمَسِّكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٩١٦﴾

*It is All h who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.*⁹¹⁶

23:62 Allāh does not burden or request responsibility from 'mankind' except according to the degree of 'his' capabilities, but it needs to be remembered, that
2:286 Allāh is angry with those people who do not utilize
10:100 their 'Aql.

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۚ وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ ۚ وَهُمْ لَا يُظْلَمُونَ ﴿٩١٧﴾

*And We tax not any person except according to his capacity, and with Us is a record which speaks the truth, and they will not be wronged.*⁹¹⁷

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِن سَيِّئًا أَوْ آخِطَانًا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۚ وَاعْفُ عَنَّا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٩١٨﴾

All h burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! lay not on us a burden like that which You did lay on those before us (Jews and Christians); Our Lord! put not on us a burden greater than we have

⁹¹⁵ Sūrah Al An'ām (6), ayāh 60.

⁹¹⁶ Sūrah Al Zumar (39), ayāh 42.

⁹¹⁷ Sūrah Al Mu'minūn (23), ayāh 62.

strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Maul (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people.”⁹¹⁸

وَمَا كَانَتْ لِنَفْسٍ أَنْ تُؤْمِرَ إِلَّا بِإِذْنِ اللَّهِ ۚ وَجَعَلَ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾

It is not for any person to believe, except by the leave of Allah, and He will put the wrath on those who are heedless.⁹¹⁹

⁹¹⁸ Sūrah Al Baqarah (2), ayāh 286.

⁹¹⁹ Sūrah Yūnus (10), ayāh 100.

CHAPTER 5

Monotheistic ‘Religion’ and the Classification of ‘Mankind’

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ... ﴿١٩﴾

Truly, the religion with Allāh is Islām.⁹²⁰

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ

الْخَاسِرِينَ ﴿٨٥﴾

And whoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers.⁹²¹

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ

مُسْلِمُونَ ﴿١٠٢﴾

*O you who believe! Fear All h as He should be feared; and die not except in a state of Isl m with complete submission to All h.*⁹²²

⁹²⁰ Sūrah Āl 'Imrān (3), ayāh 19.

⁹²¹ Sūrah Āl 'Imrān (3), ayāh 85.

⁹²² Sūrah Āl 'Imrān (3), ayāh 102.

Islām is the religion of Tauḥīd (تَوْحِيدُ monotheism)⁹²³

Explanation of Islām (meaning)

Al Islām stems from the word ‘salāma’ (سَلَامَةٌ) meaning safe and sound, secure, free. Within Al Qur’ān the word itself is used with various modifications or supplements.

47:35 with the word ‘salm’ (سَلِمَ) meaning peace
8:61

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكَكُمْ أَهْلُكُمْ

*So be not weak and ask not for peace (from the enemies of Islām), while you are having the upper hand. Allah is with you, and will never decrease the reward of your good deeds.*⁹²⁴

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْتَنِحْ لَهُ وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

*But if they incline to peace, you also incline to it, and (put your) trust in Allah. Verily, He is the All-Hearer, the All-Knower.*⁹²⁵

3:83 with the word ‘aslama’ (أَسْلَمَ) meaning submission or
4:125 surrender;

⁹²³ The word ‘religion’ is derived from the Latin words ‘religio’ and ‘religo’. ‘Religio’ refers to ‘binding’, ‘making fast’, ‘to tie up’, ‘to unite’, ‘to bond’. ‘Religio’ refers to ‘reverence’ and ‘awe’. In today’s English the relationship between the two Latin source words is fractured, in a state of division, whereby the ‘religio’ aspect has been disassociated from the ‘religio’ aspect. That is, the ‘making fast’, the uniting, and the ‘bond/bonding’ inherent within ‘Religio’ being redundant from the ‘reverence’ or ‘awe’ in ‘Religio’. In Arabic, and specifically ‘Islamic Arabic’, this fracture or conflict between the two does not occur. The point being that within ‘Islamic Arabic’ one without the other renders ‘religion’ invalid. Arabic uses the word دين Dīn (Deen) for both the aspects represented by the Latin words ‘religio’ and ‘religio’. Dīn at one and the same time means ‘to borrow’ or ‘take up a loan’, be ‘indebted to’, ‘to yield’, ‘owe allegiance to’, ‘to be bonded to’. At the same time, and this is inextricably linked, it refers to ‘religion’, ‘conviction’, ‘creed’. The essence of Dīn refers to the inextricable bond established between Allāh and ‘mankind’, whereby ‘mankind’ is ‘obligated to’, ‘owe allegiance to’ Allāh for ‘his’ very creation. That obligation, that ‘bond’ (that contract), must be adhered to in order to be eligible for success in both this life and in the Hereafter. The ‘bond’ referred to is extracted from the very essence of ‘mankind’ before being brought into being as ‘mankind’ -

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَتَتْهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْتَ تَقُولُوا يَوْمَ الْقِيَمَةِ

إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam’s loin his offspring) and made them testify as to themselves (saying): “Am I not your Lord?” they said: “Yes! we testify,” lest you should say on the Day of Resurrection: “Verily, we have been unaware of this.” (Sūrah Al A’rāf [7], ayāh 172)

This therefore is the essential *fitrah* (nature, essence) of ‘mankind’ – to be in a state of Islām. It is the message brought by all prophets, as a reminder to ‘mankind’ of their indebtedness to their Creator.

⁹²⁴ Sūrah Muḥammad (47), ayāh 35.

⁹²⁵ Sūrah Al Anḥāl (8), ayāh 61.

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا
وَالِيهِ يُرْجَعُونَ ﴿٨٦﴾

*Do they seek other than the Religion of Allāh (the true Islāmic Monotheism worshipping none but Allāh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.*⁹²⁶

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ
اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿٨٧﴾

*And who can be better in the Deen (religion) than one who submits his face (himself) to Allāh (i.e. follows Allāh's Religion of Islāmic Monotheism); and he is a Muṣīn. And follows the Religion of 'Ibrāhīm (Abraham) anif (Islāmic Monotheism - to worship none but Allāh Alone). And Allāh did take 'Ibrāhīm (Abraham) as a K̥halīl (an intimate friend).*⁹²⁷

4:65 with the words 'istislām-taslīm-mustaslimūn' (استسلام)
37:26 مُسْتَسْلِمِينَ meaning total surrender or capitulation to Allāh;

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ
حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٨٨﴾

*But no, by your Lord, they can have no faith, until they make you (O Muḥammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.*⁹²⁸

بَلْ هُمْ آيَوْمَ مُسْتَسْلِمُونَ ﴿٨٩﴾
*Nay, but that Day they shall surrender...*⁹²⁹

26:89 with the word 'salīm' (سليم) meaning clean, sound,
37:84 sincere;

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٩٠﴾
*Except him who brings to Allāh a clean heart [clean from Shirk (polytheism) and Nif'q (hypocrisy)].*⁹³⁰

⁹²⁶ Sūrah Āl 'Imrān (3), ayāh 83.

⁹²⁷ Sūrah Al Nisā' (4), ayāh 125.

⁹²⁸ Sūrah Al Nisā' (4), ayāh 65.

⁹²⁹ Sūrah Al Šaffāt (37), ayāh 26.

⁹³⁰ Sūrah Al Šhu'arā (26), ayāh 89.

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٩٣١﴾

When he came to his Lord with a pure heart [attached to All h alone and none else, worshipping none but All h alone true Isl mic Monotheism, pure from the filth of polytheism].⁹³¹

39:73 with the word ‘salām’ (سلام) meaning prosperity.

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٩٣٢﴾

And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Sal mun ‘Alaikum (peace be upon you)! You have done well, so enter here to abide therein.’⁹³²

According to its taxonomy, Islām means submission and obedience to the regulations of Allāh, as delivered by means of the Prophet Muḥammad ﷺ, in order to attain happiness and prosperity in life, both in this world and the Hereafter.

The Essential nature of ‘mankind’ is to have the religion that is tauḥīd

2:213 ‘Mankind’ were one community and Allāh sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ ۚ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَ تَهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۚ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

Mankind were one community and All h sent Prophets with glad tidings and warnings, and with them He sent the Scripture in Truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then All h by His leave guided those who believed to the Truth of that wherein they differed. And All h guides whom He wills to a Straight Path.⁹³³

⁹³¹ Sūrah Al Šāffāt (37), ayāh 84.

⁹³² Sūrah Al Zumar (39), ayāh 73.

⁹³³ Sūrah Al Baqarah (2), ayāh 213.

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ
بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿٣٥﴾ وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ
إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنتَظِرِينَ ﴿٣٦﴾

Mankind were but one community (i.e. on one Religion - Islamic Monotheism), then they differed (later), and had not it been for a word that went forth before from your Lord, it would have been settled between them regarding what they differed.

And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The unseen belongs to Allah alone, so wait you, Verily I am with you among those who wait (for Allah's Judgement)." ⁹³⁴

30:30-36 And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ
ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٧﴾ * مُبِينٌ إِلَيْهِ
وَأَتَّقُوا وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣٨﴾ مِنَ الَّذِينَ فَرَّقُوا
دِينَهُمْ وَكَانُوا شِيعًا ۚ كُلٌّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٩﴾ وَإِذَا مَسَّ النَّاسُ ضُرٌّ
دَعَوْا رَبَّهُمْ مُبِينٌ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُفْرِكُونَ ﴿٤٠﴾
لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٤١﴾ أَمْ أَنْزَلْنَاهُ عَلَيْهِمْ سُلْطَانًا فَهُوَ
يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ ﴿٤٢﴾ وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا ۚ وَإِنْ تُصِيبَهُمْ
سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْتِنُونَ ﴿٤٣﴾

So set you (O Muhammad ﷺ) your face towards the Deen of pure Islamic Monotheism and (worship none but Allah Alone) Allah's Fitrah (i.e. Allah's Islamic Monotheism), with which He has created mankind. No change let there be in Khalq-illah (i.e. the Religion of Allah - Islamic Monotheism), that is the straight religion, but most of men know not.

(Always) turning in repentance to Him (only), and be afraid and dutiful to him; and perform Allah's (Islamic Monotheism) and be not of the Mushrikun (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc.).

Of those who split up their religion (i.e. who left the true Islamic Monotheism), and became sects, [i.e. they invented new things in the Religion (Bid'ah), and followed their vain desires], each sect rejoicing in that which is with it.

And when harm touches men, they cry sincerely only to their Lord (Allah), turning to Him in repentance, but when He gives them a taste of His Mercy,

⁹³⁴ Sūrah Yūnus (10), āyāt 19-20.

behold! a party of them associate partners in worship with their Lord.
 So as to be ungrateful for the graces which We have bestowed on them.
 Then enjoy (your short life); but you will come to know.
 Or have We revealed to them a Scripture, which speaks of that which they
 have been associating with Him?
 And when We cause mankind to taste of mercy, they rejoice therein, but
 when some evil afflicts them because of (evil deeds and sins) that their
 (own) hands have sent forth, Lo! they are in despair!⁹³⁵

42:8-9 Then Allāh by His Leave guided those who believed to the truth of
 42:13-19 that wherein they differed. And Allāh guides whom He wills to a
 Straight Path.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ
 مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٤٠﴾ أَمْ أَخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۖ قَالَ اللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَى
 وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾

And if Allāh had willed, He could have made them one nation, but He
 admits whom He wills to His Mercy. And the *polytheists and* (polytheists and
 wrong-doers, etc.) will have neither a Wali (protector) nor a helper.
 Or have they taken (for worship) Auliya' (guardians, supporters, helpers,
 protectors, etc.) besides Him? But Allāh, He alone is the Wali (Protector,
 etc.). And it is He who gives life to the dead, and He is Able to do All
 things.⁹³⁶

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ
 وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ
 ۚ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿٤٢﴾ وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا
 جَاءَهُمُ الْبَلَاءُ بَغْيًا بَيْنَهُمْ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى لَفُضِيَ بَيْنَهُمْ
 ۚ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِمَّنْهُ مُرِيبٌ ﴿٤٣﴾ فَلِذَلِكَ فَادْعُ
 وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ۚ وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ
 وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ ۚ اللَّهُ رَبُّنَا وَرَبُّكُمْ ۚ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۚ لَا حُجَّةَ بَيْنَنَا
 وَبَيْنَكُمْ ۚ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿٤٤﴾ وَالَّذِينَ نَحْنُاجُوتُ فِي اللَّهِ مِنْ بَعْدِ مَا
 اسْتُجِيبَ لَهُمْ جُمُوعُهُمْ ذَا حِصَّةٍ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ﴿٤٥﴾ اللَّهُ
 الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ ۚ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿٤٦﴾ يَسْتَعْجِلُ

⁹³⁵ Sūrah Al Rūm (30), āyāt 30-36.

⁹³⁶ Sūrah Al Shūra (42), āyāt 8-9.

بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ ۚ أَلَا
 إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ﴿٤٤﴾ اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ
 يَشَاءُ ۚ وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿٤٥﴾

He (All h) has ordained for you the same Deen (Isl m) which He ordained for N (Noah), and that which We have inspired in you (O Mu ammad ﷺ), and that which We ordained for 'Ibr h m (Abraham), M s (Moses) and s (Jesus) saying you should establish the Deen (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the Mushrik n , is that to which you (O Mu ammad ﷺ) call them. All h chooses for himself whom He wills, and guides unto himself who turns to Him in repentance and in obedience. And they divided not till after knowledge had come to them, through selfish transgression between themselves. And had it not been for a word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture [i.e. the Taur h (Torah) and the Injeel (Gospel)] after them (i.e. Jews and Christians) are in grave doubt concerning it (i.e. All h's true religion Isl m or the Qur n). So unto this (religion of Isl m, alone and this Qur n) then invite (people) (O Mu ammad ﷺ), and Istaqim [(i.e. stand firm and straight on Isl mic Monotheism by performing all that is ordained by All h (good deeds, etc.), and by abstaining from all that is forbidden by Allah (sins and evil deeds, etc.)), as you are commanded, and follow not their desires but say: "I believe in whatsoever All h has sent down of the Book [all the Holy Books, this Qur n and the Books of the old from the Taur t (Torah), or the Injeel (Gospel) or the Pages of 'Ibr h m (Abraham)] and I am commanded to do justice among you, All h is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. All h will assemble us (all), and to Him is the final return. And those who dispute concerning All h (His Religion of Isl mic Monotheism, with which Mu ammad ﷺ has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord, and on them is wrath, and for them will be a severe torment. It is All h who has sent down the Book (the Qur n) in truth, and the balance (i.e. to act justly). and what can make you know that perhaps the Hour is close at hand? Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away. All h is very gracious and kind to His slaves. He gives provisions to whom He wills. and He is the All-Strong, the All-Mighty.⁹³⁷

Islām is the only religion upon tauḥīd

3:19-20 Truly, the religion with Allāh is Islām.

⁹³⁷ Sūrah Al Shūra (42), āyāt 13-19.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا ۚ بَيْنَهُمُ ۚ وَمَنْ يَكْفُرْ بِكَايْتِ اللَّهِ فَإِنَّ إِلَهَهُ سَرِيعُ الْحِسَابِ ﴿٣٨﴾ فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَحْيِي لِلَّهِ ۖ وَمَنِ اتَّبَعَنِ ۚ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ۖ أَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ ۚ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿٣٩﴾

Truly, the Deen (religion) with All h is Isl m. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. and whoever disbelieves in the y t (proofs, evidences, verses, signs, revelations, etc.) of All h, then surely, All h is Swift in calling to account.

So if they dispute with you (Mu ammad ﷺ) say: "I have submitted myself to All h (in Isl m), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to All h in Isl m)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and All h is All-Seer of (His) slaves.⁹³⁸

3:83-85 And whoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers.

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ ۚ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا ۚ وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾ قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾

Do they seek other than the Deen (religion) of All h (the true Isl mic Monotheism worshipping none but All h Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.

Say (O Mu ammad ﷺ): "We believe in All h and in what has been sent down to us, and what was sent down to 'Ibr h m (Abraham), Ism 'l (Ishmael), 'Is q (Isaac), Ya q b (Jacob) and Al-Asb [the twelve sons of Ya q b (Jacob)] and what was given to M s (Moses), s (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (All h) we have submitted (in Isl m)."

And whoever seeks a Deen (religion) other than Isl m, it will never be

⁹³⁸ Sūrah Āl 'Imrān (3), āyāt 19-20.

accepted of him, and in the Hereafter he will be one of the losers.⁹³⁹

3:102 ...and die not except in a state of Islām with complete submission to Allāh.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ حَقَّ تُقَاتِيْهِ وَلَا تَمُوْتُوْا اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿١٠٢﴾

*O You who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islām (as Muslims) with complete submission to Allāh.*⁹⁴⁰

All Prophets were of the tauḥīd religion, Islām

2:130-134 The Prophets ʿIbrāhīm ؑ, ʿIsmāʿīl ؑ, ʿIshāq ؑ, Yaʿqūb ؑ and
3:84 their sons were all of the religion of Islām. The Prophets and the
51:24 Messengers were all of the religion of Islām, without exception

وَمَنْ يَّرْغُبْ عَنْ مِّلَّةِ اِبْرٰهِيْمَ اِلَّا مَنْ سَفِهَ نَفْسَهٗ وَلَقَدْ اصْطَفَيْنٰهُ فِي الدُّنْيَا وَاِنَّهٗ
فِي الْاٰخِرَةِ لَمِنْ الصّٰلِحِيْنَ ﴿١٣٠﴾ اِذْ قَالَ لَهُ رَبُّهٗ اَسْلِمْ قَالَ اَسْلَمْتُ لِرَبِّ اَتَعْلَمِيْنَ
﴿١٣١﴾ وَوَصَّيْهَا اِبْرٰهِيْمَ بَنِيهٖ وَيَعْقُوْبَ يٰبَنِيَّ اِنَّ اللّٰهَ اصْطَفٰى لَكُمْ الدِّيْنَ فَلَا تَمُوْتُوْا
اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿١٣٢﴾ اَمْ كُنْتُمْ شُهَدَآءَ اِذْ حَضَرَ يَعْقُوْبَ الْمَوْتُ اِذْ قَالَ لِبَنِيْهِ مَا
تَعْبُدُوْنَ مِنْۢ بَعْدِي قَالُوْا نَعْبُدُ اِلٰهَكَ وَاِلٰهَ اٰبَآئِكَ اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ اِلٰهًا
وَاحِدًا وَنَحْنُ لَهُ مُّسْلِمُوْنَ ﴿١٣٣﴾ تِلْكَ اُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ
وَلَا تُسْأَلُوْنَ عَمَّا كَانُوْا يَعْمَلُوْنَ ﴿١٣٤﴾

And who turns away from the Religion of ʿIbrāhīm (Abraham) (i.e. Islāmic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.

When his Lord said to him, “Submit (i.e. be a Muslim!)” he said, “I have submitted myself (as a Muslim) to the Lord of the ʿĀlamīn (mankind, jinns and all that exists).”

And this (submission to Allāh, Islām) was enjoined by ʿIbrāhīm (Abraham) upon his sons and by Yaʿqūb (Jacob), (saying), “O my sons! Allāh has chosen for you the (true) Deen (religion), then die not except in the faith of Islām (as Muslims - Islāmic Monotheism).”

Or were you witnesses when death approached Yaʿqūb (Jacob)? When he said unto his sons, “What will you worship after me?” They said, “We shall

⁹³⁹ Sūrah Āl ʿImrān (3), āyāt 83-85.

⁹⁴⁰ Sūrah Āl ʿImrān (3), āyāt 102.

worship your Il h (All h), the Il h (God) of your fathers, 'Ibr h m (Abraham), Ism ' l (Ishmael), 'Is q (Isaac), one Il h (God), and to Him we submit (in Isl m)."

That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.⁹⁴¹

قُلْ ءَامَنَّا بِاللّٰهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ
وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٠٨﴾

Say (O Mu ammad ﷺ): "We believe in All h and in what has been sent down to us, and what was sent down to 'Ibr h m (Abraham), Ism ' l (Ishmael), 'Is q (Isaac), Ya q b (Jacob) and Al-Asb [the twelve sons of Ya q b (Jacob)] and what was given to M s (Moses), s (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (All h) we have submitted (in Isl m)."⁹⁴²

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿١٠٩﴾

Has the story reached you, of the honoured guests [three angels; Jibr l (Gabriel) along with another two] of 'Ibr h m (Abraham)?⁹⁴³

51:36 The Prophet Lūt ﷺ;

﴿١٠٩﴾ اَلْمُسْلِمِينَ مِنْ بَيْتٍ غَيْرِ فِيْهَا وَجَدْنَا قَمَا

But We found not there any household of the Muslims except one [i.e. L (Lot) and his two daughters].⁹⁴⁴

12:101 The Prophet Yūsuf ﷺ;

﴿١١٠﴾ رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مَا تَأْوِيلُ الْاَحَادِيثِ فَاطِرَ السَّمَوَاتِ
وَالْاَرْضِ اَنْتَ وَلِيٌّ فِى الدُّنْيَا وَالْاٰخِرَةِ تَوَفَّنِي مُسْلِمًا وَاَلْحِقْنِي بِالصّٰلِحِيْنَ ﴿١١١﴾

"My Lord! You have indeed bestowed on me of the sovereignty, and taught me the interpretation of dreams; the (only) Creator of the heavens and the earth! You are my Wal y (Protector, helper, Supporter, Guardian, etc.) in this world and in the Hereafter, cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous."⁹⁴⁵

27:29-31 The Prophet Sulaimān ﷺ;

⁹⁴¹ Sūrah Al Baqarah (2), āyāt 130-134.

⁹⁴² Sūrah Āl 'Imrān (3), ayāh 84.

⁹⁴³ Sūrah Al Dhāriyāt (51), ayāh 24.

⁹⁴⁴ Sūrah Al Dhāriyāt (51), ayāh 36.

⁹⁴⁵ Sūrah Yūsuf (12), ayāh 101.

قَالَتْ يَتَأْتِيَ الْآمِلُونَ إِلَيَّ الْكِتَابَ كَرِيمٌ ﴿٥٤﴾ إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ
الرَّحْمَنِ الرَّحِيمِ ﴿٥٥﴾ أَلَّا تَعْلَمُوا عَلَى وَاتُونِي مُسْلِمِينَ ﴿٥٦﴾

She said: "O chiefs! Verily! here is delivered to me a noble letter,
"Verily! it is from Sulaimān (Solomon), and Verily! it (reads): In the Name
of Allāh, the Most Beneficent, the Most Merciful;
"Be you not exalted against me, but come to me as Muslims (true believers
who submit to Allāh with full submission)"⁹⁴⁶

3:52 The Prophet 'Isā (عليه السلام);

﴿ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْخَوَارِيُّونَ
حَنَّا أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴾ ﴿٥٧﴾

Then when 'Isā (Jesus) came to know of their disbelief, he said: "Who will
be my helpers in Allāh's Cause?" Al-khawari' (the disciples) said: "We are
the helpers of Allāh; we believe in Allāh, and bear witness that we are
Muslims (i.e. we submit to Allāh)".⁹⁴⁷

12:38-39 Because of that it already should and ought to be that we follow the
straight religion of which they were certain.

وَأَتَيْتُم مِّلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نَشْرِكَ بِاللَّهِ مِنْ شَيْءٍ
ذَٰلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٥٨﴾
يَصْنَعِ الْجِنَّ وَالْإِنْسُ أَرْبَابًا مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهِ الْوَاحِدُ الْقَهَّارُ ﴿٥٩﴾

"And I have followed the religion of my fathers , - 'Ibrāhīm
(Abraham), 'Isāq (Isaac) and Ya'qub (Jacob), and never could we
attribute any partners whatsoever to Allāh. This is from the Grace of Allāh
to us and to mankind, but most men thank not (i.e. they neither believe in
Allāh, nor worship Him).
"O two companions of the prison! are many different lords (gods) better or
Allāh, the one, the Irresistible?⁹⁴⁸

3:95 'Ibrāhīm (عليه السلام) was not a polytheist; he was a man of faith who was
4:125 made as an example and moreover he was obedient to Allāh;

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٠﴾

Say (O Muhammad ﷺ): "Allāh has spoken the truth; follow the religion of

⁹⁴⁶ Sūrah Al Naml(29), āyāt 29-31.

⁹⁴⁷ Sūrah Al 'Imrān (3), āyah 52.

⁹⁴⁸ Sūrah Yūsuf (12), āyāt 38-39.

'Ibr h m (Abraham) an f (Isl mic Monotheism, i.e. he used to worship Allāh Alone), and he was not of Al-Mushrik n.”⁹⁴⁹

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَاتَّخَذَ
 اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٦٦﴾

And who can be better in Deen (religion) than one who submits his face (himself) to All h (i.e. follows All h's Religion of Isl mic Monotheism); and he is a Mu sin (a good). And follows the religion of 'Ibr h m (Abraham) an f (Isl mic Monotheism - to worship none but All h Alone). And All h did take 'Ibr h m (Abraham) as a Khal l (an intimate friend).⁹⁵⁰

6:161-163 He was upright (hanīf - حَنِيفٌ).

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ
 الْمُشْرِكِينَ ﴿١٦٧﴾ قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٨﴾ لَا
 شَرِيكَ لَهُ ۚ وَيَذَرُكَ أَزْوَاجُ الْأُمِّيِّينَ ﴿١٦٩﴾

Say (O Mu ammad ﷺ): “Truly, my Lord has guided me to a straight path, a right religion, the religion of 'Ibr h m (Abraham), an f [i.e. the true Isl mic Monotheism - to believe in one God (All h i.e. to worship none but All h, Alone)] and he was not of Al-Mushrik n.”

Say (O Mu ammad ﷺ): “Verily, my al t (prayer), my sacrifice, my living, and my dying are for All h, the Lord of the 'Alam n (mankind, jinns and all that exists).

“He has no partner. And of this I have been commanded, and I am the first of the Muslims.”⁹⁵¹

16:120-123 Allāh revealed (the religion of Islām) to Muḥammad ﷺ in order that he followed the religion of 'Ibrāhīm ؑ.

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾ شَاكِرًا لِّأَنْعَامِهِ
 ۚ أَجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾ وَءَاتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً ۖ وَإِنَّهُ فِي الْآخِرَةِ
 لَمِنَ الصَّالِحِينَ ﴿١٢٢﴾ ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعِ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ
 الْمُشْرِكِينَ ﴿١٢٣﴾

Verily, 'Ibr h m (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to All h, an f (i.e. to worship none but All h), and he was not one of those who were Al-Mushrik n (polytheists, idolaters, disbelievers in the Oneness of All h, and those who

⁹⁴⁹ Sūrah Āl 'Imrān (3), ayah 95.

⁹⁵⁰ Sūrah Al Nisā' (4), ayah 125.

⁹⁵¹ Sūrah Al An'am (6), āyāt 161-163.

joined partners with All h).

(He was) thankful for His (All h's) Graces. He (All h) chose him (as an intimate friend) and guided him to a Straight Path (Isl mic Monotheism, neither Judaism nor Christianity).

And We gave him good in this world, and in the Hereafter he shall be of the righteous.

Then, We have inspired you (O Mu ammad ﷺ saying): "Follow the religion of 'Ibr h m (Abraham) an f (Isl mic Monotheism - to worship none but All h) and he was not of the Mushrik n (polytheists, idolaters, disbelievers, etc.).⁹⁵²

2:135-141 Nevertheless, the Jews (Al Hūd - اليهود) and Christians (An Naṣārā - النَّصَارَى) still dispute and oppose the truth of this.

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا ۚ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾ قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَيَعْقُوبَ وَآلِ سَبَاطٍ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾ فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنَ بِهِ فَقَدْ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ اللَّهُ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾ صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنْ اللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُ عَابِدُونَ ﴿١٣٨﴾ قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾ أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَىٰ ۚ قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ ۚ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ ۚ وَمَا اللَّهُ بِغَفِلٍ ۚ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ ۚ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾

And they say, "Be Jews or Christians, then you will be guided." Say (to them, O Mu ammad ﷺ), "Nay, (we follow) only the religion of 'Ibr h m (Abraham), an f [Isl mic Monotheism, i.e. to worship none but All h (Alone)], and he was not of Al-Mushrik n (those who worshipped others along with Allāh)."

Say (O Muslims), "We believe in All h and that which has been sent down to us and that which has been sent down to 'Ibr h m (Abraham), Ism 'il (Ishmael), 'Is q (Isaac), Ya q b (Jacob), and to Al-Asb [the twelve sons of Ya q b (Jacob)], and that which has been given to M s (Moses) and s (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted

⁹⁵² Sūrah Al Nahl (16), āyāt 120-123.

(in Isl m).”

Ao if they believe in the like of that which you believe, then they are rightly guided, but if they turn away, then they are only in opposition. So All h will suffice you against them. And He is the All-Hearer, the All-Knower.

[Our ibghah (religion) is] the ibghah (religion) of All h (Isl m) and which ibghah (religion) can be better than All h's? And we are His worshippers.

Say (O Mu ammad ﷺ to the Jews and Christians), “Dispute you with us about All h while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him in worship and obedience (i.e. we worship Him alone and none else, and we obey His orders).”

Or say you that ‘Ibr h m (Abraham), Ism ‘il (Ishmael), ‘Is q (Isaac), Ya q b (Jacob) and Al-Asb [the twelve sons of Ya q b (Jacob)] were Jews or Christians? Say, “Do you know better or does All h (knows better...; that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Mu ammad ﷺ when he comes, written in their Books], he has from All h? And All h is not unaware of what you do.”

That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.⁹⁵³

3:67-68

Once again, he (‘Ibrāhīm ؑ) was neither a Jew nor a Christian.

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ ءَامَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾

‘Ibr h m (Abraham) was neither a Jew nor a Christian, but he was a true Muslim an f (Isl mic Monotheism - to worship none but All h Alone) and he was not of Al-Mushrik n.

Verily, among mankind who have the best claim to ‘Ibr h m (Abraham) are those who followed him, and this Prophet (Mu ammad ﷺ) and those who have believed (Muslims). And All h is the Wal y (protector and helper) of the believers.⁹⁵⁴

22:78

Islām has existed from times before.

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ أَعْتَبَنكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۚ هُوَ سَمَّكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ

⁹⁵³ Sūrah Al Baqarah (2), āyāt 135-141.

⁹⁵⁴ Sūrah Āl ‘Imrān (3), āyāt 67-68.

هُوَ مَوْلَانَكُمْ فَيَعْمَ الْمَوْلَىٰ وَنَعْمَ النَّصِيرُ ﴿٥٥﴾

And strive hard in All h's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His message of Isl mic Monotheism to mankind by inviting them to His religion, Isl m), and has not laid upon you in the Deen any hardship, it is the religion of your father 'Ibr h m (Abraham) (Isl mic Monotheism). It is He (All h) who has named you Muslims both before and in this (the Qur n), that the Messenger (Mu ammad ﷺ) may be a witness over you and you be witnesses over mankind! So perform A - al t (Iqamat-a - al t), give Zak t and hold fast to All h [i.e. have confidence in All h, and depend upon Him in all your affairs] He is Your Maula (Patron, Lord, etc.), what an excellent Maula (Patron, Lord, etc.) and what an excellent Helper!⁹⁵⁵

All of the Messengers carried the teachings of the religion of tauhīd

16:36 And verily, We have sent among every Ummah a Messenger: "Worship Allāh, and avoid tāghūt..."

47:19 So know that Lā ilāha ill-Allāh (There is no god except Allāh)...

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَّنْ هَدَىٰ اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فسيروا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿٥٦﴾

And Verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship All h (Alone), and avoid (or keep away from) ṭ ā gh ū t (all false deities, etc. i.e. do not worship ṭ ā gh ū t besides All h)." Then of them were some whom All h guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).⁹⁵⁶

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ * وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ﴿٥٧﴾

So know (O Mu ammad ﷺ) that L il ha ill-All h (none has the right to be worshipped but Allāh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And All h knows well your moving about, and your place of rest (in your homes).⁹⁵⁷

⁹⁵⁵ Sūrah Al Hajj (22), ayāh 78.

⁹⁵⁶ Sūrah Al Nahl (16), ayāh 36.

⁹⁵⁷ Sūrah Muḥammad (47), ayāh 19.

Note also the following accounts:

11:25 The account of the Prophet Nūḥ ﷺ;

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾

And indeed We sent N (Noah) to his people (and he said): "I have come to you as a plain warner."⁹⁵⁸

11:50 The account of the Prophet Hūd ﷺ;

وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَنْقُورِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ ۖ إِن كُنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾

And to ' d (people We sent) their brother H d. He said, "O my people! Worship All h! You have no other Il h (God) but Him. Certainly, you do nothing but invent (lies)!"⁹⁵⁹

11:61 The account of the Prophet Ṣāliḥ ﷺ;

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَنْقُورِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ ۚ هُوَ أَنشَأَكُمْ مِّنَ الْأَرْضِ وَأَسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ ۚ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ﴿٦١﴾

And to Tham d (people, We sent) their brother li (Saleh). He said: "O my people! Worship All h, you have no other Il h (God) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is near (to all by His Knowledge), Responsive."⁹⁶⁰

11:84 The account of the Prophet Shu'aib ﷺ;

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَنْقُورِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ ۚ وَلَا تَنْقُصُوا أَلْمِكَتَالَ وَالْمِيزَانَ ۚ إِنِّي أَرَانَكُمْ يَخْتِرَ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾

And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship All h, you have no other Il h (God) but Him, and give not short measure or weight, I see you in prosperity; and verily I fear for you the torment of a Day encompassing."⁹⁶¹

⁹⁵⁸ Sūrah Hūd (11), ayāh 25.

⁹⁵⁹ Sūrah Hūd (11), ayāh 50.

⁹⁶⁰ Sūrah Hūd (11), ayāh 61.

⁹⁶¹ Sūrah Hūd (11), ayāh 84.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبينٍ ﴿٩٦﴾

And indeed We sent M s (Moses) with Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.) and a manifest authority;⁹⁶²

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۖ فَظَلَمُوا بِهَا ۖ فَانظُرْ كَيْفَ

كَارَبَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٩٧﴾

Then after them We sent M s (Moses) with Our signs to Fir aun (Pharaoh) and his chiefs, but they wrongfully rejected them. So see how was the end of the Mufsid n (mischief-makers, corrupts, etc.).⁹⁶³

إِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُؤُا إِنَّ اللَّهَ بِشَرِّكَ بِكَلِمَةٍ مِّنْهُ أَسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ

وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾

(remember) when the angels said: “O Maryam (Mary)! Verily, All h gives you the glad tidings of a word [“Be!” - and he was! i.e. s (Jesus) the son of Maryam (Mary)] from him, his name will be the Messiah s (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to All h.”⁹⁶⁴

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَّكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ

لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾

O mankind! Verily, there has come to you the Messenger (Mu ammad ﷺ) with the truth from your Lord, so believe in him, it is better for you. But if you disbelieve, then certainly to All h belongs all that is in the heavens and the earth. And All h is ever All-Knowing, All-Wise.⁹⁶⁵

The Difference in the religions of the Messengers is only in regards to laws

⁹⁶² Sūrah Hūd (11), ayāh 96.

⁹⁶³ Sūrah Al A rāf (7), ayāh 103.

⁹⁶⁴ Sūrah Āl ʿImrān (3), ayāh 45.

⁹⁶⁵ Sūrah Al Nisāʾ (4), ayāh 170.

22:67-68 For every nation We have ordained religious ceremonies which they
 23:51-52 must follow; so let them not dispute with you on the matter, but
 39:3 invite them to your Lord. Verily! You indeed are on the straight
 guidance.

يَكُلُّ أُمَّةٌ جَعَلْنَا مَنَسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْتَرَعُكَ فِي الْأَمْرِ وَادْعُ إِلَىٰ رَبِّكَ إِنَّكَ
 لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴿٦٧﴾ وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾

For every nation We have ordained religious ceremonies [e.g. slaughtering of the beast of cattle during the three days of stay at M na (Makkah) during the hajj (pilgrimage)] which they must follow; so let them (pagans) not dispute with you on the matter (i.e. to eat of the cattle which you slaughter, and not to eat of cattle which All h kills by its natural death), but invite them to your Lord. Verily! you (O Mu ammad ﷺ) indeed are on the (true) Straight Guidance. (i.e. the true religion of Isl mic Monotheism). And if they argue with you (as regards the slaughtering of the sacrifices), say; "All h knows best of what you do."⁹⁶⁶

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٦٩﴾ وَإِنَّ هَذِهِ
 أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٧٠﴾

O (you) Messengers! Eat of the ṭaiyibat [all kinds of ḥalāl (legal) foods which All h has made legal (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.)], and do righteous deeds. Verily! I am Well-Acquainted with what you do. And Verily! This your religion (of Isl mic Monotheism) is one religion, and I am your Lord, so keep your duty to Me."⁹⁶⁷

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا
 إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧١﴾ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ
 كَاذِبٌ كَفَّارٌ ﴿٧٢﴾

Surely, the Deen (i.e. the worship and the obedience) is for All h only. And those who take Auliya' (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allāh." Verily, All h will judge between them concerning that wherein they differ. Truly, All h guides not him who is a liar, and a disbeliever."⁹⁶⁸

21:92 Indeed the religion that is tauḥīd is the religion of all communities
 of 'mankind' without exception.

⁹⁶⁶ Sūrah Al Hajj (22), āyāt 67-68.

⁹⁶⁷ Sūrah Mu'minūn (23), āyāt 51-52.

⁹⁶⁸ Sūrah Al Zumar (39), āyāt 3.

إِنَّ هَذِهِ أُمَّةُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩٦﴾

Truly! this, your Ummah [Shar'iah or religion (Islamic Monotheism)] is one religion, and I am your Lord, Therefore worship Me (Alone).⁹⁶⁹

42:13-16 And Allāh will resolve all of that which is disputed
5:48 amongst 'mankind' and to Him will all of 'mankind' return.

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ۚ ﴾ ﴿ وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ بَيْنَهُمْ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى لَفُضِّي بَيْنَهُمْ ۚ وَإِنَّ الَّذِينَ أُورِثُوا الْكُتُبَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مِرْيَ ۚ فَلَوْلَا لَكَ فَادْعُ ۚ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ۚ وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كُتُبٍ ۚ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ ۚ اللَّهُ رَبُّنَا وَرَبُّكُمْ ۚ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۚ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ ۚ اللَّهُ يَجْمَعُ بَيْنَنَا ۚ وَإِلَيْهِ الْمَصِيرُ ۚ ﴾ ﴿ وَالَّذِينَ تَخَافُونَ فِي اللَّهِ مِنْ بَعْدِ مَا

أَسْتَجِيبَ لَهُمْ دَحِضَةً عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ﴿٩٧﴾

He (All h) has ordained for you the same Deen [religion (Islamic Monotheism)] which He ordained for N (Noah), and that which We have inspired in you (O Muhammad ﷺ), and that which We ordained for 'Ibr h m (Abraham), M s (Moses?) and s (Jesus) saying you should establish the deen [religion (i.e. to do what it orders you to do practically)], and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the Mushrik n, is that to which you (O Muhammad ﷺ) call them. All h chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.

And they divided not till after knowledge had come to them, through selfish transgression between themselves. And had it not been for a word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture [i.e. the Taurah (Torah) and the Injeel (Gospel)] after them (i.e. Jews and Christians) are in grave doubt concerning it (i.e. Allah's true religion Islamic Monotheism or the Qur n).

So unto this (religion of Islamic Monotheism, alone and this Qur n) then invite (people) (O Muhammad ﷺ), and Istaqim [(i.e. stand firm and straight on Islamic Monotheism by performing all that is ordained by All h (good deeds, etc.), and by abstaining from all that is forbidden by All h (sins and evil deeds, etc.)), as you are commanded, and follow not their desires but say: "I

⁹⁶⁹ Sūrah Al 'Anbiyā' (21), ayāh 92.

believe in whatsoever Allāh has sent down of the Book [all the Holy Books, this Qur'ān and the Books of the old from the Taurāt (Torah), or the Injeel (Gospel) or the Pages of 'Ibrāhīm (Abraham)] and I am commanded to do justice among you, Allāh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allāh will assemble us (all), and to Him is the final return. And those who dispute concerning Allāh (His religion of Islāmīc Monotheism, with which Muḥammad ﷺ has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord, and on them is wrath, and for them will be a severe torment.⁹⁷⁰

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ
فَأَحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا
مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا
ءَاتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ
تَخْتَلِفُونَ ﴿٥٨﴾

And We have sent down to you (O Muḥammad ﷺ) the Book (this Qur'ān) in truth, confirming the Scripture that came before it and Muhayminan (trustworthy in highness and a witness) over it (old Scriptures). So judge between them by what Allāh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allāh willed, He would have made you one nation, but that (He) may test you in what He has given you; so strive as in a race in good deeds. The return of you (all) is to Allāh; then He will inform you about that in which you used to differ.⁹⁷¹

The truth of Islām is superior to all other religions

9:30-33 The truth of the matter regarding the religion of Islām is that it is
48:28 superior to all other religions because Islām itself was created by
61:6-9 Allāh. It is Allāh who bears witness to this even though the
disbelievers and the polytheists hate it.

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ
بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَتَلْنَاهُمْ اللَّهُ أَنَّى يُفَكَّرُونَ
﴿٥٧﴾ اتَّخَذُوا أَحْبَابَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا
أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ سُبْحَنَهُ عَمَّا يُشْرِكُونَ ﴿٥٨﴾

⁹⁷⁰ Sūrah Al Shūra (42), āyāt 13-16.

⁹⁷¹ Sūrah Al Mā'idah (5), āyat 48.

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَا أَنْ يُمْرَ نُورُهُ. وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٩٦﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩٧﴾

And the Jews say: 'Uzair (Ezra) is the son of All h, and the Christians say: Messiah is the son of All h. That is a saying from their mouths. They imitate the saying of the disbelievers of old. All h's Curse be on them, how they are deluded away from the truth!

They (Jews and Christians) took their rabbis and their monks to be their lords besides All h (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by All h), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taur t (Torah) and the Injeel (Gospel)] to worship none but one Il h (All h) L il ha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)."

They (the disbelievers, the Jews and the Christians) want to extinguish All h's light (with which Mu ammad ﷺ has been sent - Isl mic Monotheism) with their mouths, but All h will not allow except that His light should be perfected even though the K fir n (disbelievers) hate (it). It is He who has sent His Messenger (Mu ammad ﷺ) with guidance and the Deen (religion) of Truth (Isl m), to make it superior over all religions even though the Mushrik n (polytheists, pagans, idolaters, disbelievers in the Oneness of All h) hate (it).⁹⁷²

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَكَفَى بِاللَّهِ شَهِيدًا ﴿٩٧﴾

He it is who has sent His Messenger (Mu ammad ﷺ) with guidance and the Deen (religion) of Truth (Isl m), that He may make it (Isl m) superior over all religions. And All-Sufficient is All h as a witness.⁹⁷³

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَبْنِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ ۖ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿٩٨﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٩٩﴾ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٠٠﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿١٠١﴾

⁹⁷² Sūrah Al Taubah (9), āyāt 30-33.

⁹⁷³ Sūrah Al Fath (48), āyāh 28.

And (remember) when ʿĪsā (Jesus), son of Maryam (Mary), said: “O Children of Isrāʾīl! I am the Messenger of Allāh unto you confirming the Taurāt [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. But when he (Ahmad i.e. Muḥammad ﷺ) came to them with clear proofs, they said: “This is plain magic.”

And who does more wrong than the one who invents a lie against Allāh, while he is being invited to Islam? And Allāh guides not the people who are ḥimīn (polytheists, wrong-doers and disbelievers) folk.

They intend to put out the light of Allāh (i.e. the religion of Islām, this Qurʾān, and Prophet Muḥammad ﷺ) with their mouths. But Allāh will complete His light even though the disbelievers hate (it).

He it is who has sent His Messenger (Muḥammad ﷺ) with guidance and the Deen (religion) of Truth (Islāmic Monotheism) to make it victorious over all (other) religions even though the Mushrikīn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) hate (it).⁹⁷⁴

The religion of Islām brought by Muḥammad ﷺ

Islām is the final religion

The Islām brought by the Prophet Muḥammad ﷺ is the final religion brought by the last of the Prophets;⁹⁷⁵ with Al Qurʾān as the Holy Book;⁹⁷⁶ Islām and Al Qurʾān are universal⁹⁷⁷ and perfect.⁹⁷⁸

The Prophets and the Holy Books prior to Al Qurʾān

57:25 The Prophets and Holy Books previous to Al Qurʾān were only for
13:38 particular communities and for specific periods of time.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ
بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ
وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٥٧﴾

Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allāh may test who it is that

⁹⁷⁴ Sūrah Al Šaff (61), āyāt 6-9.

⁹⁷⁵ Sūrah Al Aḥzāb (33), ayāh 40.

⁹⁷⁶ Sūrah Al Sabāʾ (34), ayāh 28.

⁹⁷⁷ Sūrah Al Furqān (25), ayāh 1.

⁹⁷⁸ Sūrah Al Māʾidah (5), ayāh 3.

will help Him (His religion), and His Messengers in the unseen. Verily, All h is All-Strong, All-Mighty.⁹⁷⁹

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا هُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِغَايَةِ

إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٢٥﴾

And indeed We sent Messengers before you (O Mu ammad ﷺ), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by All h's Leave. (For) each and every matter there is a decree (from All h).⁹⁸⁰

The Vedas were only for a specific group⁹⁸¹

Gautama Smṛti:12

Whenever a Sūdra (Hindu) person happens to hear the Book of Veda read, then it is obligatory for the king to pour tin at night in 'his' ears; whenever a Sūdra reads the mantra of the Veda the king must cut his tongue, and whenever 'he' tries to read the Veda, then the king must cut his body.^{982 983}

Apastainbha Dharma Sutra 111, 10-26

If a Shudra over heard a recitation of the Vedas molten tin was to be poured in to his ears; if he repented the Vedas his tongue should be cut and if he remembered Vedic hymns, his body was to be torn into pieces.⁹⁸⁴

The Injil (إنجيل) - Gospel) was only for a specific group⁹⁸⁵

Matthew-15:24 Jesus was sent to the lost Tribe of Israel only;

*'But he answered and said, I am not sent but unto the lost sheep of the house of Israel.'*⁹⁸⁶

Matthew-10:5-6 Jesus instructed 12 disciples in order that they did not propagate (the message of Jesus) except to the Tribe of Israel.

'These twelve Jesus sent forth, and commanded them, saying, Go not into

⁹⁷⁹ Sūrah Al Hadīd (57), ayāh 25.

⁹⁸⁰ Sūrah Al Ra'd (13), ayāh 38.

⁹⁸¹ The Veda, meaning "Knowledge," is a collective term for the sacred scriptures of the Hindus. It is only permissible for the highest caste to read and recite it.

⁹⁸² The fourth and lowest of the traditional varnas, or social classes, of Hindu India.

⁹⁸³ Al Qur'ān and its interpretation, Department of Religion, Republic of Indonesia, page. 40.

⁹⁸⁴ <http://www.scribd.com/doc/3266870/Oh-You-Hindu-Awake>.

⁹⁸⁵ This topic is on page. 107, sourced from: 1. Old Testament (Taurat); 2. New Testament (Injil); 3. Doctor Soejardji, *Differences in Religion*.

⁹⁸⁶ New Testament, Gospel according to Matthew, chapter 15, verse 24, King James Version Bible.

*the way of the Gentiles, and into any city of the samaritans enter ye not;
But go rather to the lost sheep of the house of Israel.*⁹⁸⁷

Luke-24:19 Jesus was from Nazareth.
Acts-2:22

*'And he said unto them, What things? And they said unto him, Concerning
Jesus of Nazareth, which was a prophet mighty in deed and word before
God and all the people;'*⁹⁸⁸

*'Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of
god among you by miracles and wonders and signs, which God did by him
in the midst of you, as ye yourselves also know;'*⁹⁸⁹

Islām is the religion of confirmation

The Islām brought by Muḥammad ﷺ is the religion that confirms the previous
revealed scriptures (3:3; 5:48)

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنجِيلَ ﴿٣٨﴾
*It is He who has sent down the Book (the Qur'ān) to you (Mu'ammad ﷺ)
with truth, confirming what came before it. And He sent down the Taurāt
(Torah) and the Injeel (Gospel).*⁹⁹⁰

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ
فَأَحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا
مِنْكُمْ شِرْعَةً وَمَنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا
ءَاتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ
تَخْتَلِفُونَ ﴿٣٩﴾

*And We have sent down to you (O Mu'ammad ﷺ) the Book (this Qur'ān) in
truth, confirming the Scripture that came before it and Muḥayminan
(trustworthy in highness and a witness) over it (old Scriptures). So judge
between them by what Allāh has revealed, and follow not their vain desires,
diverging away from the truth that has come to you. To each among you, We
have prescribed a law and a clear way. If Allāh willed, He would have made
you one nation, but that (He) may test you in what He has given you; so
strive as in a race in good deeds. The return of you (all) is to Allāh; then He
will inform you about that in which you used to differ.*⁹⁹¹

⁹⁸⁷ New Testament, Gospel according to Matthew, chapter 10, verses 5-6, King James Version Bible.

⁹⁸⁸ New Testament, Gospel according to Luke, chapter 24, verse 19, King James Version Bible.

⁹⁸⁹ New Testament, Acts, chapter 2, verse 22, King James Version Bible.

⁹⁹⁰ Sūrah Al 'Imrān (3), ayāh 3.

⁹⁹¹ Sūrah Al Mā'idah (5), ayāh 48.

The teachings of the Prophets Mūsā and ‘Isā about ‘God’

Exodus-20:3 Allāh decreed, “You shall have no other gods before me”.
Deuteronomy-5:7

‘Thou shalt have no other gods before me.’⁹⁹²

‘Thou shalt have none other gods before me.’⁹⁹³

John-17:3 Allāh is the only true god.
Luke-4:8 Worship Allāh only.
Matthew-4:10

‘And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.’⁹⁹⁴

‘And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.’⁹⁹⁵

‘Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.’⁹⁹⁶

Mark-12:28-32 The principle teaching (first commandment) is that Allāh is the only Lord/god.

‘And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?’

And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:’⁹⁹⁷

The prophethood of ‘Isā in the Injeel

Luke-9:44 Jesus is a man and the son of man.

⁹⁹² Old Testament, Exodus, chapter 20, verse 3, King James Version Bible.

⁹⁹³ Old Testament, Deuteronomy, chapter 5, verse 7, King James Version Bible.

⁹⁹⁴ New Testament, Gospel according to John, chapter 17, verse 3, King James Version Bible.

⁹⁹⁵ New Testament, Gospel according to Luke, chapter 4, verse 8, King James Version Bible.

⁹⁹⁶ New Testament, Gospel according to Matthew, chapter 4, verse 10, King James Version Bible.

⁹⁹⁷ New Testament, Gospel according to Mark, chapter 12, verses 28-32, King James Version Bible.

*'Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.'*⁹⁹⁸

John-1:1-3 Everything was created by Allāh; thus Jesus is created by Him.

*'In the beginning was the Word, and the Word was with God, and the Word was God.
The same was in the beginning with God.
All things were made by him; and without him was not any thing made that was made.'*⁹⁹⁹

Revelations-19:10 Jesus is a servant;

*'And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.'*¹⁰⁰⁰

John-17:3 he is the messenger/prophet of Allāh.

*'And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.'*¹⁰⁰¹

Hebrews-3:1 Jesus is a messenger.

*'Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;'*¹⁰⁰²

Luke-24:19 Jesus was a Prophet for his people.

*'And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people.'*¹⁰⁰³

Matthew-15:24 Jesus a Prophet for lost Tribe of Israel.

*'But he answered and said, I am not sent but unto the lost sheep of the house of Israel.'*¹⁰⁰⁴

The Prophethood of Muḥammad ﷺ in both the Taurat and the Injīl

Deuteronomy-18:18 Allāh will raise up a Prophet like the Prophet Mūsā ﷺ;

⁹⁹⁸ New Testament, Gospel according to Luke, chapter 9, verse 44, King James Version Bible.

⁹⁹⁹ New Testament, Gospel according to John, chapter 1, verses 1-3, King James Version Bible.

¹⁰⁰⁰ New Testament, Revelation (s), chapter 19, verse 10, King James Version Bible.

¹⁰⁰¹ New Testament, Gospel according to John, chapter 17, verse 3, King James Version Bible.

¹⁰⁰² New Testament, Hebrews, chapter 3, verse 1, King James Version Bible.

¹⁰⁰³ New Testament, Gospel according to Luke, chapter 24, verse 19, King James Version Bible.

¹⁰⁰⁴ New Testament, Gospel according to Matthew, chapter 15, verse 24, King James Version Bible.

*'I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.'*¹⁰⁰⁵

John-16:7-14 A Prophet (Helper, Comforter) will come after Jesus has already gone; he will clarify all issues of sin, righteousness and judgement; he will speak that which he hears from Allāh; he will exalt the virtues of Jesus.¹⁰⁰⁶

*'Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.
And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:
Of sin, because they believe not on me;
Of righteousness, because I go to my Father, and ye see me no more;
Of judgment, because the prince of this world is judged.
I have yet many things to say unto you, but ye cannot bear them now.
Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.
He shall glorify me: for he shall receive of mine, and shall show it unto you.'*¹⁰⁰⁷

Barnabas-39 Declaration of Testimony, "There is no god except Allāh and Muḥammad is the Messenger of Allāh".

*'Then God gave to the first man upon his thumbs that writing; upon the thumb-nail of the right hand it said: "There is only one God," and upon the thumb-nail of the left it said: "Mu ammad is Messenger of God."'*¹⁰⁰⁸

Barnabas-39 Allāh placed the rūḥ of Muḥammad ﷺ in the heavens 60 000 years before Allāh created everything.¹⁰⁰⁹

*Whereupon Adam opened his mouth and said: "I thank you, O Lord my God, that you have deigned to create me; but tell me, I pray you, what means the message of these words: "Mu ammad is Messenger of God. Have there been other men before me?" Then said God: "Be you welcome, O my servant Adam. I tell you that you are the first man whom I have created. And he whom you have seen [mentioned] is your son, who shall come into the world many years hence, and shall be my Messenger, for whom I have created all things; who shall give light to the world when he shall come; whose soul was set in a celestial splendour; sixty thousand years before I made anything."'*¹⁰¹⁰

¹⁰⁰⁵ Old Testament, Deuteronomy, chapter 18, verse 18, King James Version Bible.

¹⁰⁰⁶ This last point is proven within the teachings of Islām; a different case with the teachings of Paul who contradicted the teachings of Jesus.

¹⁰⁰⁷ New Testament, Gospel according to John, chapter 16, verses 7-14, King James Version Bible.

¹⁰⁰⁸ Gospel of Barnabas, chapter 39, translated by Lonsdale and Laura Ragg, London 1907.

¹⁰⁰⁹ The contents of the Gospel according to Barnabas are rejected by the Christians themselves.

¹⁰¹⁰ Gospel of Barnabas, chapter 39, translated by Lonsdale and Laura Ragg, London 1907.

Acts-11:24 Barnabas was a good man, full of the holy Spirit and of faith. (He should therefore be believed but he is in fact disavowed).

*'For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.'*¹⁰¹¹

Islām is the religion that resolves and perfects

The Islām brought by the Prophet Muḥammad ﷺ functions as that which resolves and perfects the imperfections executed by the People of the Book (أَهْلُ الْكِتَابِ) who concealed and replaced the Word of Allāh, both that which was in the Taurat and the Injīl (2:87):-

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۚ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾

*And indeed, We gave M s (Moses) the Book and followed him up with a succession of Messengers. And We gave s (Jesus), the son of Maryam (Mary), clear signs and supported him with R -ul-Qudus [Jibr l (Gabriel)]. Is it that whenever there came to you a messenger with what you yourselves desired not, you grew arrogant? Some, you disbelieved and some, you killed.*¹⁰¹²

And Al Qur'ān was sent down so that they would be faithful to Allāh and towards Al Qur'ān (2:89):-

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ ۖ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾

*And when there came to them (the Jews), a Book (this Qur n) from All h confirming what is with them [the Taur t (Torah) and the Injeel (Gospel)], although aforetime they had invoked All h (for coming of Mu ammad ﷺ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of All h be on the disbelievers.*¹⁰¹³

The attitude of many of the People of the Book evokes many contradictions, mistakes, and discordance within the contents of their 'Holy Book'. We can examine this issue from the following.

¹⁰¹¹ New Testament, Acts, chapter 11, verse 24, King James Version Bible.

¹⁰¹² Sūrah Al Baqarah (2), ayāh 87.

¹⁰¹³ Sūrah Al Baqarah (2), ayāh 89.

The belief that Jesus is God

Matthew-7:21 Jesus rejected the title 'Lord' for himself.

*'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.'*¹⁰¹⁴

Matthew-15:9

*'But in vain they do worship me, teaching for doctrines the commandments of men.'*¹⁰¹⁵

Revelation(s)-19:10 Jesus himself forbids people to prostrate and worship him.

*'And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.'*¹⁰¹⁶

Matthew-16:22-23 Jesus rebukes Peter for calling him Lord

*'Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.
But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.'*¹⁰¹⁷

Matthew-16:20 Jesus himself rejected the title of Christ.

*'Then charged he his disciples that they should tell no man that he was Jesus the Christ.'*¹⁰¹⁸

Mark-13:5-6 Jesus reminds his disciples not to be misled by people. Who are they that mislead? Those who state that Jesus is Christ.

*'And Jesus answering them began to say, Take heed lest any man deceive you:
For many shall come in my name, saying, I am Christ; and shall deceive many.'*¹⁰¹⁹

Mark-13:21 Also, when there is a time that someone says, "look, here is the Christ!", don't believe it.

'And then if any man shall say to you, Lo, here is Christ; or, lo, he is there;

¹⁰¹⁴ New Testament, Gospel according to Matthew, chapter 7, verse 21, King James Version Bible.

¹⁰¹⁵ New Testament, Gospel according to Matthew, chapter 15, verse 9, King James Version Bible.

¹⁰¹⁶ New Testament, Revelation(s), chapter 19, verse 10, King James Version Bible.

¹⁰¹⁷ New Testament, Gospel according to Matthew, chapter 16, verses 22-23, King James Version Bible.

¹⁰¹⁸ New Testament, Gospel according to Matthew, chapter 16, verse 20, King James Version Bible.

¹⁰¹⁹ New Testament, Gospel according to Mark, chapter 13, verses 5-6, King James Version Bible.

believe him not.^{*1020}

Galatians-2:15-21 The person who taught that Jesus is the Christ was Paul.

'We who are Jews by nature, and not sinners of the Gentiles, Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.'^{*1021}

Is it true that the character of Allāh is flawed?

Genesis-3:15 That Allāh incites enmity;

'And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.'^{*1022}

Joshua-24:19 That Allāh is jealous;

'And Joshua said unto the people, Ye cannot serve the LORD: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins.'^{*1023}

Psalms-18:27 That Allāh is haughty;

'For thou wilt save the afflicted people; but wilt bring down high looks.'^{*1024}

Matthew-3:16 That the Spirit of Allāh is like a dove;

'And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:'^{*1025}

Genesis-11:6-9 That Allāh descends to the earth to stir up trouble;

¹⁰²⁰ New Testament, Gospel according to Mark, chapter 13, verse 21, King James Version Bible.

¹⁰²¹ New Testament, Galatians, chapter 2, verses 15-21, King James Version Bible.

¹⁰²² Old Testament, Genesis, chapter 3, verse 15, King James Version Bible.

¹⁰²³ Old Testament, Joshua, chapter 24, verse 19, King James Version Bible.

¹⁰²⁴ Old Testament, Psalms, chapter 18, verse 27, King James Version Bible.

¹⁰²⁵ New Testament, Gospel according to Matthew, chapter 3, verse 16, King James Version Bible.

*'And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.
Go to, let us go down, and there confound their language, that they may not understand one another's speech.
So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.
Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.'*¹⁰²⁶

Ezekiel-21:5-10 That Allāh will punish 'mankind' by means of a sword, arrows and
Psalms-7:13-14 other instruments that kill;

*'That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more.
Sigh therefore, thou son of man, with the breaking of thy loins; and with bitterness sigh before their eyes.
And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord GOD.
Again the word of the LORD came unto me, saying,
Son of man, prophesy, and say, Thus saith the LORD; Say, A sword, a sword is sharpened, and also furbished:
It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? it contemneth the rod of my son, as every tree.'*¹⁰²⁷

*'He hath also prepared for him the instruments of death; He maketh his arrows fiery [shafts].
Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.'*¹⁰²⁸

Genesis-6:5-7 That Allāh was sorry for creating 'mankind' and grieved;

*'And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.
And it repented the LORD that he had made man on the earth, and it grieved him at his heart.
And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them'.*¹⁰²⁹

Joel-3:8 That Allāh sells sons and daughters;

¹⁰²⁶ Old Testament, Genesis, chapter 11, verses 6-9, King James Version Bible.

¹⁰²⁷ Old Testament, Ezekiel, chapter 21, verses 5-10, King James Version Bible.

¹⁰²⁸ Old Testament, Psalms, chapter 7, verses 13-14, King James Version Bible.

¹⁰²⁹ Old Testament, Genesis, chapter 6, verses 5-7, King James Version Bible.

*'And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabceans, to a people far off: for the LORD hath spoken it.'*¹⁰³⁰

Isaiah-42:14 That Allāh will cry like a woman in labour.

*'I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once.'*¹⁰³¹

Al Qur'ān

6:100 The Most-Pure Allāh is free from defections such as those above.
37:180
43:82

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَنَهُ وَتَعَالَى عَمَّا يُصِفُونَ ﴿١٠٠﴾

*Yet, they join the jinns as partners in worship with All h, though He has created them (the jinns), and they attribute falsely without knowledge sons and daughters to Him. Be He glorified and exalted above (all) that they attribute to Him.*¹⁰³²

سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾

*Glorified be your Lord, the Lord of honour and power! (He is Free) from what they attribute unto Him!*¹⁰³³

سُبْحَنَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾

*Glorified be the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).*¹⁰³⁴

Is it reasonable that Prophets be accursed?

Jeremiah-23:11 Prophets and priests are profane;

*'For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD.'*¹⁰³⁵

¹⁰³⁰ Old Testament, Joel, chapter 3, verse 8, King James Version Bible.

¹⁰³¹ Old Testament, Isaiah, chapter 42, verse 14, King James Version Bible.

¹⁰³² Sūrah Al An'ām (6), ayāh 100.

¹⁰³³ Sūrah Al Šāffāt (37), ayāh 180.

¹⁰³⁴ Sūrah Al Zukhruf (43), ayāh 82.

¹⁰³⁵ Old Testament, Jeremiah, chapter 23, verse 11, King James Version Bible.

Jeremiah-23:13 All Samarian Prophets lead people astray;

*'And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err.'*¹⁰³⁶

Jeremiah-23:14 Prophets of Jerusalem commit adultery;

*'I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.'*¹⁰³⁷

Jeremiah-23:25 Prophets lie;

*'I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.'*¹⁰³⁸

Jeremiah-23:30 Prophets steal;

*'Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour.'*¹⁰³⁹

Ezekiel-13:3 Prophets are foolish;

*'Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!'*¹⁰⁴⁰

II Samuel-6:5 David played music;

*'And David and all the house of Israel played before the LORD on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.'*¹⁰⁴¹

II Samuel-11:2-4 David committed adultery with Bathsheba, wife of Uriah;

*'And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and inquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house.'*¹⁰⁴²

II Samuel-11:12-17 David plotted to kill Uriah;

¹⁰³⁶ Old Testament, Jeremiah, chapter 23, verse 13, King James Version Bible.

¹⁰³⁷ Old Testament, Jeremiah, chapter 23, verse 14, King James Version Bible.

¹⁰³⁸ Old Testament, Jeremiah, chapter 23, verse 25, King James Version Bible.

¹⁰³⁹ Old Testament, Jeremiah, chapter 23, verse 30, King James Version Bible.

¹⁰⁴⁰ Old Testament, Ezekiel, chapter 13, verse 3, King James Version Bible.

¹⁰⁴¹ Old Testament, II Samuel, chapter 6, verse 5, King James Version Bible.

¹⁰⁴² Old Testament, II Samuel, chapter 11, verses 2-4, King James Version Bible.

*'And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow. And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house. And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.'*¹⁰⁴³

I Kings-11:4 Solomon turned his heart to other gods;
I Kings-11:11

*'For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.'*¹⁰⁴⁴

*'Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.'*¹⁰⁴⁵

Genesis-9:21 Noah became drunk and naked;

*'And he drank of the wine, and was drunken; and he was uncovered within his tent.'*¹⁰⁴⁶

Genesis-19:30-36 Lot committed incest with two of his daughters and they both became pregnant;

'And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. And they made their father drink wine that night also: and the younger

¹⁰⁴³ Old Testament, II Samuel, chapter 11, verses 12-17, King James Version Bible.

¹⁰⁴⁴ Old Testament, I Kings, chapter 11, verse 4, King James Version Bible.

¹⁰⁴⁵ Old Testament, I Kings, chapter 11, verse 11, King James Version Bible.

¹⁰⁴⁶ Old Testament, Genesis, chapter 9, verse 11, King James Version Bible.

arose, and lay with him; and he perceived not when she lay down, nor when she arose.

*Thus were both the daughters of Lot with child by their father.*¹⁰⁴⁷

Genesis-27:35 Jacob committed fraud;

*'And he said, Thy brother came with subtlety, and hath taken away thy blessing.*¹⁰⁴⁸

Genesis-32:24-30 Jacob wrestled with Allāh 'and won'.

'And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

And he said unto him, What is thy name? And he said, Jacob.

And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

*And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.*¹⁰⁴⁹

If the above mentioned Prophets truly possessed qualities like those above, then the name of Jesus would certainly not be mentioned

Isaiah-14:20

*'Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned.*¹⁰⁵⁰

Because Jesus (is renowned and) is the descendant of the various Prophets mentioned above.

Matthew-1:1-17

Luke-3:23-38

'The book of the generation of Jesus Christ, the son of David, the son of Abraham. The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

¹⁰⁴⁷ Old Testament, Genesis, chapter 19, verses 30-36, King James Version Bible.

¹⁰⁴⁸ Old Testament, Genesis, chapter 27, verse 35, King James Version Bible.

¹⁰⁴⁹ Old Testament, Genesis, chapter 32, verses 24-30, King James Version Bible.

¹⁰⁵⁰ Old Testament, Isaiah, chapter 14, verse 20, King James Version Bible.

*And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;
 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;
 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;
 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;
 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;
 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;
 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;
 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon;
 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;;
 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;
 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;
 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;
 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.
 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.¹⁰⁵¹*

*'And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,
 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, , Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David, Which was the son of Jesse, which was the son of Obed, which was the son*

¹⁰⁵¹ New Testament, Gospel according to Matthew, chapter 1, verses 1-17, King James Version Bible.

*of Booz, which was the son of Salmon, which was the son of Naasson,
Which was the son of Aminadab, which was the son of Aram, which was the
son of Esrom, which was the son of Phares, which was the son of Juda,
Which was the son of Jacob, which was the son of Isaac, which was the son
of Abraham, which was the son of Thara, which was the son of Nachor,
Which was the son of Saruch, which was the son of Ragau, which was the
son of Phalec, which was the son of Heber, which was the son of Sala,
Which was the son of Cainan, which was the son of Arphaxad, which was
the son of Sem, which was the son of Noe, which was the son of Lamech,
Which was the son of Mathusala, which was the son of Enoch, which was
the son of Jared, which was the son of Maleleel, which was the son of
Cainan,
Which was the son of Enos, which was the son of Seth, which was the son of
Adam, which was the son of God.*¹⁰⁵²

Compare the above descriptions with the noble characters of those Prophets as mentioned in the narratives within Al Qur'ān.

Who brought the teachings of the Injīl?

Allāh bestows or reveals the quintessence of a Holy Book to a Messenger or Prophet at the time that Messenger or Prophet is alive. Is it possible therefore, for a Holy Book to be delivered or created at a time after the death of the Prophet who was teaching from said Holy Book? Even by means of someone else's worded account to another person? Within the Taurāt ('Old Testament') it is narrated that the death of the Prophet Mūsā ﷺ occurred when he was 120 years old

Deuteronomy-34:7

*'And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.'*¹⁰⁵³

Within the Injīl (New Testament) is narrated the death of 'Isā ﷺ

Matthew-27:45-50

Mark-15:33-37

Luke-23:44-46

John-19:28-30

'Now from the sixth hour there was darkness over all the land unto the ninth hour.

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Some of them that stood there, when they heard that, said, This man calleth for Elias.

And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

¹⁰⁵² New Testament, Gospel according to Luke, chapter 3, verses 23-38, King James Version Bible.

¹⁰⁵³ Old Testament, Deuteronomy, chapter 34, verse 7, King James Version Bible.

*The rest said, Let be, let us see whether Elias will come to save him.
Jesus, when he had cried again with a loud voice, yielded up the ghost.*^{*1054}

‘And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

And Jesus cried with a loud voice, and gave up the ghost.^{*1055}

‘And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.^{*1056}

‘After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.^{*1057}

Afterwards ‘*Isā* ﷺ (Jesus) was buried

Matthew-27:57-66

Luke-23:50-56

John-19:38-42

‘When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus’ disciple:

He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered..

And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

Command therefore that the sepulchre be made sure until the third day, lest

¹⁰⁵⁴ New Testament, Gospel according to Matthew, chapter 27, verses 45-50, King James Version Bible.

¹⁰⁵⁵ New Testament, Gospel according to Mark, chapter 15, verses 33-37, King James Version Bible.

¹⁰⁵⁶ New Testament, Gospel according to Luke, chapter 23, verses 44-46, King James Version Bible.

¹⁰⁵⁷ New Testament, Gospel according to John, chapter 19, verses 28-30, King James Version Bible.

*his disciples come by night, and steal him away, and say unto the people,
He is risen from the dead: so the last error shall be worse than the first.
Pilate said unto them, Ye have a watch: go your way, make it as sure as ye
can
So they went, and made the sepulchre sure, sealing the stone, and setting a
watch.*¹⁰⁵⁸

*'And, behold, there was a man named Joseph, a counsellor; and he was a
good man, and a just:
(The same had not consented to the counsel and deed of them;) he was of
Arimathaea, a city of the Jews: who also himself waited for the kingdom of
God.
This man went unto Pilate, and begged the body of Jesus.
And he took it down, and wrapped it in linen, and laid it in a sepulchre that
was hewn in stone, wherein never man before was laid.
And that day was the preparation, and the sabbath drew on.
And the women also, which came with him from Galilee, followed after, and
beheld the sepulchre, and how his body was laid.
And they returned, and prepared spices and ointments; and rested the
sabbath day according to the commandment.'*¹⁰⁵⁹

*'And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly
for fear of the Jews, besought Pilate that he might take away the body of
Jesus: and Pilate gave him leave. He came therefore, and took the body of
Jesus.
And there came also Nicodemus, which at the first came to Jesus by night,
and brought a mixture of myrrh and aloes, about an hundred pound weight.
Then took they the body of Jesus, and wound it in linen clothes with the
spices, as the manner of the Jews is to bury.
Now in the place where he was crucified there was a garden; and in the
garden a new sepulchre, wherein was never man yet laid.
There laid they Jesus therefore because of the Jews' preparation day: for
the sepulchre was nigh at hand.'*¹⁰⁶⁰

Then the resurrection of 'Īsā ﷺ (Jesus)

Matthew-28:1-10

Mark-16:1-8

Luke-24:1-12

John-20:1-10

*'In the end of the sabbath, as it began to dawn toward the first day of the
week, came Mary Magdalene and the other Mary to see the sepulchre.
And, behold, there was a great earthquake: for the angel of the Lord
descended from heaven, and came and rolled back the stone from the door,
and sat upon it.
His countenance was like lightning, and his raiment white as snow:
And for fear of him the keepers did shake, and became as dead men.
And the angel answered and said unto the women, Fear not ye: for I know*

¹⁰⁵⁸ New Testament, Gospel according to Matthew, chapter 27, verses 57-66, King James Version Bible.

¹⁰⁵⁹ New Testament, Gospel according to Luke, chapter 23, verses 50-56, King James Version Bible.

¹⁰⁶⁰ New Testament, Gospel according to John, chapter 19, verses 38-42, King James Version Bible.

that ye seek Jesus, which was crucified.
He is not here: for he is risen, as he said. Come, see the place where the Lord lay.
And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.
And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.
And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.
*Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.*¹⁰⁶¹

'And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.
And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.
And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?
And when they looked, they saw that the stone was rolled away: for it was very great.
And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.
And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.
But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.
*And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.*¹⁰⁶²

'Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.
And they found the stone rolled away from the sepulchre.
And they entered in, and found not the body of the Lord Jesus.
And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:
And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?
He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,
Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.
And they remembered his words,
And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

¹⁰⁶¹ New Testament, Gospel according to Matthew, chapter 28, verses 1-10, King James Version Bible.

¹⁰⁶² New Testament, Gospel according to Mark, chapter 16, verses 1-8, King James Version Bible.

*It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.*¹⁰⁶³

'The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

Peter therefore went forth, and that other disciple, and came to the sepulchre.

So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre.

And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

For as yet they knew not the scripture, that he must rise again from the dead.

*Then the disciples went away again unto their own home.*¹⁰⁶⁴

In fact, the one who died in the crucifixion was not 'Īsā ﷺ (Jesus) but someone who was made to resemble him in face, body, disposition, and voice, by Allāh; namely Judas Iscariot because he was a traitor. Whereas 'Īsā ﷺ (Jesus) died naturally and resides within the ranks close to Allāh. This issue is recorded by Barnabas, - 'a good man, full of the holy Spirit and of faith' - Acts-11:24

The Gospel – Injīl – of Barnabas:

216:1-13 'Judas transformed'

'Judas entered impetuously before all into the chamber whence Jesus had been taken up. And the disciples were sleeping. Whereupon the wonderful God acted wonderfully, insomuch that Judas was so changed in speech and in face to be like Jesus that we believed him to be Jesus. And he, having awakened us, was seeking where the Master was. Whereupon we marvelled, and answered: 'You, Lord, are our master; have you now forgotten us?'

And he, smiling, said: 'Now are you foolish, that know not me to be Judas Iscariot!' And as he was saying this the soldiery entered, and laid their hands upon Judas, because he was in every way like to Jesus. We having heard Judas' saying, and seeing the multitude of soldiers, fled as beside

¹⁰⁶³ New Testament, Gospel according to Luke, chapter 24, verses 1-12, King James Version Bible.

¹⁰⁶⁴ New Testament, Gospel according to John, chapter 20, verses 1-10, King James Version Bible.

*ourselves. And John, who was wrapped in a linen cloth, awoke and fled, and when a soldier seized him by the linen cloth he left the linen cloth and fled naked. For God heard the prayer of Jesus, and saved the eleven from evil.*¹⁰⁶⁵

217:1-88

‘Judas was crucified’

‘The soldiers took Judas ;and bound him, not without derision. For he truthfully denied that he was Jesus; and the soldiers, mocking him, said: ‘Sir, fear not, for we are come to make you king of Israel, and we have bound you because we know that you do refuse the kingdom.’ Judas answered: ‘Now have you lost your senses! You are come to take Jesus of Nazareth; with arms and lanterns as [against] a robber and you have bound me that have guided you, to make me king!’

Then the soldiers lost their patience, and with blows and kicks they began to flout Judas, and they led him with fury into Jerusalem. John and Peter followed the soldiers afar off and they affirmed to him who writes that they saw all the examination that was made of Judas by the high priest, and by the council of the Pharisees, who were assembled to put Jesus to death. Whereupon Judas spoke many words of madness, insomuch that every one was filled with laughter, believing that he was really Jesus, and that for fear of death he was feigning madness. Whereupon the scribes bound his eyes with a bandage, and mocking him said: ‘Jesus, prophet of the Nazarenes (for so they called them who believed in Jesus), ‘tell us, who was it that smote you?’ And they buffeted him and spat in his face.

When it was morning there assembled the great council of scribes and elders of the people and the high priest with the Pharisees sought false witness against Judas, believing him to be Jesus and they found not that which they sought. And why say I that the chief priests believed Judas to be Jesus? No all the disciples, with him who writes, believed it and more, the poor Virgin mother of Jesus, with his kinsfolk and friends, believed it, insomuch that the sorrow of every one was incredible.

As God lives, he who writes forgot all that Jesus had said how that he should be taken up from the world, and that he should suffer in a third person, and that he should not die until near the end of the world. Wherefore he went with the mother of Jesus and with John to the cross. The high priest caused Judas to be brought before him bound, and asked him of his disciples and his doctrine. Whereupon Judas, as though beside himself, answered nothing to the point. The high priest then adjured him by the living God of Israel that he would tell him the truth.

Judas answered: ‘I have told you that I am Judas Iscariot, who promised to give into your hands Jesus the Nazarene and you, by what are I know not, are beside yourselves, for you will have it by every means that I am Jesus.’ The high priest answered: ‘O perverse seducer, you have deceived all Israel, beginning from Galilee even to Jerusalem here, with your doctrine and false miracles and now think you to flee the merited punishment that befits you by feigning to be mad?’

As God lives, ‘you shall not escape it!’ And having said this he commanded his servants to smite him with buffetings and kicks, so that his

¹⁰⁶⁵ Gospel of Barnabas, chapter 216, verses 1-13, translated by Lonsdale and Laura Ragg, London 1907.
<http://barnabas.net/>

understanding might come back into his head. The derision which he then suffered at the hands of the high priest's servants is past belief. For they zealously devised new inventions to give pleasure to the council. So they attired him as a juggler, and so treated him with hands and feet that it would have moved the very Canaanites to compassion if they had beheld that sight. But the chief priests and Pharisees and elders of the people had their hearts so exasperated against Jesus that, believing Judas to be really Jesus, they took delight in seeing him so treated.

Afterwards they led him bound to the governor, who secretly loved Jesus. Whereupon he, thinking that Judas was Jesus, made him enter into his chamber, and spoke to him, asking him for what cause the chief priests and the people had given him into his hands. Judas answered: 'If I tell you the truth, you will not believe me for perhaps you are deceived as the (chief) priests and the Pharisees are deceived.'

The governor answered (thinking that he wished to speak concerning the Law): 'Now know you not that I am not a Jew? but the (chief) priests and the elders of your people have given you into my hand wherefore tell us the truth, wherefore I may do what is just. For I have power to set you free and to put you to death.' Judas answered: 'Sir, believe me, if you put me to death, you shall do a great wrong, for you shall slay an innocent person seeing that I am Judas Iscariot, and not Jesus, who is a magician, and by his are has so transformed me.'

When he heard this the governor marvelled greatly, so that he sought to set him at liberty. The governor therefore went out, and smiling said: 'In the one case, at least, this man is not worthy of death, but rather of compassion.' 'This man says', said the governor, 'that he is not Jesus, but a certain Judas who guided the soldiery to take Jesus, and he says that Jesus the Galilean has by his are magic so transformed him. Wherefore, if this be true, it were a great wrong to kill him, seeing that he were innocent. But if he is Jesus and denies that he is, assuredly he has lost his understanding, and it were impious to slay a madman.'

Then the chief priests and elders of the people, with the scribes and Pharisees, cried out with shouts, saying: 'He is Jesus of Nazareth, for we know him; for if he were not the malefactor we would not have given him into your hands. Nor is he mad but rather malignant, for with this device he seeks to escape from our hands, and the sedition that he would stir up if he should escape would be worse than the former.' Pilate (of such was the governor's name), in order to rid himself of such a case, said: 'He is a Galilean, and Herod is king of Galilee wherefore it pertains not to me to judge such a case, so take you him to Herod.'

Accordingly they led Judas to Herod, who of a long time had desired that Jesus should go to his house. But Jesus had never been willing to go to his house, because Herod was a Gentile, and adored the false and lying gods, living after the manner of the unclean Gentiles. Now when Judas had been led thither, Herod asked him of many things, to which Judas gave answers not to the purpose, denying that he was Jesus. Then Herod mocked him, with all his court, and caused him to be clad in white as the fools are clad, and sent him back to Pilate, saying to him, 'Do not fail in justice to the people of Israel! And this Herod wrote, because the chief priests and scribes and the Pharisees had given him a good quantity of money. The governor having heard that this was so from a servant of Herod, in order that he also might gain some money, feigned that he desired to set Judas at

liberty.

Whereupon he caused him to be scourged by his slaves, who were paid by the scribes to slay him under the scourges. But God, who had decreed the issue, reserved Judas for the cross, in order that he might suffer that horrible death to which he had sold another. He did not suffer Judas to die under the scourges, notwithstanding that the soldiers scourged him so grievously that his body rained blood. Thereupon, in mockery they clad him in an old purple garment, saying: 'It is fitting to our new king to clothe him and crown him': so they gathered thorns and made a crown, like those of gold and precious stones which kings wear on their heads. And this crown of thorns they placed upon Judas' head, putting in his hand a reed for sceptre, and they made him sit in a high place.

And the soldiers came before him, bowing down in mockery, saluting him as King of the Jews. And they held out their hands to receive gifts, such as new kings are accustomed to give and receiving nothing they smote Judas, saying: 'Now, how are you crowned, foolish king, if you will not pay your soldiers and servants?' The chief priests with the scribes and Pharisees, seeing that Judas died not by the scourges, and fearing lest Pilate should set him at liberty, made a gift of money to the governor, who having received it gave Judas to the scribes and Pharisees as guilty to death. Whereupon they condemned two robbers with him to the death of the cross.

So they led him to Mount Calvary, where they used to hang malefactors, and there they crucified him naked, for the greater ignominy. Judas truly did nothing else but cry out: 'God, why have you forsaken me, seeing the malefactor has escaped and I die unjustly?' Truly I say that the voice, the face, and the person of Judas were so like to Jesus, that his disciples and believers entirely believed that he was Jesus wherefore some departed from the doctrine of Jesus, believing that Jesus had been a false prophet, and that by art magic he had done the miracles which he did: for Jesus had said that he should not die till near the end of the world; for that at that time he should be taken away from the world.

But they that stood firm in the doctrine of Jesus were so encompassed with sorrow, seeing him die who was entirely like to Jesus, that they remembered not what Jesus had said. And so in company with the mother of Jesus they went to Mount Calvary, and were not only present at the death of Judas, weeping continually, but by means of Nicodemus and Joseph of Abarimathia they obtained from the governor the body of Judas to bury it. Whereupon, they took him down from the cross with such weeping as assuredly no one would believe, and buried him in the new sepulchre of Joseph having wrapped him up in an hundred pounds of precious ointments.^{*1066}

218:1-9

'Body of Judas stolen'

'Then returned each man to his house. He who writes, with John and James his brother, went with the mother of Jesus to Nazareth.

Those disciples who did not fear God went by night [and] stole the body of Judas and hid it, spreading a report that Jesus was risen again whence great confusion arose. The high priest then commanded, under pain of

¹⁰⁶⁶ Gospel of Barnabas, chapter 217, verses 1-88, translated by Lonsdale and Laura Ragg, London 1907.
<http://barnabas.net/>

anathema, that no one should talk of Jesus of Nazareth. And so there arose a great persecution, and many were stoned and many beaten, and many banished from the land, because they could not hold their peace on such a matter.

*The news reached Nazareth how that Jesus, their fellow citizen, having died on the cross was risen again. Whereupon, he that writes prayed the mother of Jesus that she would be pleased to leave off weeping, because her son was risen again. Hearing this, the Virgin Mary, weeping, said: 'Let us go to Jerusalem to find my son. I shall die content when I have seen him.'*¹⁰⁶⁷

219:1-17 'Jesus appeareth to his mother and his disciples'

'The Virgin returned to Jerusalem with him who writes, and James and John, on that day on which the decree of the high priest went forth. Whereupon, the Virgin, who feared God, albeit she knew the decree of the high priest to be unjust, commanded those who dwelt with her to forget her son. Then how each one was affected! God who discerns the heart of men knows that between grief at the death of Judas whom we believed to be Jesus our master, and the desire to see him risen again, we, with the mother of Jesus, were consumed.

So the angels that were guardians of Mary ascended to the third heaven, where Jesus was in the company of angels, and recounted all to him. Wherefore Jesus prayed God that he would give him power to see his mother and his disciples. Then the merciful God commanded his four favourite angels, who are Michael, Gabriel, Rafael, and Uriel, to bear Jesus into his mother's house, and there keep watch over him for three days continually, suffering him only to be seen by them that believed in his doctrine.

*Jesus came, surrounded with splendour, to the room where abode Mary the Virgin with her two sisters, and Martha and Mary Magdalen, and Lazarus, and him who writes, and John and James and Peter. Whereupon, through fear they fell as dead. And Jesus lifted up his mother and the others from the ground, saying: 'Fear not, for I am Jesus; and weep not, for I am alive and not dead.' They remained every one for a long time beside himself at the presence of Jesus, for they altogether believed that Jesus was dead. Then the Virgin, weeping, said: 'Tell me, my son, wherefore God, having given you power to raise the dead, suffered you to die, to the shame of your kinsfolk and friends, and to the shame of your doctrine? For every one that loves you has been as dead.'*¹⁰⁶⁸

220:1-21 'Jesus and the Four Angels'

'Jesus replied, embracing his mother: 'Believe me, mother, for truly I say to you that I have not been dead at all; for God has reserved me till near the end of the world.' And having said this he prayed the four angels that they would manifest themselves, and give testimony how the matter had passed. Thereupon the angels manifested themselves like four shining suns, inasmuch that through fear every one again fell down as dead. Then Jesus

¹⁰⁶⁷ Gospel of Barnabas, chapter 218, verses 1-9, translated by Lonsdale and Laura Ragg, London 1907. <http://barnabas.net/>

¹⁰⁶⁸ Gospel of Barnabas, chapter 219, verses 1-17, translated by Lonsdale and Laura Ragg, London 1907. <http://barnabas.net/>

gave four linen cloths to the angels that they might cover themselves, in order that they might be seen and heard to speak by his mother and her companions. And having lifted up each one, he comforted them, saying: 'These are the ministers of God: Gabriel, who announces God's secrets; Michael, who fights against God's enemies; Rafael, who receives the souls of them that die; and Uriel, who will call every one to the judgment of God at the last day. Then the four angels narrated to the Virgin how God had sent for Jesus, and had transformed Judas, that he might suffer the punishment to which he had sold another.

Then said he who writes: 'O Master, is it lawful for me to question you now, as it was lawful for me when you dwelt with us?' Jesus answered: 'Ask what you please, Barnabas, and I will answer you.' Then said he who writes: 'O Master, seeing that God is merciful, wherefore has he so tormented us, making us to believe that you were dead? And your mother has so wept for you that she has been near to death; and you, who are an holy one of God, on you has God suffered to fall the calumny that you were slain amongst robbers on the Mount Calvary?'

Jesus answered: 'Believe me, Barnabas, that every sin, however small it be, God punishes with great punishment, seeing that God is offended at sin. Wherefore, since my mother and my faithful disciples that were with me loved me a little with earthly love, the righteous God has willed to punish this love with the present grief, in order that it may not be punished in the flames of hell.

*And though I have been innocent in the world, since men have called me "God," and "Son of God," God, in order that I be not mocked of the demons on the day of judgment, has willed that I be mocked of men in this world by the death of Judas, making all men to believe that I died upon the cross. And this mocking shall continue until the advent of Muhammad, the Messenger of God, who, when he shall come, shall reveal this deception to those who believe in God's Law. Having thus spoken, Jesus said: 'You are just, O Lord our God, because to you only belongs honour and glory without end.'*¹⁰⁶⁹

221:1-23

'Jesus chargeth Barnabas to write'

'Jesus turned himself to him who writes, and said: "Barnabas, see that by all means you write my gospel concerning all that has happened through my dwelling in the world. And write in a similar manner that which has befallen Judas, in order that the faithful may be undeceived, and every one may believe the truth." Then answered he who writes: "I will do so, if God wills, O Master; but I do not know what happened to Judas, for I did not see it."

Jesus answered: "Here are John and Peter who saw everything, and they will tell you all that has passed." And then Jesus commanded us to call his faithful disciples [so] that they might see him. So James and John called together the seven disciples with Nicodemus and Joseph, and many others of the seventy-two, and they ate with Jesus.

The third day Jesus said: "Go to the Mount of Olives with my mother, for there I will ascend again to heaven, and you will see who shall bear me up."

¹⁰⁶⁹ Gospel of Barnabas, chapter 220, verses 1-21, translated by Lonsdale and Laura Ragg, London 1907.
<http://barnabas.net/>

So they all went there except twenty-five of the seventy-two disciples, who for fear had fled to Damascus. And as they all stood in prayer, at midday Jesus came with a great multitude of angels who were praising God: and the splendour of his face made them greatly afraid and they fell with their faces to the ground. But Jesus lifted them up, comforting them, and saying: "Do not be afraid, I am your master."

And he reproved many who believed that he had died and risen again, saying: "Do you hold me and God for liars? I said to you that God has granted to me to live almost to the end of the world. Truly I say to you, I did not die; it was Judas the traitor. Beware, for Satan will make every effort to deceive you. Be my witnesses in Israel, and throughout the world, of all things that you have heard and seen."

And having said this, he prayed God for the salvation of the faithful, and the conversion of sinners and [then], his prayer ended, he embraced his mother, saying: "Peace be to you, my mother. Rest in God who created you and me." And having said this, he turned to his disciples, saying: "May God's grace and mercy be with you." Then before their eyes the four angels carried him up into heaven.¹⁰⁷⁰

Compare this with the narrative of the Prophet 'Īsā عليه السلام within Al Qur'ān:

5:111-118

4:156-159

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرُسُولِي قَالُوا ءَامَنَّا وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿١١١﴾ إِذْ قَالَ الْحَوَارِيُّونَ يَٰعِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ ۖ قَالَ اتَّقُوا اللَّهَ إِن كُنتُمْ مُؤْمِنِينَ ﴿١١٢﴾ قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْبِخَ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾ قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَءَاخِرِنَا وَءَايَةً مِنْكَ ۖ وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾ قَالَ اللَّهُ إِنِّي مُنْزِلُهَا عَلَيْكُمْ ۖ فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٥﴾ وَإِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنُ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ ۖ قَالَ سُبْحَنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِن كُنتُ فُلْتُهُ فَقَدْ عَلِمْتَهُ ۖ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا

¹⁰⁷⁰ Gospel of Barnabas, chapter 221, verses 1-23, translated by Lonsdale and Laura Ragg, London 1907. <http://barnabas.net/>

تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾ إِنَّ تُعَذِّبُهُمْ فَلَهُمْ عَذَابُكَ وَإِنْ تَغْفِرَ لَهُمْ فإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾

And when I (All h) put in the hearts of Al- aw r n (the disciples) [of s (Jesus)] to believe in Me and my Messenger, they said: "We believe. And bear witness that we are Muslims."

(remember) when Al- aw r n (the disciples) said: "O s (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" s (Jesus) said: "Fear All h, if you are indeed believers." They said: "We wish to eat thereof and to be stronger in faith, and to know that you have indeed told us the truth and that we ourselves be its witnesses."

s (Jesus), son of Maryam (Mary), said: "O All h, our Lord! Send us from heaven a table spread (with food) that there may be for us - for the first and the last of us - a festival and a sign from you; and provide us sustenance, for You are the best of sustainers."

All h said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Alam n (mankind and jinns)."

And (remember) when All h will say (on the Day of Resurrection): "O s (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides All h?'" He will say: : "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours, truly, You, only You, are the All-Knower of all that is hidden and unseen.

"Never did I say to them aught except what You (All h) did command me to say: 'Worship All h, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the watcher over them, and You are a witness to all things. (this is a great admonition and warning to the Christians of the whole world).

"If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise ."¹⁰⁷¹

وَيَكْفُرْهُمْ وَقَوْلُهُمْ عَلَى مَرْيَمَ بُهْتَنًا عَظِيمًا ﴿١١٩﴾ وَقَوْلُهُمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ هُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا هُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٢٠﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٢١﴾ وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٢٢﴾

And because of their (Jews) disbelief and uttering against Maryam (Mary) a grave false charge (that she has committed illegal sexual intercourse); And because of their saying (in boast), "We killed Messiah s (Jesus), son of Maryam (Mary), the Messenger of All h," - but they killed him not, nor

¹⁰⁷¹ Sūrah Al Mā'idah (5), āyāt 111-118.

crucified him, but the resemblance of *s* (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. *s* (Jesus), son of Maryam (Mary)]: But All *h* raised him [*s* (Jesus)] up (with his body and soul) unto Himself (and he is in the heavens). And All *h* is ever All-Powerful, All-Wise. And there is none of the people of the Scripture (Jews and Christians), but must believe in him [*s* (Jesus), son of Maryam (Mary), as only a Messenger of All *h* and a human being], before his [*s* (Jesus) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he [*s* (Jesus)] will be a witness against them.¹⁰⁷²

Furthermore refer to the narrative of 'Īsā ﷺ in the pages to come.

What of the teachings of Paul?

I Corinthians-7:18-19 Paul states that circumcised or not circumcised is of no importance, because there is no benefit in it; a person circumcised is insubordinate, an idle talker and a deceiver;

*'Is any man called being circumcised? Let him not become uncircumcised. Is any called in uncircumcision? Let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.'*¹⁰⁷³

*'For there are many unruly and vain talkers and deceivers, specially they of the circumcision.'*¹⁰⁷⁴

Galatians-5:2-6 the life of a circumcised person is outside the realm of grace from Allāh.

*'Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.'*¹⁰⁷⁵

Luke-2:21 Whereas Jesus was circumcised;

'And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was

¹⁰⁷² Sūrah Al Nisā' (4), āyāt 156-159.

¹⁰⁷³ New Testament, I Corinthians, chapter 7, verses 18-19, King James Version Bible.

¹⁰⁷⁴ New Testament, Titus, chapter 1, verse 10, King James Version Bible.

¹⁰⁷⁵ New Testament, Galatians, chapter 5, verses 2-6, King James Version Bible.

conceived in the womb. ^{*1076}

Genesis-17:7-14 and in fact all Prophets were circumcised, as circumcision constitutes an everlasting covenant; and the uncircumcised male is cut off from his people.

'And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. ^{*1077}

Barnabas-22 'Uncircumcised as dogs' - A dog is more noble than a person who is not circumcised. The teachings concerning circumcision within the Taurat cannot be nullified, and furthermore the teachings of

Matthew-5:17-18 'Isā ﷺ only fulfil the teachings of the laws within the Taurat and do not alter them whatsoever.

The disciples questioned Jesus on that day, saying: 'O master, why didst thou make such answer to the woman, saying that they were dogs?'

Jesus answered: 'Verily I say unto you that a dog is better than an uncircumcised man.' Then were the disciples sorrowful, saying: 'Hard are these words, and who shall be able to receive them?'

Jesus answered: "If ye consider, O foolish ones, what the dog doth, that hath no reason, for the service of his master, ye will find my saying to be true. Tell me, doth the dog guard the house of his master, and expose his life against the robber? Yea, assuredly. But what receiveth he? Many blows and injuries with little bread, and he always sheweth to his master a joyful countenance. Is this true?'

'True it is, O master,' answered the disciples.

Then said Jesus: 'Consider now how much God hath given to man, and ye shall see how unrighteous he is in not observing the covenant of God made with Abraham his servant. Remember that which David said to Saul

¹⁰⁷⁶ New Testament, Gospel according to Luke, chapter 2, verse 21, King James Version Bible.

¹⁰⁷⁷ Old Testament, Genesis, chapter 17, verses 7-14, King James Version Bible.

king of Israel, against Goliath the Philistine: "My lord," said David, "while thy servant was keeping thy servant's flock there came the wolf, the bear, and the lion and seized thy servant's sheep whereupon thy servant went and slew them, rescuing the sheep. And what is this uncircumcised one but like unto them ? Therefore will thy servant go in the name of the Lord God of Israel, and will slay this unclean one that blasphemeth the holy people of God."

Then said the disciples: "Tell us O master for what reason man must needs be circumcised?"

Jesus answered: 'Let it suffice you that God hath commanded it to Abraham, saying: "Abraham, circumcise thy foreskin and that of all thy house, for this is a covenant between me and thee for ever."'¹⁰⁷⁸

'Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.'¹⁰⁷⁹

What of permissible (ḥalāl - حلال) and forbidden (ḥaram - حرام) foods?

Leviticus-10:9 'Īsā ﷺ forbade the meat of pig/swine; drinks that inebriate; blood;
Leviticus-11:7 and carrion, as encountered in the Taurāt.
Leviticus-17:12
Deuteronomy-14:21

'Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations.'¹⁰⁸⁰

'And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you.'¹⁰⁸¹

'Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.'¹⁰⁸²

'Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the LORD thy God. Thou shalt not seethe a kid in his mother's milk.'¹⁰⁸³

I Corinthians-6:12 However, Paul stated that all things are lawful, that is permissible.

'All things are lawful unto me, but all things are not expedient: all things

¹⁰⁷⁸ Gospel of Barnabas, chapter 22, translated by Lonsdale and Laura Ragg, London 1907. <http://barnabas.net/>

¹⁰⁷⁹ New Testament, Gospel according to Matthew, chapter 5, verses 17-18, King James Version Bible.

¹⁰⁸⁰ Old Testament, Leviticus, chapter 10, verse 9, King James Version Bible.

¹⁰⁸¹ Old Testament, Leviticus, chapter 11, verse 7, King James Version Bible.

¹⁰⁸² Old Testament, Leviticus, chapter 17, verse 12, King James Version Bible.

¹⁰⁸³ Old Testament, Deuteronomy, chapter 14, verse 21, King James Version Bible.

*are lawful for me, but I will not be brought under the power of any.*¹⁰⁸⁴

Matthew-15:17-18 Once again this issue contradicts the teachings of ‘Isā ﷺ.

*‘Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?
But those things which proceed out of the mouth come forth from the heart;
and they defile the man.’*¹⁰⁸⁵

Leviticus-11:9-12 Those creatures in the sea without scales or fins are forbidden (this has since been made permissible by the teachings of Islām, refer page. 259).

*‘These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.
And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you:
They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.
Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you.’*¹⁰⁸⁶

Deuteronomy-23: 19-22 Discriminative laws regarding interest, specifically forbidden when it is to ones own brother [Jew to Jew](perfected to be forbidden altogether to whomsoever within the teachings of Islām, refer page 259).

*‘Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:
Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.
When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.
But if thou shalt forbear to vow, it shall be no sin in thee.’*¹⁰⁸⁷

Is it that the world and all its contents must be subjugated?

Genesis-1:26 The designation that ‘mankind’ must subject the earth and all its contents, the fish of the seas, birds in the air, cattle, and all other animals. This concept is the dominant ‘Western’ model or system of thought so much so that there is no surprise when an ecological crisis or disaster occurs upon this earth. (Compare this with the teachings of Islām, refer ‘The Earth’s surface is the source of livelihood’, page 55)

¹⁰⁸⁴ New Testament, I Corinthians, chapter 6, verse 12, King James Version Bible.

¹⁰⁸⁵ New Testament, Gospel according to Matthew, chapter 15, verses 17-18, King James Version Bible.

¹⁰⁸⁶ Old Testament, Leviticus, chapter 11, verses 9-12, King James Version Bible.

¹⁰⁸⁷ Old Testament, Deuteronomy, chapter 23, verses 19-22, King James Version Bible.

*'And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'*¹⁰⁸⁸

What about the laws concerning 'stoning' and reprisal?

Deuteronomy-22: 23-24
Leviticus-20:10

Mūsā ﷺ taught laws of stoning for men and women having sexual intercourse (when not legally married to each other), with the perpetrators of that adultery being stoned until they are dead.

*'If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;
Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.'*¹⁰⁸⁹

*'And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.'*¹⁰⁹⁰

John-8:1-11 'Īsā ﷺ did not stone an adulteress according to these verses but this does not mean that the laws regarding stoning have
Matthew-5:17-18 been replaced with laws of leniency, because 'Īsā ﷺ understood that the scribes and Pharisees were trying to entrap 'Īsā ﷺ; that is, whenever 'Īsā ﷺ orders the throwing of stones at the woman until she is dead, then certainly 'Īsā ﷺ will be countered by the Jewish authorities. Furthermore, in this instance 'Īsā ﷺ demonstrates the importance of witness testimony (Both of the above laws are still upheld within the laws and teachings of Islām).

*'Jesus went unto the mount of Olives.
And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.
And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,
They say unto him, Master, this woman was taken in adultery, in the very act.
Now Moses in the law commanded us, that such should be stoned: but what sayest thou?
This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.
So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.*

¹⁰⁸⁸ Old Testament, Genesis, chapter 1, verse 26, King James Version Bible.

¹⁰⁸⁹ Old Testament, Deuteronomy, chapter 22, verses 23-24, King James Version Bible.

¹⁰⁹⁰ Old Testament, Leviticus, chapter 20, verse 10, King James Version Bible.

*And again he stooped down, and wrote on the ground.
 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.
 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?
 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.¹⁰⁹¹*

*'Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.'¹⁰⁹²*

Where is the proof?

Contradiction, error, and impropriety permeate throughout the contents of the Injīl, the Holy Book, as it exists with us today, both in respect and aspect of its material and its editing. Moreover, this book (the Gospels/New Testament) was not written on the basis of teachings direct from its source, namely 'Īsā ﷺ. According to his own admission, Luke wrote the Injīl based upon accounts handed down mouth to mouth. He copied much of the records of Theophilus and Paul.

Luke-1:1-4

*'Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,
 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;
 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,
 That thou mightest know the certainty of those things, wherein thou hast been instructed.'¹⁰⁹³*

This despite the fact that Paul was a person who within his life had never met with 'Īsā ﷺ. Moreover, the history of its writing is still very controversial because it is unclear as to which year it was compiled.

The quality of a written Holy Book that is not based upon direct revelation from Allāh must be in doubt. Whereas, for example, the history of the compilation of Al Qur'ān is clear. Its contents have never been changed since its original introduction. Many people have memorized Al Qur'ān (6236 āyāt, 114 Sūrah, 30 juz') since the time of the Messenger of Allāh ﷺ until the present. So, it is an impossibility for the contents of Al Qur'ān to have changed from its inception. Where it to be that a person or people had the intention to alter it, it would be instantly known and a book so filled with faults would be immediately destroyed.

¹⁰⁹¹ New Testament, Gospel according to John, chapter 8, verses 1-11, King James Version Bible.

¹⁰⁹² New Testament, Gospel according to Matthew, chapter 5, verses 17-18, King James Version Bible.

¹⁰⁹³ New Testament, Gospel according to Luke, chapter 1, verses 1-4, King James Version Bible.

The Classification of ‘mankind’

The group of servants who receive guidance

1:6-7 The servants of Allāh who receive guidance to the
4:69-70 ‘Straight Path’ are those upon whom has been bestowed the grace of
Allāh

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ ﴿٧﴾

Guide us to the Straight Way

The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).¹⁰⁹⁴

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّدِيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾ ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى
بِاللَّهِ عَلِيمًا ﴿٧٠﴾

And whoso obeys Allāh and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the iddīqīn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq), the martyrs, and the righteous. And how excellent these companions are!

Such is the Bounty from Allāh, and Allāh is Sufficient as All-Knower.¹⁰⁹⁵

The Anbiyā’ (الأنبياء) - Prophets):

They are protected by Allāh from the enticements of Shaitān who misleads

22:52
6:84-87

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ
فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُخَكِّمُ اللَّهُ ءَايَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٩﴾

Never did We send a messenger or a prophet before you, but; when he did recite the revelation or narrated or spoke, Shaitān (Satan) threw (some

¹⁰⁹⁴ Sūrah Al Fātiḥah (1), āyāt 6-7.

¹⁰⁹⁵ Sūrah Al Nisā’ (4), āyāt 69-70.

falsehood) in it. But All h abolishes that which Shai n (Satan) throws in. Then All h establishes is Revelations. And All h is All-Knower, All-Wise.¹⁰⁹⁶

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِنْ قَبْلُ ۚ وَمِنْ ذُرِّيَّتِهِ
دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢١﴾
وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۚ كُلًّا مِّنَ الصَّالِحِينَ ﴿٢٢﴾ وَإِسْمَاعِيلَ وَإِسْحَاقَ
يُوسُفَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَىٰ الْعَالَمِينَ ﴿٢٣﴾ وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ
وَأَجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٢٤﴾

And We bestowed upon him 'Is q (Isaac) and Ya q b (Jacob), each of them We guided, and before him, We guided N (Noah), and among his progeny Daw d (David), Sulaim n (Solomon), Ay b (Job), Y usuf (Joseph), M s (Moses), and H r n (Aaron). Thus do We reward the good-doers. And Zakariy (Zachariya), and Ya ya (John) and s (Jesus) and Iliy s (Elias), each one of them was of the righteous. And Ism 'il (Ishmael) and Al-Yas' (Elisha), and Y nus (Jonah) and L (Lot), and each one of them we preferred above the 'Alam n (mankind and jinns) (of their times). And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to a Straight Path.¹⁰⁹⁷

[Furthermore refer to the narratives of the Prophets in a chapter to follow].

The Şāddiqūn (الصَّادِقُونَ - Sincere):

They are truthfully faithful to Allāh and His Messengers, and furthermore perform jihād (جِهَاد - struggle, strive) with their wealth and souls in the way of Allāh

49:14-18
29:3
9:119
2:177
59:8
5:119

۞ قَالَتِ الْأَعْرَابُ ءَامَنَّا ۖ قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي
قُلُوبِكُمْ ۖ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِّنْ أَعْمَالِكُمْ شَيْئًا ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ
﴿١﴾ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ

¹⁰⁹⁶ Sūrah Al Hajj (22), ayāh 52.

¹⁰⁹⁷ Sūrah Al An'ām (6), āyāt 84-87.

وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ۖ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٢٩﴾ فَلَنْ أُنْعِمُوتَ اللَّهُ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٠﴾ يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا ۗ قُلْ لَا تَمُنُوا عَلَيَّ إِلَّا سَلَمَكُمْ ۗ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَيْكُمْ لِلْإِيمَانِ ۚ إِنَّ كُنْتُمْ صَادِقِينَ ﴿٣١﴾ إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ﴿٣٢﴾

The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Isl m),' for faith has not yet entered your hearts. But if you obey All h and His Messenger (ﷺ), He will not decrease anything in reward for your deeds. Verily, All h is Oft-Forgiving, Most Merciful." Only those are the believers who have believed in All h and His Messenger, and afterward doubt not but strive with their wealth and their lives for the cause of All h. Those! they are the truthful.

Say: "Will You inform All h about your religion? While All h knows all that is in the heavens and all that is in the earth, and All h is All-Aware of everything.

They regard as favour upon you (O Muhammad ﷺ) that they have embraced Isl m. Say: "Count not your Isl m as a favour upon Me. Nay, but All h has conferred a favour upon you, that He has guided you to the faith, if you indeed are true.

Verily, All h knows the unseen of the heavens and the earth. And All h is the All-Seer of what you do."¹⁰⁹⁸

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَذِبِينَ ﴿٣٣﴾

And We indeed tested those who were before them. And All h will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although All h knows all that before putting them to test).¹⁰⁹⁹

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿٣٤﴾

O you who believe! Be afraid of All h, and be with those who are true (in words and deeds).¹¹⁰⁰

* لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوَى الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّابِقِينَ فِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى

¹⁰⁹⁸ Sūrah Al Hujurāt (49). Āyāt 14-18.

¹⁰⁹⁹ Sūrah Al 'Ankabūt (29), ayāh 3.

¹¹⁰⁰ Sūrah Al Taubah (9), ayāh 119.

الزَّكَاةَ وَالْمُؤْتُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّيْرِينَ فِي الْبَأْسَاءِ وَالصَّرَاءِ وَحِينَ
الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

It is not Al-Birr (piety, righteousness, and each and every act of obedience to All h, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in All h, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Mas k n (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs A - al t (Iq mat-a - al t), and gives the Zak t, and who fulfill their Covenant when they make it, and who are A - birin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaq n. ¹¹⁰¹

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ
وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿١٧٨﴾

(and there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking bounties from All h and to please Him. And helping All h (i.e. helping His religion) and His Messenger (Mu ammad ﷺ). Such are indeed the truthful (to what they say); ¹¹⁰²

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ هُمْ جَنَّتٌ جَرَى مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٧٩﴾

All h will say: "This is a day on which the truthful will profit from their truth: Theirs are gardens under which rivers flow (in Paradise) - they shall abide therein forever. All h is pleased with them and they with Him. That is the great success (Paradise). ¹¹⁰³

The **Shuhadā'** (الشُّهَدَاءُ) – Witness, Martyr):

They die as witnesses because they maintain the religion of Allāh

3:169-171

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾
فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾ * يَسْتَبْشِرُونَ بِنِعْمَةِ مِنَ اللَّهِ وَفَضْلِهِ وَأَنَّ اللَّهَ

¹¹⁰¹ Sūrah Al Baqarah (2), ayāh 177.

¹¹⁰² Sūrah Al Hashr (59), ayāh 8.

¹¹⁰³ Sūrah Al Mā'idah (5), ayāh 119.

*Think not of those who are killed in the Way of Allāh as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allāh has bestowed upon them of His bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. They rejoice in a grace and a bounty from Allāh, and that Allāh will not waste the reward of the believers.*¹¹⁰⁴

[Furthermore refer to the section concerning Shuhadā' on page 309].

The Ṣāliḥīn (الصَّالِحِينَ Righteous):

They are faithful to the pillars of faith and perform deeds in a righteous manner (command that which is ma'rūf [مَعْرُوف good, beneficial], prohibit that which is munkar [مُنْكَر—disavowed, forbidden], and perform various good deeds

29:9
3:114
7:196

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٣١٤﴾

*And for those who believe (in the Oneness of Allāh and other items of faith) and do righteous good deeds, surely, We shall make them enter in (the entrance of) the righteous (i.e. in Paradise).*¹¹⁰⁵

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وُسْرَ عُوْدٍ فِي الْخَيْرَاتِ وَأُولَٰئِكَ مِنَ الصَّالِحِينَ ﴿٣١٤﴾

*They believe in Allāh and the Last Day; they enjoin Al-Ma'rūf (Islamic Monotheism, and following Prophet Muḥammad ﷺ) and forbid Al-Munkar (polytheism, disbelief and opposing Prophet Muḥammad ﷺ); and they hasten in (all) good works; and they are among the righteous.*¹¹⁰⁶

إِنَّ وَلِيََّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ ۖ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿٣١٤﴾

*“Verily, my Walī (Protector, Supporter, and helper, etc.) is Allāh who has revealed the Book (the Qurʾān), and He protects (supports and helps) the righteous.*¹¹⁰⁷

The Mukhlisīn (المُخْلِصِينَ Faithful):

They are always obedient to every guideline and regulation of Allāh:

¹¹⁰⁴ Sūrah Āl 'Imrān (3), āyāt 169-171.

¹¹⁰⁵ Sūrah Al 'Ankabūt (29), ayāh 9.

¹¹⁰⁶ Sūrah Āl 'Imrān (3), ayāh 114.

¹¹⁰⁷ Sūrah Al A'rāf (7), ayāh 196.

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُتَّقُونَ ﴿٥٧﴾ وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾
وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أُنْهِمَ إِلَى
رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾ أُولَٰئِكَ يُسْرِعُونَ فِي الْحَيَاتِ وَهُمْ هَا سَنِقُورُونَ ﴿٦١﴾

Verily! those who live in awe for fear of their Lord;
and those who believe in the signs (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord,
and those who join not anyone (in worship) as partners with their Lord;
and those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not), because they are sure to return to their Lord (for reckoning).
It is these who race for the good deeds, and they are foremost in them [e.g. offering the compulsory salat (prayers) in their (early) stated, fixed times and so on].¹¹⁰⁸

They are not just obedient because they are struck by disaster:

29:64-66

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ ۚ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ ۚ لَوْ
كَانُوا يَعْلَمُونَ ﴿٦٤﴾ فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا
جَنَّهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾ لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ وَلِيَتَمَتَّعُوا ۚ فَسَوْفَ
يَعْلَمُونَ ﴿٦٦﴾

And this life of the world is only amusement and play! Verily, the home of the Hereafter, that is the life indeed (i.e. the eternal life that will never end), if they but knew.
And when they embark on a ship, they invoke Allah, making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their Worship to others.
So that they become ingrate for that which We have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know.¹¹⁰⁹

Their intention is to be wholeheartedly obedient to Allāh and His Messenger in order to be strengthened against the temptations of Shaitān:

3:132
15:39-40

¹¹⁰⁸ Sūrah Al Mu'minūn (23), āyāt 57-61.

¹¹⁰⁹ Sūrah Al 'Ankabūt (29), āyāt 64-66.

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٨٢﴾

And obey Allah and the Messenger (Muhammad ﷺ) that you may obtain mercy.¹¹¹⁰

قَالَ رَبِّ إِنِّي أَخَوَيْتَنِي لِأُزَيِّنَ لَهُمْ فِي الْأَرْضِ وَلَا أُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٣﴾ إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ﴿٨٤﴾

[Iblis (Satan)] said: "O my Lord! Because You misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all.

"Except Your chosen, (guided) slaves among them."¹¹¹¹

قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٥﴾ إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ﴿٨٦﴾ فَالْحَقُّ وَالْحَقُّ أَقُولُ ﴿٨٧﴾ لَا مَلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٨﴾

[Iblis (Satan)] said: "By Your Might, then I will surely mislead them all, "Except your chosen slaves amongst them (faithful, obedient, true believers of Islamic Monotheism)."

(Allah) said: "The Truth is, and the Truth I say, that I will fill Hell with you [Iblis (Satan)] and those of them (mankind) that follow you, together."¹¹¹²

And in order that they assuredly belong to those people who receive the mercy of Allah's blessings and not to that group of people who are deviated

37:39-62

وَمَا يُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٣٩﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ﴿٤٠﴾ أُولَٰئِكَ هُمُ الرِّزْقُ الْمَعْلُومُ ﴿٤١﴾ فَوَاكِهُ وَهُمُ الْمُكْرَمُونَ ﴿٤٢﴾ فِي جَنَّاتِ النَّعِيمِ ﴿٤٣﴾ عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٤﴾ يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ ﴿٤٥﴾ بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿٤٦﴾ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ ﴿٤٧﴾ وَعِنْدَهُمْ قَصِيرَاتُ الْطَّرْفِ عِينٌ ﴿٤٨﴾ كَأَنَّهُمْ بِيضٌ مَكْنُونٌ ﴿٤٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾ قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾ يَقُولُ أَهْلَكَ لَمَنِ الْمَصْدَقِينَ ﴿٥٢﴾ أَهَذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَهَذَا لَمَدِينُونَ ﴿٥٣﴾ قَالَ هَلْ أَنْتُمْ مُطَّلِعُونَ ﴿٥٤﴾ فَاطَّلَعَ فَرَآهُ فِي سَوَاءٍ الْجَحِيمِ ﴿٥٥﴾ قَالَ تَاللَّهِ إِن كِدْتُ

¹¹¹⁰ Sūrah Āl 'Imrān (3), ayāh 132.

¹¹¹¹ Sūrah Al Hijr (15), āyāt 39-40.

¹¹¹² Sūrah Sād (38), āyāt 82-85.

لَتَرِدْنَ ۝ وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُخْضَرِّينَ ۝ أَفَمَا خُنَّ بِمَنِّينَ ۝ إِلَّا
 مَوْتَتَنَا الْأُولَىٰ وَمَا خُنَّ بِمُعْذِيبِنَا ۝ إِنَّ هَذَا هُوَ الْفَوْزُ الْعَظِيمُ ۝ لِمَثَلِ هَذَا
 فَلْيَعْمَلِ الْعَامِلُونَ ۝ أَذَلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّقُّومِ ۝

And you will be requited nothing except for what you used to do (evil deeds, sins, and All h's disobedience which you used to do in this world); save the chosen slaves of All h (faithful, obedient, true believers of Isl mic Monotheism).

For them there will be a known provision (in Paradise).

Fruits; and they shall be honoured, in the Gardens of delight (Paradise),

facing one another on thrones,

round them will be passed a cup of pure wine;

white, delicious to the drinkers,

neither they will have Gh l (any kind of hurt, abdominal pain, headache, a sin, etc.) from that, nor will they suffer intoxication therefrom.

And with them will be chaste females, restraining their glances (desiring none except their husbands), with wide and beautiful eyes.

(Delicate and pure) as if they were (hidden) eggs (well) preserved.

Then they will turn to one another, mutually questioning.

A speaker of them will say: "Verily, I had a companion (in the world), who used to say: "Are you among those who believe (in resurrection after death).

"(That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?"

(the man) said: "Will you look down?"

So he looked down and saw him in the midst of the Fire.

He said: "By All h! You have nearly ruined me.

"Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)."

(All h informs about that true believer that he said): "Are we then not to die (any more)?"

"Except our first death, and we shall not be punished? (after we have entered Paradise)."

Truly, this is the supreme success!

For the like of this let the workers work.

Is that (Paradise) better entertainment or the tree of Zaqq m (a horrible tree in Hell)?¹¹¹³

This group of people possess several of the characteristics of servants loved by Allāh (refer no. 3).

The group of servants who do not receive guidance

The servants who do not receive the guidance of Allāh are those people who have angered Allāh and who have gone astray from the Straight Way in this life:

¹¹¹³ Sūrah Al Šāffāt (37), āyāt 39-62.

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ ﴿٧﴾

Guide us to the Straight Way

The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).¹¹¹⁴

‘Mankind’ deviates because ‘he’ does not want to use ‘his’ ‘Aql:

7:178-179

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدَىٰ ۖ وَمَنْ يُضِلِلْ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٧٨﴾ وَلَقَدْ ذَرَأْنَا
لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ ۖ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ ۖ هِيَ وَهُمْ أَعْيُنٌ ۚ لَا
يُبْصِرُونَ ۖ هِيَ وَأَذَانٌ ۚ لَا يَسْمَعُونَ ۖ هِيَ أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ
الْغَافِلُونَ ﴿١٧٩﴾

Whomsoever All h guides, he is the guided one, and whomsoever He sends astray, those! they are the losers.

And surely, We have created many of the jinns and mankind for Hell. They have hearts wherewith they understand not, they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, Nay even more astray; those! they are the heedless ones.¹¹¹⁵

And the wrath of Allāh is for those people who do not want to use their ‘Aql

3:112

10:100

ضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ ۚ أَيْنَ مَا تُخَفُّوْا إِلَّا يَحِثِّلِ مِّنَ اللَّهِ وَحِثْلٍ مِّنَ النَّاسِ وَبَاءُوا بِغَضَبٍ
مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ
الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۚ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾

Indignity is put over them wherever they may be, except when under a covenant (of protection) from All h, and from men; they have drawn on themselves the Wrath of All h, and destruction is put over them. This is because they disbelieved in the y t (proofs, evidences, verses, lessons, signs, revelations, etc.) of All h and killed the Prophets without right. This

¹¹¹⁴ Sūrah Al Fāṭihah (1), āyāt 6-7.

¹¹¹⁵ Sūrah Al A' rāf (7), āyāt 178-179.

is because they disobeyed (Allāh) and used to transgress beyond bounds (in Allāh's disobedience, crimes and sins).¹¹¹⁶

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِرَ إِلَّا بِإِذْنِ اللَّهِ ۖ وَتَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١١١٦﴾

It is not for any person to believe, except by the leave of Allāh, and He will put the Wrath on those who are heedless.¹¹¹⁷

They are amongst others:

The Fāsiqūn (الْفَاسِقُونَ rebellious and disobedient):

They are unable to receive the guidance of Allāh:

5:108

9:80

61:5

63:6

ذَٰلِكَ أَدَّتْ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهَيْهَا أَوْ خَافُوا أَنْ تُرَدَّ أَمَنٌ بَعْدَ أَيْمَانِهِمْ ۖ وَاتَّقُوا اللَّهَ ۚ وَأَسْمِعُوا ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١١١٧﴾

That should make it closer (to the fact) that their testimony would be in its true nature and shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allāh and listen (with obedience to Him). And Allāh guides not the people who are Al-Fāsiqūn (the rebellious and disobedient).¹¹¹⁸

أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ ۖ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ۚ ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١١١٨﴾

Whether you (O Muḥammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them ... (and even) if you ask seventy times for their forgiveness ... Allāh will not forgive them, because they have disbelieved in Allāh and His Messenger (Muḥammad ﷺ). And Allāh guides not those people who are Fāsiqūn (rebellious, disobedient to Allāh).¹¹¹⁹

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۖ يَنْقُورِمِ لِمَ تَتُذَنِّبُونَ ۚ وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ ۚ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١١١٩﴾

And (remember) when Mūsā (Moses) said to his people: "O my people!

¹¹¹⁶ Sūrah Āl 'Imrān (3), ayāh 112.

¹¹¹⁷ Sūrah Yūnus (10), ayāh 100.

¹¹¹⁸ Sūrah Al Mā'idah (5), ayāh 108.

¹¹¹⁹ Sūrah Al Taubah (9), ayāh 80.

Why do you hurt me while you know certainly that I am the Messenger of Allāh to you? So when they turned away (from the Path of Allāh), Allāh turned their hearts away (from the Right Path). And Allāh guides not the people who are *Fasiq* (rebellious, disobedient to Allāh).¹¹²⁰

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦٠﴾

It is equal to them whether you (Muhammad ﷺ) ask forgiveness or ask not forgiveness for them. Verily, Allāh guides not the people who are the *Fasiq* (rebellious, disobedient to Allāh).¹¹²¹

(refer page 120).

The *Ẓālimūn* (الظَّالِمُونَ) – polytheist, wrongdoers):

They also are unable to receive Allāh's guidance

6:144
9:19
9:109
61:7

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ آلَّذَكَرْتُمْ حَرَّمَ أَمْ الْإُنثَيْنِ أَمْ أَسْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْإُنثَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْنَاهُ اللَّهُ بِهَذَا فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٦٠﴾



And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allāh ordered you such a thing? Then who does more wrong than one who invents a lie against Allāh, to lead mankind astray without knowledge. Certainly Allāh guides not the people who are *Ẓālim* (polytheists and wrong-doers, etc.)."¹¹²²

﴿٦١﴾ أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهِدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٦٢﴾

Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid-al-Haram (at Makkah) as equal to the worth of those who believe in Allāh and the Last Day, and strive hard and fight in the

¹¹²⁰ Sūrah Al Šaff (61), ayāh 5.

¹¹²¹ Sūrah Al Munafiqūn (63), ayāh 6.

¹¹²² Sūrah Al An'ām (6), ayāh 144.

*Cause of All h? They are not equal before Allah. And All h guides not those people who are the lim n (polytheists and wrong-doers).*¹¹²³

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَآتَهَارَ بِهِ فِي نَارِ جَهَنَّمَ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٢٣﴾

*Is it then he, who laid the foundation of his building on piety to All h and his good pleasure, better, or he who laid the foundation of his building on an undetermined brink of a precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell. And All h guides not the people who are the lim n (cruel, violent, proud, polytheist and wrong-doer).*¹¹²⁴

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٢٤﴾

*And who does more wrong than the one who invents a lie against All h, while he is being invited to Isl m? And All h guides not the people who are lim n (polytheists, wrong-doers and disbelievers) folk.*¹¹²⁵

And they are not loved by Allāh:

3:140
42:40

إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۚ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٢٥﴾

*If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that All h may test those who believe, and that He may take martyrs from among you. And All h likes not the lim n (polytheists and wrong-doers).*¹¹²⁶

وَحَزَنًا أَوْ سَيِّئَةً سَبَيْتَ مِثْلَهَا ۚ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۚ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٢٦﴾

*The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is due from All h. Verily, He likes not the lim n (oppressors, polytheists, and wrong-doers, etc.).*¹¹²⁷

¹¹²³ Sūrah Al Taubah (9), ayāh 19.

¹¹²⁴ Sūrah Al Taubah (9), ayāh 109.

¹¹²⁵ Sūrah Al Šaff (61), ayāh 7.

¹¹²⁶ Sūrah Al 'Imrān (3), ayāh 140.

¹¹²⁷ Sūrah Al Shūra (42), ayāh 40.

The Kāfirūn (الكَافِرُونَ) disbelievers):

They will not receive the guidance of Allāh:

5:67

9:37

30:45

﴿يَتَأْتِيَ الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصُمُكَ مِنَ النَّاسِ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾﴾

O Messenger (Mu ammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. All h will protect you from mankind. Verily, All h guides not Al-K fir n (the people who disbelieve).¹¹²⁸

﴿إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضِلُّ بِهِ الَّذِينَ كَفَرُوا خُلُوتُهُ عَامًا وَنَحْرُمُونَهُ عَامًا لِيُؤْطِقُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَحِلُّوا مَا حَرَّمَ اللَّهُ زُرِبَ لَهُمْ سُوءُ أَعْمَالِهِمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٨﴾﴾

The postponing (of a sacred month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by All h, and make such forbidden ones lawful. The evil of their deeds seems pleasing to them. And All h guides not the people, who disbelieve.¹¹²⁹

﴿لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ ۗ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ﴿٦٩﴾﴾

That He may reward those who believe (in the Oneness of All h - Isl mic Monotheism), and do righteous good deeds, out of His Bounty. Verily, He likes not Al-K fir n (the disbelievers).¹¹³⁰

Also, they are not loved by Allāh

3:32

﴿قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾﴾

Say (O Mu ammad ﷺ): "Obey All h and the Messenger (Mu ammad ﷺ)." But if they turn away, then All h does not like Al-K fir n (the disbelievers).¹¹³¹

The Mushrikūn (الْمُشْرِكُونَ) polytheists):

¹¹²⁸ Sūrah Al Mā'idah (5), ayāh 67.

¹¹²⁹ Sūrah Al Taubah (9), ayāh 37.

¹¹³⁰ Sūrah Al Rūm (30), ayāh 45.

¹¹³¹ Sūrah Āl 'Imrān (3), ayāh 32.

They are cursed and denounced by Allāh and will not receive help:

4:48-52
4:116-121
6:56

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ
افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾ أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ ۚ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا
يُظْلِمُونَ فِتْيَلًا ﴿٤٩﴾ اَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۚ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا ﴿٥٠﴾
أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْكِتَابِ وَأَلْبَسُوا وَيَقُولُونَ
لِلَّذِينَ كَفَرُوا هَتُولَاءُ ۚ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ﴿٥١﴾ أُولَٰئِكَ الَّذِينَ لَعَنَهُ اللَّهُ
وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ نَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾

Verily, All h forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with All h in worship, he has indeed invented a tremendous sin.

Have you not seen those who claim sanctity for themselves. Nay - but All h sanctifies whom He pleases, and they will not be dealt with injustice even equal to the extent of a Fat l (a scallish thread in the long slit of a date-stone).

Look, how they invent a lie against All h, and enough is that as a manifest sin.

Have you not seen those who were given a portion of the Scripture? They believe in Jibt and ṭ gh t and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

They are those whom All h has cursed, and he whom All h curses, you will not find for him (any) helper...¹¹³²

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ
فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿٤٨﴾ إِنْ يَدْعُونَ مِن دُونِهِ إِلَّا إِنْتًا وَإِنْ يَدْعُونَ إِلَّا
شَيْطَانًا مَّرِيدًا ﴿٤٩﴾ لَّعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿٥٠﴾
وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَأَمْرَنَّهُمْ فَلَيَتَّبِعُنَّ ءَاذَانَ الْآفَافِ وَلَا مَرْهَمَ فَلْيَعْبَرُوا
خَلْقَ اللَّهِ ۚ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ﴿٥١﴾
يَعِدُّهُمْ وَيُمَنِّيهِمْ ۚ وَمَا يَعِدُّهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿٥٢﴾ أُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا

¹¹³² Sūrah Al Nisā' (4), āyāt 48-52.

Verily! All h forgives not (the sin of) setting up partners in worship with him, but He forgives whom He pleases sins other than that, and whoever sets up partners in worship with All h, has indeed strayed far away.

They (all those who worship others than All h) invoke nothing but female deities besides Him (Allah), and they invoke nothing but Shai n (Satan), a persistent rebel!

All h cursed him. And he [Shai n (Satan)] said: "I will take an appointed portion of Your slaves;

Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by All h." And whoever takes Shai n (Satan) as a Wal y (protector or helper) instead of All h, has surely suffered a manifest loss.

He [Shai n (Satan)] makes promises to them, and arouses in them false desires; and Shai n's (Satan) promises are nothing but deceptions.

The dwelling of such (people) is Hell, and they will find no way of escape from it.¹¹³³

قُلْ إِنِّي نُهَيْتُ أَنْ أُعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ ۚ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٧﴾

Say (O Muhammad ﷺ): "I have been forbidden to worship those whom you invoke (worship) besides All h." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided."¹¹³⁴

Because they believe in tāghūt (طُغُوت falsity)¹¹³⁵ or perform shirk (شِرْك) polytheism, idolatry), then they will not be forgiven for their sins.

The Munāfiqūn (الْمُنَافِقُونَ) - hypocrites):

They purchase or exchange error for guidance so they are unable to receive guidance and will be devastated by their error

2:8-16

وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ وَيَالْتِمِزُ الْآخِرَ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ تَتَخَدَّعُونَ
اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا تَخْدَعُونَ إِلَّا أَنْفُسَكُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِمْ مَرَضٌ
فَزَادَهُمُ اللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ۖ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾ وَإِذَا قِيلَ لَهُمْ لَا
تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ

¹¹³³ Sūrah Al Nisā' (4), āyāt 116-121.

¹¹³⁴ Sūrah Al An'ām (6), āyah 56.

¹¹³⁵ Tāghūt means anything worshipped other than Allāh i.e. all the false deities – idols, Satan, graves, stones, sun, star, angels, human beings, messengers, Jesus, Mary, Ezra, Moses, saints, etc.

وَلَكِنْ لَا يَشْعُرُونَ ﴿٥٦﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ
الْأَسْفَهَاءُ ۖ أَلَا إِنَّهُمْ هُمُ السَّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿٥٧﴾ وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا
ءَامِنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ ﴿٥٨﴾ اللَّهُ يَسْتَهْزِئُ
بِهِمْ وَيُمَدِّدُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٥٩﴾ أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهَدْيِ فَمَا
رَحِمَتْ جُنُوحُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿٦٠﴾

And of mankind, there are some (hypocrites) who say: "We believe in All h and the Last Day" while in fact they believe not.

They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!

In their hearts is a disease (of doubt and hypocrisy) and All h has increased their disease. A painful torment is theirs because they used to tell lies.

And when it is said to them: "Make not mischief on the earth," they say: "We are Only peacemakers."

Verily! they are the ones who make mischief, but they perceive not.

And when it is said to them (hypocrites): "Believe as the people (followers of Mu ammad ﷺ Al-An r and Al-Muhajir n) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not.

And when they meet those who believe, they say: "We believe," but when they are alone with their Shay in (devils - polytheists, hypocrites, etc.), they say: "Truly, we are with you; Verily, we were but mocking."

All h mocks at them and gives them increase in their wrong-doings to wander blindly.

These are they who have purchased error for guidance, so their commerce was profitless. and they were not guided.¹¹³⁶

Allāh punishes, is angry with, and curses them, and jahannam (جَهَنَّمَ - Hell) will be the place of return for them

48:6

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتُ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتُ الظَّالِمِينَ بِاللَّهِ ظَرْبٌ
السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ
مَصِيرًا ﴿٦١﴾

And that He may punish the Mun fiq n (hypocrites), men and women, and also the Mushrik n men and women, who think evil thoughts about All h, for them is a disgraceful torment, and the Anger of All h is upon them, and He has cursed them and prepared Hell for them, and worst indeed is that

¹¹³⁶ Sūrah Al Baqarah (2), āyāt 8-16.

destination.¹¹³⁷

This group of people possess characteristics of servants who are not loved by Allāh; refer no.4

The group of servants who are loved by Allāh

Amongst the groups of servants who are loved by Allāh are:

People who love Allāh and His Messenger:

3:31

3:132

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ



Say (O Muhammad ﷺ to mankind): "If you (really) love Allāh then follow me (i.e. accept Islamic Monotheism, follow the Qur'ān and the Sunnah), Allāh will love you and forgive you of your sins. And Allāh is Oft-Forgiving, Most Merciful."¹¹³⁸

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

And obey Allāh and the Messenger (Muhammad ﷺ) that you may obtain mercy.¹¹³⁹

People who are pious (Al Muttaqīn - الْمُتَّقِينَ):

3:76

9:36

16:128

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

Yes, whoever fulfils his pledge and fears Allāh much; Verily, then Allāh loves those who are Al-Muttaqīn.¹¹⁴⁰

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ ۚ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ ۚ

¹¹³⁷ Sūrah Al Fath (48), ayāh 6.

¹¹³⁸ Sūrah Al 'Imrān (3), ayāh 31.

¹¹³⁹ Sūrah Al 'Imrān (3), ayāh 132.

¹¹⁴⁰ Sūrah Al 'Imrān (3), ayāh 76.

وَقَتَّلُوا الْمُشْرِكِينَ. كَافَّةً كَمَا يُقْتَلُونَكُمْ كَافَّةً ۖ وَعَلِمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ



Verily, the number of months with All h is twelve months (in a year), so was it ordained by All h on the Day when He created the heavens and the earth; of them four are sacred, (i.e. the 1st, the 7th, the 11th and the 12th months of the Isl mic calendar). That is the right Deen (religion), so wrong not yourselves therein, and fight against the Mushrik n (polytheists, pagans, idolaters, disbelievers in the Oneness of All h) collectively, as they fight against you collectively. But know that All h is with those who are Al-Muttaq n.¹¹⁴¹

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

Truly, All h is with those who fear Him (keep their duty unto Him), and those who are Mu sin n.¹¹⁴²

People who are faithful (Al Mu'minīn - الْمُؤْمِنِينَ):

33:43
3:139
3:152

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَكَانَ

بِالْمُؤْمِنِينَ رَحِيمًا

He it is who sends al t (his blessings) on you, and His angels too (ask All h to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of belief and Isl mic Monotheism). And He is ever Most Merciful to the Mu'min n (believers).¹¹⁴³

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنتُمُ الْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ

So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) Mu'min n (believers).¹¹⁴⁴

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ ۚ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي

الْأَمْرِ وَعَصَيْتُم مِّن بَعْدِ مَا أَرْسَلْنَاكُمْ مَا تُحِبُّونَ ۚ مِنكُمْ مَّن يُرِيدُ الدُّنْيَا وَمِنْكُمْ

مَّن يُرِيدُ الْآخِرَةَ ۚ ثُمَّ صَرَّفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۚ وَلَقَدْ عَفَا عَنْكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ

عَلَى الْمُؤْمِنِينَ

¹¹⁴¹ Sūrah Al Taubah (9), ayāh 36.

¹¹⁴² Sūrah Al Nahl (16), ayāh 128.

¹¹⁴³ Sūrah Al Ahzāb (33), ayāh 43.

¹¹⁴⁴ Sūrah Āl 'Imrān (3), ayāh 139.

And Allāh did indeed fulfil His promise to you when you were killing them (your enemy) with His permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allāh is Most Gracious to the Mu'minīn (believers).¹¹⁴⁵

People who are sincere and perform good (Al Muḥsinīn - الْمُحْسِنِينَ):

2:195
3:148
5:93
7:56
9:120

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ
الْمُحْسِنِينَ ﴿١٩٥﴾

And spend in the Cause of Allāh (i.e. Jihad of all kinds, etc.) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allāh), and do good. Truly, Allāh loves Al-Muḥsinīn (the good-doers).¹¹⁴⁶

فَقَاتِلْهُمْ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسَنَّ ثَوَابَ الْآخِرَةِ ۖ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٦﴾

So Allāh gave them the reward of this world, and the excellent reward of the Hereafter. And Allāh loves Al-Muḥsinīn (the good-doers).¹¹⁴⁷

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا
وَوَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا ۗ وَاللَّهُ يُحِبُّ
الْمُحْسِنِينَ ﴿١٩٧﴾

Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allāh (by keeping away from his forbidden things), and believe and do righteous good deeds, and again fear Allāh and believe, and once again fear Allāh and do good deeds with Ihsān (perfection). And Allāh loves the Muḥsinīn (good-doers).¹¹⁴⁸

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ
مِّنَ الْمُحْسِنِينَ ﴿١٩٨﴾

And do not do mischief on the earth, after it has been set in order, and

¹¹⁴⁵ Sūrah Āl 'Imrān (3), ayāh 152.

¹¹⁴⁶ Sūrah Al Baqarah (2), ayāh 195.

¹¹⁴⁷ Sūrah Āl 'Imrān (3), ayāh 148.

¹¹⁴⁸ Sūrah Al Mā'idah (5), ayāh 93.

invoke Him with fear and hope; surely, All h's Mercy is (ever) near unto the Mu sin n (good-doers).¹¹⁴⁹

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ۚ ذَٰلِكُمْ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نِيلاً إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ ۚ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٠﴾

It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind All h's Messenger (Mu ammad ﷺ when fighting in All h's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue, nor hunger in the Cause of All h, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, All h wastes not the reward of the Mu sin n.¹¹⁵⁰

People who are equitable, just and act justly (Al Muqsiṭīn - الْمُقْسِطِينَ):

5:42
49:9

سَمْعُورَۃٌ لِّلْكَذِبِ أَكْثَلُونَ لِلْحَسْبَةِ ۖ إِنِ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ ۚ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا ۚ وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿١٢﴾

(They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Mu ammad ﷺ), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, All h loves Al-Muqsi n (those who act justly).¹¹⁵¹

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا ۚ فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۚ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٥٠﴾

And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the

¹¹⁴⁹ Sūrah Al A'rāf (7), ayāh 56.

¹¹⁵⁰ Sūrah Al Taubah (9), ayāh 120.

¹¹⁵¹ Sūrah Al Mā'idah (5), ayāh 42.

command of All h; then if it complies, then make reconciliation between them justly, and be equitable. Verily! All h loves Al-Muqsi n (those who are equitable).¹¹⁵²

People who behave patiently (Aş Şābirīn - الصَّابِرِينَ):

3:146
8:46
2:249

وَكَايْنٍ مِّنْ نَّبِيِّ قَاتَلَ مَعَهُ رِثْيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا ۗ وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿٤٦﴾

And many a Prophet (i.e. many from amongst the Prophets) fought (in All h's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in All h's way, nor did they weaken nor degrade themselves. And All h loves A - bir n (the patient ones, etc.).¹¹⁵³

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِجَاكُمْ ۖ وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٧﴾

And obey All h and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, All h is with those who are A - bir n (the patient ones, etc.).¹¹⁵⁴

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ ۚ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ ۚ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۚ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا بِاللَّهِ كَمَ مِنْ فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةٌ كَثِيرَةٌ بِإِذْنِ اللَّهِ ۚ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٥١﴾

Then when l t (Saul) set out with the army, he said: "Verily! Allāh will try you by a river. So whoever drinks thereof, he is not of Me, and whoever tastes it not, he is of Me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against J l t (Goliath) and his hosts." But those who knew with certainty that they were to meet their Lord, said: "How often a small group overcame a mighty host by All h's Leave?" And All h is with

¹¹⁵² Sūrah Al Hujurāt (49), ayāh 9.

¹¹⁵³ Sūrah Al 'Imrān (3), ayāh 146.

¹¹⁵⁴ Sūrah Al Anfāl (8), ayāh 46.

People who put their trust in Allāh (Al Mutawakkilīn - الْمُتَوَكِّلِينَ):

3:159-160

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لَبِثَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَا نَفُضُّوا مِنْ حَوْلِكَ
فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ
يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾ إِنَّ يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَتَخَذَنَّكُم مِّنَ دَا الَّذِي
يَنْصُرْكُمْ مِّنْ بَعْدِهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾

And by the Mercy of All h, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (All h's) forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in All h, certainly, All h loves Al-Mutawakkil n [those who put their trust (in Him)].

If All h helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in All h (Alone) let believers put their trust.¹¹⁵⁶

People who turn to Him in repentance (At Tawwābīn - التَّوَّابِينَ):

2:222

9:117-118

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْرِضُوا عَنْهُ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ
وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿١١٧﴾

They ask you concerning menstruation. Say: that is an Adh (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as All h has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, All h loves At-Taww b n (those who turn unto Him in repentance) and loves Al-Mutahh r n [those who purify themselves] (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.).¹¹⁵⁷

¹¹⁵⁵ Sūrah Al Baqarah (2), ayāh 249.

¹¹⁵⁶ Sūrah Al 'Imrān (3), āyāt 159-160.

¹¹⁵⁷ Sūrah Al Baqarah (2), ayāh 222.

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ
 مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿٢٢٢﴾
 وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ
 عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ
 التَّوَّابُ الرَّحِيمُ ﴿٢٢٣﴾

All h has forgiven the Prophet (ﷺ), the Muhajir n (Muslim emigrants who left their homes and came to Al-Madinah) and the An r (Muslims of Al-Madinah) who followed him (Mu ammad ﷺ) in the time of distress (Tab k expedition, etc.), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful. And (He did forgive also) the three [who did not join the Tab k expedition (whom the Prophet ﷺ) left (i.e. he did not give his judgement in their case, and their case was suspended for All h's decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from All h, and no refuge but with Him. Then, He accepted their repentance, that they might repent (unto Him). Verily, Allah is the one who accepts repentance, Most Merciful.¹¹⁵⁸

People who are clean and purify themselves (Al Mutaṭahhirīn - الْمُتَطَهِّرِينَ):

2:222
 9:108

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ
 حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ
 وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

They ask you concerning menstruation. Say: that is an *Adh* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as All h has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, All h loves At-Taww b n (those who turn unto Him in repentance) and loves Al-Muta ahh r n [those who purify themselves] (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.).¹¹⁵⁹

¹¹⁵⁸ Sūrah Al Taubah (9), āyāt 117-118.

¹¹⁵⁹ Sūrah Al Baqarah (2), āyah 222.

لَا تَقُمْ فِيهِ أَبَدًا لَمَْسْجِدٍ أُيَسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٦٠﴾

Never stand you therein. Verily, the mosque whose foundation was laid from the first Day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. and All h loves Al-Mutta h r n [those who make themselves clean and pure] (i.e. who clean their private parts with dust [i.e. to be considered as soap) and water from urine and stools, after answering the call of nature].¹¹⁶⁰

People who struggle in the Way of Allāh in unison:

4:71

61:4

يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوْ وَفَرًا جَمِيعًا ﴿٦١﴾

O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.¹¹⁶¹

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُتَيْنَ مَرْصُوصٍ ﴿٦٢﴾

Verily, All h loves those who fight in His Cause in rows (ranks) as if they were a solid structure.¹¹⁶²

The group of servants who are not loved by Allāh

Amongst the groups of servants who are not loved by All h are:

People who are arrogant (Al Mustakbirīn - *المستكبرين*):

16:22-23

40:60

40:76

إِلَهُكُمْ إِلَهٌ وَاحِدٌ ۖ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿٢٢﴾
لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾



Your Il h (God) is one Il h (All h, none has the Right to be worshipped but He). But for those who believe not in the Hereafter, their hearts deny (the

¹¹⁶⁰ Sūrah Al Taubah (9), ayāh 108.

¹¹⁶¹ Sūrah Al Nisā' (4), ayāh 71.

¹¹⁶² Sūrah Al Şaff (61), ayāh 4.

faith in the Oneness of All h), and they are proud.

Certainly, All h knows what they conceal and what they reveal. Truly, He likes not Al-Mustakbir n (the proud).¹¹⁶³

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ

جَهَنَّمَ دَاخِرِينَ ﴿٢٠٦﴾

And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Isl mic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! those who scorn My Worship [i.e. do not invoke Me, and do not believe in My Oneness, (Isl mic Monotheism)] they will surely enter Hell in humiliation!"¹¹⁶⁴

أَدْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٢٠٧﴾

Enter the gates of Hell to abide therein, and (indeed) what an evil abode of Al-Mutakabbir n (the arrogant)!¹¹⁶⁵

People who are proud and pleased with themselves (Al Fariḥīn - الفرحين):

28:76

﴿ إِنَّ قُرُونًا كَارَتْ مِنْ قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَآتَيْنَاهُ مِنَ الْكُتُوبِ مَا إِنَّ مَفَاحِيهُ

لَتَتَوَلَّىٰ بِالْعُصْبَةِ أُولَىٰ الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٣٦﴾

Verily, Q r n (Korah) was of M s 's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. When his people said to him: "Do not be glad (with ungratefulness to All h's favours). Verily! All h likes not Al-Fari n [those who are glad (with ungratefulness to All h's favours)]."¹¹⁶⁶

People who are arrogant and proud of themselves (Al Mukhtālin fakhūr - لَذُتَاخُذُورًا):

4:36

31:18

57:23-24

﴿ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَنًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ

وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا

¹¹⁶³ Sūrah Al Nahl (16), āyāt 22-23.

¹¹⁶⁴ Sūrah Al Mū'min [or Ghāfir](40), ayāh 60.

¹¹⁶⁵ Sūrah Al Mū'min [or Ghāfir](40), ayāh 76.

¹¹⁶⁶ Sūrah Al Qasas (28), ayāh 76.

مَلَكَتْ أَيْمَانُكُمْ^{١١٦٧} إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿٣١﴾

Worship All h and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Mas k n (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, All h does not like such as are proud and boastful,¹¹⁶⁷

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ

فَخُورٍ ﴿٣٢﴾

“And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, All h likes not each arrogant boaster.”¹¹⁶⁸

لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

﴿٣٣﴾ الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ

الْحَمِيدُ ﴿٣٤﴾

In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And All h likes not prideful boasters.

Those who are misers and enjoin upon people miserliness (All h is not in need of their charity). And whosoever turns away (from faith All h's Monotheism), then All h is rich (Free of All wants), Worthy of All praise.¹¹⁶⁹

المُسْرِفِينَ - (Al Musrifin) People who are extravagant:

6:141

7:31

40:43

﴿٣٥﴾ وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكُلُهُ

وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَءَاتُوا

حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣٦﴾

And it is He who produces Gardens trellised and untrellised, and date-palms, and crops of different shape and taste (its fruits and its seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its Zak t, according to All h's orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance. Verily, He likes not Al-Musrif n (those who waste by

¹¹⁶⁷ Sūrah Al Nisā' (4), ayāh 36.

¹¹⁶⁸ Sūrah Luqmān (31), ayāh 18.

¹¹⁶⁹ Sūrah Al Ḥadīd (57), āyāt 23-24.

﴿ يَبْنِيْ اٰدَمَ حُدُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ۝۶۷ ﴾

*O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawaf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (All h) likes not Al-Musrif n (those who waste by extravagance).*¹¹⁷¹

﴿ لَا جَرَمَ اَنْمَّا تَدْعُوْنِيْ اِلَيْهِ لَيْسَ لَهٗ دَعْوَةٌ فِى الدُّنْيَا وَلَا فِى الْآخِرَةِ وَاَنْ مَّرَدَّنَا اِلَى اللّٰهِ وَاَنَّ الْمُسْرِفِيْنَ هُمْ اَصْحٰبُ النَّارِ ۝۶۸ ﴾

*"No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to All h, and Al-Musrif n (i.e. polytheists and arrogant, those who commit great sins, the transgressors of All h's set limits)! they shall be the dwellers of the Fire!"*¹¹⁷²

People who lie (Al Kādhībīn - الْكَاذِبِيْنَ):

9:75-77
29:3

﴿ وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِنْ اٰتٰنَا مِنْ فَضْلِهٖ لَنَصَّدَّقَنَّ وَلَنَكُوْنَنَّ مِنَ الصّٰلِحِيْنَ ۝۷۵ فَلَمَّا اٰتٰهُمْ مِنْ فَضْلِهٖ خَلَوْا بِهٖ وَتَوَلَّوْا وَهُمْ مُّعْرِضُوْنَ ۝۷۶ فَاَعْقَبَهُمْ نِفَاقًا فِى قُلُوْبِهِمْ اِلَى يَوْمٍ يَلْقَوْنَهٗ بِمَا اٰخَفَوْا اللّٰهَ مَا وَعَدُوْهُ وَبِمَا كَانُوْا يَكْذِبُوْنَ ۝۷۷ ﴾

*And of them are some who made a covenant with All h (saying): "If He bestowed on us of His bounty, we will verily, give adaq h (Zakat and voluntary charity in All h's Cause) and will be certainly among those who are righteous." Then when He gave them of His bounty, they became niggardly [refused to pay the adaq h (Zakat or voluntary charity)], and turned away, averse. So He punished them by putting hypocrisy into their hearts till the day whereon they shall meet Him, because they broke that (covenant with All h) which they had promised Him and because they used to tell lies.*¹¹⁷³

﴿ وَلَقَدْ فَتَنَّا الَّذِيْنَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ صَدَقُوْا وَلَيَعْلَمَنَّ الْكَٰذِبِيْنَ ۝۷۸ ﴾

¹¹⁷⁰ Sūrah Al An'ām (6), ayāh 141.

¹¹⁷¹ Sūrah Al A'rāf (7), ayāh 31.

¹¹⁷² Sūrah Al Mū'min [or Ghāfir](40), ayāh 43.

¹¹⁷³ Sūrah Al Taubah (9), āyāt 75-77.

And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah knows all that before putting them to test).¹¹⁷⁴

People who are both extravagant and liars (Al Musrifin wa'l Kādhībīn – المُسْرِفِينَ وَالكَاذِبِينَ)

40:28

وَقَالَ رَجُلٌ مُؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ ۚ وَإِنْ يَكُ كَذِبًا فَعَلَيْهِ كَذِبُهُ ۚ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾

And a believing man of Fir'aun's (Pharaoh) family, who hid his faith said: "Would you kill a man because he says: My Lord is Allah, and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allah guides not one who is a Musrif (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar!¹¹⁷⁵

People who are mischief-makers (Al Mufsidīn - الْمُفْسِدِينَ)

5:64

28:77

10:81

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا ۚ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ ۚ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۚ وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ۚ كُلَّمَا أَوقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ۚ وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٤﴾

The Jews say: "Allah's Hand is tied up (i.e. He does not give and spend of His bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both his hands are widely outstretched. He spends (of His bounty) as He wills. Verily, the Revelation that has come to you from Allah increases in most of them their obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allah extinguished it; and they (ever) strive to make mischief on earth. And Allah does not like the Mufsid n

¹¹⁷⁴ Sūrah Al 'Ankabūt (29), ayat 3.

¹¹⁷⁵ Sūrah Al Mū'min [or Ghāfir](40), ayāh 28.

(mischief-makers).¹¹⁷⁶

وَأَتَّبِعْ فِيمَا ءَاتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ
كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ



But seek, with that (wealth) which All h has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as All h has been good to you, and seek not mischief in the land. Verily, All h likes not the Mufsid n (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts).¹¹⁷⁷

فَلَمَّا أَفْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَابِقُ الْإِصْبَاحِ ۚ إِنَّ اللَّهَ لَا يَصْلِحُ عَمَلَ

الْمُفْسِدِينَ ﴿٢٨﴾

Then when they had cast down, M sa (Moses) said: “What you have brought is sorcery, All h will surely make it of no effect. Verily, All h does not set right the work of Al-Mufsid n (the evil-doers, corrupts, etc.).¹¹⁷⁸

People who are transgressors/aggressors (Al Mu'tadīn - الْمُعْتَدِينَ):

2:190

5:87

7:55

10:74

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتُلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ



And fight in the Way of All h those who fight you, but transgress not the limits. Truly, All h likes not Al-Mu'tad n (the transgressors).¹¹⁷⁹

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْزَمُوا طَيِّبَاتٍ مَّا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ

الْمُعْتَدِينَ ﴿١٧٩﴾

O you who believe! Make not unlawful the -aiyib t (all that is good as regards foods, things, deeds, beliefs, persons, etc.) which All h has made lawful to you, and transgress not. Verily, All h does not like Al-Mu'tad n (the transgressors).¹¹⁸⁰

¹¹⁷⁶ Sūrah Al Mā'idah (5), ayāh 64.

¹¹⁷⁷ Sūrah Al Qaṣaṣ (28), ayāh 77.

¹¹⁷⁸ Sūrah Yūnus (10), ayāh 81.

¹¹⁷⁹ Sūrah Al Baqarah (2), ayāh 190.

¹¹⁸⁰ Sūrah Al Mā'idah (5), ayat 87.

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾

Invoke your Lord with humility and in secret. He likes not Al-Mu'tad n (the aggressors).¹¹⁸¹

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا

كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ ﴿٥٦﴾

Then after him We sent Messengers to their people, they brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of Al-Mu'tad n [the transgressors (those who disbelieve in the Oneness of All h and disobey Him)].¹¹⁸²

People who are disloyal and reject the graces bestowed upon them:

22:36

30:33-34

39:3

وَالَّذِينَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ

فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ

لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٧﴾

And the Budn (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah.) We have made for you as among the symbols of All h, therein you have much good. So mention the name of All h over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the beggar who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful.¹¹⁸³

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُّخِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُمْ

يَرْبِئُهُمْ بِثُرُكُونٍ ﴿٥٨﴾ لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ ۖ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٥٩﴾

And when harm touches men, they cry sincerely only to their Lord (All h), turning to Him in repentance, but when He gives them a taste of His mercy, behold! a party of them associate partners in worship with their Lord. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know.¹¹⁸⁴

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا

¹¹⁸¹ Sūrah Al A'rāf (7), ayāh 55.

¹¹⁸² Sūrah Yūnus (10), ayāh 74.

¹¹⁸³ Sūrah Al Hajj (22), ayāh 36.

¹¹⁸⁴ Sūrah Al Rūm (30), ayāt 33-34.

إِلَى اللَّهِ زُلْفَى إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ¹¹⁸⁵ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ
كَذِبٌ كَفَّارٌ ﴿١٠٧﴾

Surely, the Deen [religion (i.e. the worship and the obedience)] is for All h only. And those who take Auliy ' (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to All h." Verily, All h will judge between them concerning that wherein they differ. Truly, All h guides not him who is a liar, and a disbeliever.¹¹⁸⁵

People who are disloyal and inundated with sin:

4:107

وَلَا تَجِدِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ¹¹⁸⁶ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ حَوَّاءًا أَثِيمًا ﴿١٠٨﴾
And argue not on behalf of those who deceive themselves. Verily, All h does not like anyone who is a betrayer of His trust, and indulges in crime.¹¹⁸⁶

People who reject the graces bestowed upon them and commit sin:

2:276

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ¹¹⁸⁷ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾
All h will destroy Rib (usury) and will give increase for adaq t (deeds of charity, alms, etc.). And All h likes not the disbelievers, sinners.¹¹⁸⁷

¹¹⁸⁵ Sūrah Al Zumar (39), ayāh 3.

¹¹⁸⁶ Sūrah Al Nisā' (4), ayāh 107.

¹¹⁸⁷ Sūrah Al Baqarah (2), ayāh 276.

CHAPTER 6

The Attitude of ‘mankind’ towards Islām

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ ... ﴿٢٥٦﴾

There is no compulsion in the Deen. Verily, the Right Path has become distinct from the wrong path...¹¹⁸⁸

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا
خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ۚ ﴿٢٥٨﴾

O you who believe! Enter perfectly in Islām and follow not the footsteps of Shayṭān. Verily, He is to you a plain enemy.¹¹⁸⁹

...هُوَ أَجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مَلَّةَ أَبِيكُمْ
إِبْرَاهِيمَ ۚ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ ... ﴿٧٨﴾

He has chosen you, and has not laid upon you in the Deen any hardship, it is the creed of your father ‘Ibrāhīm. It is He Who has named you Muslims both before...¹¹⁹⁰

¹¹⁸⁸ Sūrah Al Baqarah (2), ayāh 256.

¹¹⁸⁹ Sūrah Al Baqarah (2), ayāh 208.

¹¹⁹⁰ Sūrah Al Hajj (22), ayāh 78.

Have faith and enter into Islām

4:136 Have faith in Allāh, His Messengers, His Books, His Angels,
2:62 the Last Day, and Qadar (predestination both good and bad).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللّٰهِ وَرَسُولِهِ ءَ وَالْكِتَٰبِ الَّذِى نَزَّلَ عَلَىٰ رَسُولِهِ ءَ وَالْكِتَٰبِ
الَّذِى أُنزِلَ مِن قَبْلُ ءَ وَمَن يَكْفُرْ بِاللّٰهِ وَمَلٰٓئِكَتِهِ ءَ وَكُتُبِهِ ءَ وَرُسُلِهِ ءَ وَالْيَوْمِ الْآخِرِ فَقَدْ
ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾

*O you who believe! Believe in All h, and His Messenger (Mu ammad ﷺ), and the Book (the Qur n) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.*¹¹⁹¹

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّبِيَّةَ مِن ءَٰمَنٍ بِاللّٰهِ وَالْيَوْمِ
الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣٧﴾

*Verily! those who believe and those who are Jews and Christians, and Sabians, whoever believes in All h and the Last Day and do righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve .*¹¹⁹²

2:208-209 Enter Islām whole-heartedly and do not turn away from it.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوٰتِ الشَّيْطٰنِ ءَ إِنَّهُ
لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾ فَإِن زَلَلْتُم مِّنۢ بَعْدِ مَا جَآءَتْكُمُ الْبَيِّنٰتُ فَاعْلَمُوا أَنَّ اللّٰهَ
عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾

*O you who believe! Enter perfectly in Isl m (by obeying all the rules and regulations of the Islamic religion) and follow not the footsteps of Shai n (Satan). Verily! He is to you a plain enemy. Then if you slide back after the clear signs (Prophet Mu ammad ﷺ and this Qur n, and Isl m) have come to you, then know that All h is All-Mighty, All-Wise.*¹¹⁹³

¹¹⁹¹ Sūrah Al Nisā' (4), ayāh 136.

¹¹⁹² Sūrah Al Baqarah (32), ayāh 62.

¹¹⁹³ Sūrah Al Baqarah (2), āyat 208-209.

2:23-24 The truth comes from Allāh and for that reason do not doubt the authenticity (truth) of Al Qur’ān.

وَأِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَأْزَنُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur’ān) to Our slave (Muḥammad ﷺ), then produce a Sūrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allāh, if you are truthful. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.¹¹⁹⁴

2:28-29 Furthermore, do not disavow Allāh because of His Oneness and His Authority.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾ هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

How can you disbelieve in Allāh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return. He it is who created for you all that is on earth. Then He Istawa (rose over) towards the heaven and made them seven heavens and He is the All-Knower of everything.¹¹⁹⁵

Profession and Testimony of embrace into Islām - Shahādat

7:158 Say: “O people of the Scripture: Come to a word that is just between us and you, that we worship none but Allāh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh. Then, if they turn away, say: “Bear witness that we are Muslims”.

قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي

¹¹⁹⁴ Sūrah Al Baqarah (2), āyāt 23-24.

¹¹⁹⁵ Sūrah Al Baqarah (2), āyāt 28-29.

يُؤْمِرُ بِاللَّهِ وَكَلامِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٥﴾

Say (O Mu ammad ﷺ): "O mankind! Verily, I am sent to you all as the Messenger of All h - to whom belongs the dominion of the heavens and the earth. L il ha illa Huwa (none has the right to be worshipped but He); it is He who gives life and causes death. So believe in All h and His Messenger (Mu ammad ﷺ), the Prophet who can neither read nor write (i.e. Mu ammad ﷺ) who believes in Allah and His Words [(this Qur n), the Taur t (Torah) and the Injeel (Gospel) and also Allah's Word: Be! - and he was, i.e. s (Jesus) son of Maryam (Mary).], and follow him so that you may be guided."¹¹⁹⁶

﴿٥٥﴾ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْكَافِرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْخَوَارِثُونَ ﴿٥٦﴾ خُنْ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّ مُسْلِمُونَ ﴿٥٧﴾ رَبَّنَا ءَامَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٨﴾

Then when s (Jesus) came to know of their disbelief, he said: "Who will be my helpers in All h's Cause?" Al- aw ri n (the disciples) said: "We are the helpers of All h; we believe in Allah, and bear witness that we are Muslims (i.e. we submit to All h)."

Our Lord! We believe in what You have sent down, and we follow the Messenger [s (Jesus)]; so write us down among those who bear witness (to the truth i.e. L il ha ill-All h - none has the right to be worshipped but All h).¹¹⁹⁷

﴿٥٩﴾ قُلْ يَٰأَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٠﴾ يَٰأَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتْ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٦١﴾ هَتَأْتُمْ هَتُّولاً حَنِجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٢﴾ مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَتْ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٣﴾ إِنَّ أَوَّلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ ءَامَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٤﴾

Say (O Mu ammad ﷺ): "O people of the Scripture (Jews and Christians): come to a word that is just between us and you, that we worship none but All h, and that we associate no partners with Him, and that none of us shall take others as lords besides All h. Then, if they turn away, say: "Bear

¹¹⁹⁶ Sūrah Al A'raf (7), ayāh 158.

¹¹⁹⁷ Sūrah Al 'Imrān (3), āyāt 52-53.

witness that we are Muslims.”

O people of the Scripture (Jews and Christians)! Why do you dispute about ‘Ibr h m (Abraham), while the Taur t (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense?

Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that which you have no knowledge? It is All h who knows, and you know not.

‘Ibr h m (Abraham) was neither a Jew nor a Christian, but he was a true Muslim an f (Isl mic Monotheism - to worship none but All h Alone) and he was not of Al-Mushrik n.

Verily, among mankind who have the best claim to ‘Ibr h m (Abraham) are those who followed him, and this Prophet (Mu ammad ﷺ) and those who have believed (Muslims). And All h is the Wal y (protector and helper) of the believers.¹¹⁹⁸

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

تَحْزَنُونَ ﴿٢٠٨﴾

Yes, but whoever submits his face (himself) to All h (i.e. follows All h’s religion of Isl mic Monotheism) and he is a Mu sin (good-doer i.e. performs good deeds totally for Allah’s sake only without any show off or to gain praise or fame, etc., and in accordance with the Sunnah of All h’s Messenger Mu ammad ﷺ) then his reward is with his Lord (All h), on such shall be no fear, nor shall they grieve.¹¹⁹⁹

Applying the teachings of Islām

2:208 Enter into Islām whole-heartedly (do not be selective), sincerely
4:146 and with the objective of perfecting obedience towards Allāh, by
39:10-14 applying the teachings of Allāh.

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ

لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٨﴾

O you who believe! Enter perfectly in Isl m (by obeying all the rules and regulations of the Islamic religion) and follow not the footsteps of Shai n (Satan). Verily! he is to you a plain enemy.¹²⁰⁰

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ

الْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿٢٠٩﴾

Except those who repent (from hypocrisy), do righteous good deeds, hold fast to All h, and purify their Deen (religion) for All h (by worshipping

¹¹⁹⁸ Sūrah Āl ‘Imrān (3), āyāt 64-68.

¹¹⁹⁹ Sūrah Al Baqarah (2), āyāh 112.

¹²⁰⁰ Sūrah Al Baqarah (2), āyāh 208.

none but All h, and do good for All h's sake only, not to show-off), then they will be with the believers. And All h will grant to the believers a great reward.¹²⁰¹

قُلْ يٰعِبَادِ اللّٰهِ اٰمَنُوْا اَتَقُوْا رَبَّكُمْۚ لِلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ وَّاَرْضُ اللّٰهِ وَٰسِعَةٌۭ اِنَّمَا يُوَفّٰى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠٠﴾ قُلْ اِنِّىْ اُمِرْتُ اَنْ اَعْبُدَ اللّٰهَ مُخْلِصًا لِّهٖ الدِّيْنَ ﴿١٠١﴾ وَاُمِرْتُ لِاَنْ اَكُوْنَ اَوَّلَ الْمُسْلِمِيْنَ ﴿١٠٢﴾ قُلْ اِنِّىْ اَخَافُ اِنْ عَصَيْتُ رَبِّىْ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿١٠٣﴾ قُلِ اللّٰهُ اَعْبُدْ مُخْلِصًا لِّهٖ دِيْنِىْ ﴿١٠٤﴾

Say (O Mu ammad ﷺ): “O My slaves who believe (in the Oneness of All h - Isl mic Monotheism), be afraid of your Lord (All h) and keep your duty to Him. Good is (the reward) for those who do good in this world, and All h's earth is spacious (so if you cannot worship All h at a place, then go to another)! Only those who are patient shall receive their rewards in full, without reckoning.”

Say (O Mu ammad ﷺ): “Verily, I am commanded to worship All h (Alone) by obeying Him and doing religious deeds sincerely for All h's sake only and not to show off, and not to set up rivals with Him in worship;

“And I am commanded (this) in order that I may be the first of those who submit themselves to All h (in Isl m) as Muslims.”

Say (O Mu ammad ﷺ): “Verily, if I disobey my Lord, I am afraid of the torment of a great day.”

Say (O Muhammad ﷺ) “All h alone I worship by doing religious deeds sincerely for His sake only and not to show-off, and not to set up rivals with Him in worship.”¹²⁰²

39:38 Entrust and devote oneself piously to Allāh.

وَلِيْنَ سَأَلْتَهُمْ مِّنْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِۙ لَيَقُوْلُنَّ اللّٰهُۥ قُلْ اَفَرءَيْتُمْ مَا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِۚ اِنْ اَرَادَنِىَ اللّٰهُ بِضَرٍّۭ هَلْ هُنَّ كَاشِفَتُ ضَرِّهٖۚ اَوْ اَرَادَنِىْ رَحْمَةًۭ هَلْ هِيَۚ مُّمَسِّكَةٌ رَّحْمَتِهٖۚ قُلْ حَسْبِىَ اللّٰهُۥ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُوْنَ ﴿١٢٠﴾

And verily, if you ask them: “Who created the heavens and the earth?” surely, they will say: “All h (has created them).” Say: “Tell me then, the things that you invoke besides All h, if All h intended some harm for me, could they remove His harm, or if He (All h) intended some mercy for me, could they withhold His mercy?” Say : “Sufficient for me is Allāh; in Him those who trust (i.e. believers) must put their trust.”¹²⁰³

64:16 Be pious towards Allāh according to one's capabilities; pay attention to His teachings and obediently execute them.

¹²⁰¹ Sūrah Al Nisā' (4), ayāh 146.

¹²⁰² Sūrah Al Zumar (39), āyāt 10-14.

¹²⁰³ Sūrah Al Zumar (39), ayāh 38.

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لَأَنْفُسِكُمْ ۚ وَمَنْ يُوقْ شَحْ
نَفْسِهِ فَأُولَٰئِكَ هُمُ الْفَالِحُونَ ﴿٦٧﴾

*So keep your duty to Allah and fear Him as much as you can; listen and obey; and spend in charity, that is better for yourselves. and whosoever is saved from his own covetousness, then they are the successful ones.*¹²⁰⁴

22:78 Truly, Islām is not a religion of confined perceptions.
6:152-153 Allāh does not overburden ‘mankind’ except in conformance to their capabilities.

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مَلَّةً
أَيُّكُمْ يُبْرَاهِمُ ۚ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا
عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۚ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ
هُوَ مَوْلَاكُمْ ۚ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿٧٨﴾

*And strive hard in Allah's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey his message of Islamic Monotheism to mankind by inviting them to His religion, Islām), and has not laid upon you in the Deen (religion) any hardship, it is the religion of your father 'Ibrāhīm (Abraham) (Islamic Monotheism). It is He (Allah) who has named you Muslims both before and in this (the Qur'ān), that the Messenger (Muhammad ﷺ) may be a witness over you and you be witnesses over mankind! So perform A - al t (Iqamat - a - al t), give Zakāt and hold fast to Allah [i.e. have confidence in Allah, and depend upon Him in all your affairs] He is your Maula (Patron, Lord, etc.), what an excellent Maula (Patron, Lord, etc.) and what an excellent Helper!*¹²⁰⁵

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْكَيْلِ
وَالْمِيزَانَ بِالْقِسْطِ ۚ لَا تَكْلِفُ نَفْسًا إِلَّا وُسْعَهَا ۚ وَإِذَا قُلْتُمْ فَاعْدُوا ۚ وَلَوْ كَانَ ذَا قُرْبَىٰ
وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٧٩﴾ وَأَنَّ هَذَا صِرَاطِي
مُسْتَقِيمًا فَاتَّبِعُوهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ
لَعَلَّكُمْ تَتَّقُونَ ﴿٨٠﴾

“And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence,

¹²⁰⁴ Sūrah Al Taghābun (64), ayāh 16.

¹²⁰⁵ Sūrah Al Hajj (22), ayāh 78.

etc.), say the truth even if a near relative is concerned, and fulfill the Covenant of All h, this He commands you, that you may remember.
 “And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaq n.”¹²⁰⁶

23:62 ‘mankind’ will receive recompense based on their own individual piety.

وَلَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾

And We tax not any person except according to his capacity, and with Us is a record which speaks the truth, and they will not be wronged.¹²⁰⁷

Interfaith relationships

21:107 Islām is the religion that endows with mercy; calling ‘mankind’ by
 16:125 the best of means; prohibiting the abuse of that worshipped by
 6:108 people of another religion; when debate occurs then it also must
 29:46 be performed in a good way.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

And We have sent you (O Mu ammad ﷺ) not but as a mercy for the ‘Alam n (mankind, jinns and all that exists).¹²⁰⁸

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِّ لَهُمْ يَأْتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٠٨﴾

Invite (mankind, O Mu ammad ﷺ) to the way of your Lord (i.e. Isl m) with wisdom (i.e. with the Divine Inspiration and the Qur n) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His path, and He is the best aware of those who are guided.¹²⁰⁹

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِّكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٩﴾

And insult not those whom they (disbelievers) worship besides All h, lest they insult All h wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.¹²¹⁰

¹²⁰⁶ Sūrah Al An’ām (6), āyāt 152-153.

¹²⁰⁷ Sūrah Al Mu’minūn (23), ayāh 62.

¹²⁰⁸ Sūrah Al ‘Anbiyā’ (21), ayāh 107.

¹²⁰⁹ Sūrah Al Nahl (16), ayāh 125.

¹²¹⁰ Sūrah Al An’ām (6), ayāh 108.

﴿ وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا ءَامَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴾

And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islamic Monotheism with His Verses), except with such of them as do wrong, and say (to them): "We believe in that which has been revealed to us and revealed to you; our Il h (God) and your Il h (God) is one (i.e. Allah), and to Him we have submitted (as Muslims)." ¹²¹¹

3:61 when necessary one may invoke a curse;
73:10 and distance oneself from them in a good way;

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

﴿

Then whoever disputes with you concerning him [s (Jesus)] after (all this) knowledge that has come to you, [i.e. s (Jesus)] being a slave of All h, and having no share in divinity) say: (O Mu ammad ﴿﴾ "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the Curse of All h upon those who lie." ¹²¹²

وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا حَسِيلًا ﴿

And be patient (O Mu ammad ﴿﴾ with what they say, and keep away from them in a good way. ¹²¹³

109:1-6 Islām bestows the freedom for 'mankind' to choose;
2:256 there is no compulsion to embrace Islām, because it is already
6:104 clear as to what is true and what is false.

قُلْ يٰٓأَيُّهَا الْكَافِرُونَ ﴿ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿ وَلَا أَتُمَّ عِبَادُونَ مَا أَعْبُدُ ﴿ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ﴿ وَلَا أَتُمَّ عِبَادُونَ مَا أَعْبُدُ ﴿ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿

﴿

Say (O Mu ammad ﴿﴾ to these Mushrik n and K fir n): "O Al-K fir n (disbelievers in All h, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar, etc.)! "I Worship not that which you worship,

¹²¹¹ Sūrah Al 'Ankabūt (29), ayāh 46.

¹²¹² Sūrah Al 'Imrān (3), ayāh 61.

¹²¹³ Sūrah Al Muzzammil (73), ayāh 10.

“Nor will you worship that which I worship.
 “And I shall not worship that which you are worshipping.
 “Nor will you worship that which I worship.
 “To you be your Deen (religion), and to me my Deen (religion - Isl mic Monotheism).”¹²¹⁴

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدْ
 اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٨﴾

There is no compulsion in the Deen (religion). Verily, the right path has become distinct from the wrong path. Whoever disbelieves in \neg gh t and believes in All h, then he has grasped the most trustworthy handhold that will never break. And All h is All-Hearer, All-Knower.¹²¹⁵

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَٰ فَعَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ
 بِحَفِظٍ ﴿٢٢٩﴾

Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Mu ammad ﷺ) am not a watcher over you.¹²¹⁶

8:61-62 Islām is the religion that loves and inclines to peace; fight against
 8:57-58 those others who initiated the fight against you; do not look for
 enemies and when one meets an enemy do not run from them.

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٣٠﴾
 يُرِيدُونَ أَنْ يُتَّخَذُوا فَتًىٰ حَسْبَكَ اللَّهُ ۚ هُوَ الَّذِي أَيْدَكَ بِبَصْرِهِ ۚ وَبِالْمُؤْمِنِينَ ﴿٢٣١﴾

But if they incline to peace, you also incline to it, and (put your) trust in All h. Verily, He is the All-Hearer, the All-Knower.
 And if they intend to deceive you, then verily, All h is All-Sufficient for you.
 He it is who has supported you with his help and with the believers.¹²¹⁷

فَإِمَّا تَنْفِقْنَهُمْ فِي الْحَرْبِ فَتَرَدَّ بِهِمْ مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَدْعُرُونَ ﴿٢٣٢﴾ وَإِمَّا
 تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِبِينَ ﴿٢٣٣﴾

So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.
 If you (O Mu ammad ﷺ) fear treachery from any people throw back (their

¹²¹⁴ Sūrah Al Kāfirūn (109), āyāt 1-6.

¹²¹⁵ Sūrah Al Baqarah (2), āyah 256.

¹²¹⁶ Sūrah Al An'ām (6), ayat 104.

¹²¹⁷ Sūrah Al Anfāl (8), āyāt 61-62.

s (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Isl m).”

So if they believe in the like of that which you believe, then they are rightly guided, but if they turn away, then they are only in opposition. So All h will suffice you against them. And He is the All-Hearer, the All-Knower.

[Our ibghah (religion) is] the ibghah (religion) of All h (Isl m) and which ibghah (religion) can be better than All h's? And we are His worshippers.¹²²⁰

ءَامَنَ الرُّسُلُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ ۚ كُلُّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ
وَرُسُلِهِ ۚ لَا تَفْرِقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا
وَالِإِلَٰكَ الْمَصِيرُ ﴿١٢٤﴾

The Messenger (Mu ammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in All h, His Angels, His Books, and His Messengers. They say, “We make no distinction between one another of His Messengers” - and they say, “We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).”¹²²¹

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَٱلْكِتَٰبَ ٱلَّذِى نَزَّلَ عَلَىٰ رُسُلِهِ ۚ وَٱلْكِتَٰبَ
ٱلَّذِى أُنزِلَ مِنْ قَبْلُ ۚ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَٱلْيَوْمِ ٱلْءَاخِرِ فَقَدْ
ضَلَّ ضَلَالًا بَعِيدًا ﴿١٢٥﴾

O you who believe! Believe in All h, and His Messenger (Mu ammad ﷺ), and the Book (the Qur n) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last day, then indeed he has strayed far away.¹²²²

وَٱلَّذِينَ ءَاجْتَنَبُوا ٱلطُّغُوٰتَ أَن يَعْبُدُوہَا وَأَنَابُوا إِلَىٰ ٱللَّهِ لَهُمُ ٱلْبَشِيرُ ۚ فَبَشِّرْ عِبَادِ ﴿١٢٦﴾
ٱلَّذِينَ يَسْتَمِعُونَ ٱلْقَوْلَ فَيَتَّبِعُونَ ءَحْسَنَهُ ۚ أُو۟لَٰئِكَ ٱلَّذِينَ هَدَىٰهُمُ ٱللَّهُ ۖ وَأُو۟لَٰئِكَ هُمُ
أُو۟لُوا ٱلْءَآلِيبِ ﴿١٢٧﴾

Those who avoid A - gh t (false deities) by not worshipping them and turn to All h in repentance, for them are glad tidings; so announce the good news to My slaves,

Those who listen to the word [good advice L il ha ill-All h (none has the right to be worshipped but All h) and Isl mic Monotheism, etc.] and follow the best thereof (i.e. worship All h alone, repent to Him and avoid gh t,

¹²²⁰ Sūrah Al Baqarah (2), āyāt 136-138.

¹²²¹ Sūrah Al Baqarah (2), āyah 285.

¹²²² Sūrah An Nisā' (4), āyah 136.

etc.) those are (the ones) whom Allāh has guided and those are men of understanding.¹²²³

﴿ قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾
 ﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴾

The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islām),' for faith has not yet entered your hearts. But if you obey Allāh and His Messenger (ﷺ), He will not decrease anything in reward for your deeds. Verily, Allāh is Oft-Forgiving, Most Merciful." Only those are the believers who have believed in Allāh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allāh. Those! they are the truthful.¹²²⁴

Various characteristics of the Mu'minīn

9:71 Those who are Mu'minīn carry out all acts of worship with devotion and act upon as well as call to that which is ma'rūf (معروف - of benefit and prescribed by Islām), whilst abstaining from and prohibiting that which is munkar (منكر - disbelief and forbidden within Islām).

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

The Mu'minīn (believers), men and women, are Auliya' (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma'rūf (i.e. Islāmic Monotheism and all that Islām orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islām has forbidden); they perform Aḥādith (Iqmat-a - al t) and give the Zakāt, and obey Allāh and His Messenger. Allāh will have His Mercy on them. Surely Allāh is All-Mighty, All-Wise.¹²²⁵

8:2-4 they feel a fear in their hearts when the name of Allāh is mentioned and always increase their faith when reciting His Āyāt.

¹²²³ Sūrah Al Zumar (39), āyāt 17-18.

¹²²⁴ Sūrah Al Hujurat (49), āyāt 14-15.

¹²²⁵ Sūrah Al Taubah (9), āyāt 71.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣١﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٢﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا هُمْ دَرَجَتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٣٣﴾

The Mu'min n (believers) are only those who, when All h is mentioned, feel a fear in their hearts and when His Verses (this Qur n) are recited unto them, they (i.e. the verses) increase their faith; and they put their trust in their Lord (Alone); Who perform A - al t (Iq mat-a - al t) and spend out of that We have provided them. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise).¹²²⁶

32:15-16 They always fulfil and maintain their mandates and agreements.

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حُزُّوا وَسَجَدُوا يُحْمَدُ رَبَّهُمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٣٤﴾ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٥﴾

Only those believe in Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them fall down prostrate, and glorify the praises of their Lord, and they are not proud. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in All h's Cause) out of what We have bestowed on them.¹²²⁷

16:94-97 They maintain Ṣalāt (صلاة - prayer) and perform it with humility.

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتٍهَا وَتَذُوقُوا السُّوَاءَ بِمَا صَدَدْتُمْ عَنِ سَبِيلِ اللَّهِ ۚ وَلَكُمُ عَذَابٌ عَظِيمٌ ﴿٩٤﴾ وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا ۖ إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لِّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٩٥﴾ مَا عِنْدَكُمْ يَنْفَدُ ۖ وَمَا عِنْدَ اللَّهِ بَاقٍ ۖ وَلَنَجْزِيَنَّهُ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾ مَن عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنشَأَ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَوةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

¹²²⁶ Sūrah Al Anfāl (8), āyāt 2-4.

¹²²⁷ Sūrah Al Sajdah (32), āyāt 15-16.

And make not your oaths, a means of deception among yourselves, lest a foot may slip after being firmly planted, and you may have to taste the evil (punishment in this world) of having hindered (men) from the Path of Allāh (i.e. belief in the Oneness of Allāh and His Messenger, Muḥammad ﷺ), and yours will be a great torment (i.e. the Fire of Hell in the Hereafter). And purchase not a small gain at the cost of Allāh's Covenant. Verily! what is with Allāh is better for you if you did but know.

Whatever is with you, will be exhausted, and whatever with Allāh (of good deeds) will remain. and those who are patient, We will certainly pay them a reward in proportion to the best of what they used to do .

Whoever works righteousness, whether male or female, while he (or she) is a Mu'min [true believer (of Islāmic Monotheism)] verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).¹²²⁸

- 49:14-15 They strive in the Way of Allāh with their wealth and their souls; distance themselves from words and deeds that are of no benefit;
- 61:10-13 guard and preserve their honour, fulfil zakāt (زكاة – obligatory charity based on earnings), etc.

﴿ قَالَتِ الْأَعْرَابُ ءَأَمَّنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ۝ ﴾

The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islām),' for faith has not yet entered your hearts. But if you obey Allāh and His Messenger (ﷺ), He will not decrease anything in reward for your deeds. Verily, Allāh is Oft-Forgiving, Most Merciful." Only those are the Mu'minūn (believers) who have believed in Allāh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allāh. Those! they are the truthful.¹²²⁹

﴿ يَتَأْتُوا الَّذِينَ ءَامَنُوا هَلْ أَذْكَرٌ عَلَىٰ تَجَرَّةٍ تُنَجِّكُمْ مِنْ عَذَابِ أَلِيمٍ ۝ تَأْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۝ يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنُ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ۝ وَأُخْرَىٰ يُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ۝ وَبَشِيرٌ الْمُؤْمِنِينَ ۝ ﴾

¹²²⁸ Sūrah Al Nahl (16), āyāt 94-97.

¹²²⁹ Sūrah Al Hujurat (49), āyāt 14-15.

O you who believe! Shall I guide you to a commerce that will save you from a painful torment.

That you believe in All h and His Messenger (Mu ammad ﷺ), and that you strive hard and fight in the Cause of Allah with your wealth and your lives, that will be better for you, if you but know!

(if you do so) He will forgive you your sins, and admit you into gardens under which rivers flow, and pleasant dwelling in Gardens of 'Adn - Eternity ['Adn (Eden) Paradise], that is indeed the great success.

And also (He will give you) another (blessing) which you love, help from All h (against your enemies) and a near victory. And give glad tidings (O Mu ammad ﷺ) to the Mu'min n (believers).¹²³⁰

23:1-11 They are those who truly believe.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَلَيْسَ بِهِمْ جُنَاحٌ مَّا يَدَّبُّوهُنَّ عَلَىٰ طَرَائِفِ الْأَرْوَاحِ ۚ وَأُولَٰئِكَ يَرْجُونَ أَجْرَ اللَّهِ الْعَظِيمَ ﴿٦﴾ وَالَّذِينَ هُمْ لِعَهْدِهِمْ رَاعُونَ ﴿٧﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ﴿٨﴾ أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿٩﴾ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١٠﴾

Successful indeed are the Mu'min n (believers).

Those who offer their al t (prayers) with all solemnity and full submissiveness.

And those who turn away from Al-Lagh^h (dirty, false, evil vain talk, falsehood, and all that All h has forbidden).

And those who pay the Zak t .

And those who guard their chastity (i.e. private parts, from illegal sexual acts)

Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame;

But whoever seeks beyond that, then those are the transgressors;

Those who are faithfully true to their Am n t (all the duties which All h has ordained, honesty, moral responsibility and trusts etc.) and to their covenants;

And those who strictly guard their (five compulsory congregational) alaw t (prayers) (at their fixed stated hours).

These are indeed the inheritors.

Who shall inherit the Firdaus (Paradise). They shall dwell therein forever.¹²³¹

¹²³⁰ Sūrah Al Şaff' (61), āyāt 10-13.

¹²³¹ Sūrah Al Mu'minūn (23), āyāt 1-11.

Faith necessitates trials

2:214	Do people think that they will be left alone
3:179	because they say: “We believe”, and will not be
29:2-3	tested. And We indeed tested those who were
29:5	before them. And Allāh will certainly make (it)
29:10-11	known (the truth of) those who are true, and will certainly make (it)
	known (the falsehood of) those who are liars,...

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ
وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ

قَرِيبٌ ﴿٢٩﴾

*Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, “When (will come) the help of Allah?” Yes! certainly, the help of All h is near!”*¹²³²

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۗ وَمَا كَانَ
اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ ۚ فَأَمَتُوا بِاللَّهِ وَرُسُلِهِ

وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿٣٠﴾

*All h will not leave the Mu'min n (believers) in the state in which you are now, until He distinguishes the wicked from the good. Nor will All h disclose to you the secrets of the Ghaib (unseen), but All h chooses of His Messengers whom He pleases. So believe in All h and His Messengers. And if you believe and fear All h, then for you there is a great reward.”*¹²³³

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٣١﴾ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ
قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٣٢﴾

Do people think that they will be left alone because they say: “We believe,” and will not be tested.

*And We indeed tested those who were before them. And All h will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although All h knows all that before putting them to test).”*¹²³⁴

¹²³² Sūrah Al Baqarah (2), ayah 214.

¹²³³ Sūrah Al 'Imrān (3), ayah 179.

¹²³⁴ Sūrah Al 'Ankabūt (29), āyat 2-3.

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنْ أَجَلَ اللَّهُ لَكَ لَأْتِيَهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٣٥﴾

Whoever hopes for the meeting with Allāh, then Allāh's term is surely coming. And He is the All-Hearer, the All-Knower.¹²³⁵

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِنْ جَاءَ نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿٢٣٦﴾ وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿٢٣٧﴾

Of mankind are some who say: "We believe in Allāh," but if they are made to suffer for the sake of Allāh, they consider the trial of mankind as Allāh's punishment, and if victory comes from your Lord, (the hypocrites) will say: "Verily! we were with you (helping you)." Is not Allāh best aware of what is in the breast of the 'Ālam n (mankind and jinns).

Verily, Allāh knows those who believe, and verily, He knows the hypocrites [i.e. Allāh will test the people with good and hard days to discriminate the good from the wicked (although Allāh knows all that before putting them to test)].¹²³⁶

The Prophets were tested by Allāh

29:14-39

2:155-157

12:86

The Prophets were also put to the test by Allāh within their lives. We can understand this from the narratives of the Prophets when they were confronted with the rebelliousness of their communities whilst they undertook giving them da'wah. They were always resolute and patient in carrying out pursuit of delivering the truth, despite the denial of their communities.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٤﴾ فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِّلْعَالَمِينَ ﴿١٥﴾ وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿١٦﴾ إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾ وَإِنْ تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ مِنْ قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٨﴾ أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ

¹²³⁵ Sūrah Al 'Ankabūt (29), ayāh 5.

¹²³⁶ Sūrah Al 'Ankabūt (29), āyāt 10-11.

الْخَلْقِ ثُمَّ يُعِيدُهُ ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٠﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا
كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١١﴾
يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ ۖ وَإِلَيْهِ تُقْلَبُونَ ﴿١٢﴾ وَمَا أَنتُمْ بِمُعْجِزِينَ فِي
الْأَرْضِ وَلَا فِي السَّمَاءِ ۚ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٣﴾ وَالَّذِينَ
كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَئِسُوا مِنْ رَحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿١٤﴾
فَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنْ النَّارِ ۚ إِنَّ
فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿١٥﴾ وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثِنًا مَوَدَّةَ
بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ۚ ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ ۖ لِيَعْلَمَ
بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِنْ نَاصِرِينَ ﴿١٦﴾ * فَقَامَ لَهُ لُوطٌ
وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي ۖ إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٧﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ
وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَءَاتَيْنَاهُ أُجْرَهُ ۚ وَجَعَلْنَا فِي الْآخِرَةِ لِمَنِ
الصَّالِحِينَ ﴿١٨﴾ وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأَنْتُنَّ الْفَاحِشَةُ مَا سَبَقَكُمْ بِهَا مِنْ
أَحَدٍ مِنَ الْعَالَمِينَ ﴿١٩﴾ أَتُنْكُمُ اللَّاتُوتَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ
فِي نَادِيكُمُ الْمُنكَرَ ۚ فَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اتُّنَّا بِعَذَابِ اللَّهِ إِنْ
كُنْتُمْ مِنَ الصَّادِقِينَ ﴿٢٠﴾ قَالَ رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴿٢١﴾ وَلَمَّا
جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ ۖ إِنَّ أَهْلَهَا كَانَوُا
ظَالِمِينَ ﴿٢٢﴾ قَالَ إِبْرَٰٓءِيمُ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنَنْجِيَنَّاهُ وَأَهْلَهُ
إِلَّا أَمْرَأَتَهُ ۖ كَانَتْ مِنَ الْغَابِرِينَ ﴿٢٣﴾ وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِـَٔءَ يَوْمٍ
وَصَافٍ بِهِمْ دُرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ ۖ إِنَّا مُنْجُوكَ وَأَهْلَكَ إِلَّا أَمْرَأَتَكَ
كَانَتْ مِنَ الْغَابِرِينَ ﴿٢٤﴾ إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِنْ
السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٢٥﴾ وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِقَوْمٍ يَعْقِلُونَ ﴿٢٦﴾
وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَنْقُورِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا
تَعْتَوُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٢٧﴾ فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ

جَنِّمِيكَ ۖ وَعَادًا وَثَمُودًا وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسْكِئِهِمْ ۖ وَزَيْنَبَ لَهُمُ
 الشَّيْطَانُ أَغْتَلَّهْمُ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ۖ وَقَرُونِ
 وَفِرْعَوْنَ وَهَمَانَ ۖ وَلَقَدْ جَاءَهُمْ مُوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا
 كَانُوا سَنِيْقِينَ ۖ

And indeed We sent N (Noah) to his people, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of All h (Monotheism), and discard the false gods and other deities], and the deluge overtook them while they were lim n (wrong-doers, polytheists, disbelievers, etc.).

Then We saved him and those with him in the ship, and made it (the ship) as an Ay h (a lesson, a warning, etc.) for the ‘Alam n (mankind, jinns and all that exists).

And (remember) ‘Ibr h m (Abraham) when he said to his people: “Worship All h (Alone), and fear him, that is better for you if you did but know.

“You worship besides All h only idols, and you only invent falsehood. Verily, those whom you worship besides All h have no power to give you provision, so seek your provision from All h (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back.

“And if you deny, then nations before you have denied (their Messengers). And the duty of the Messenger is only to convey (the Message) plainly.”

See they not how All h originates creation, then repeats it. Verily, that is easy for All h.

Say: “Travel in the land and see how (All h) originated creation, and then All h will bring forth (resurrect) the creation of the Hereafter (i.e. resurrection after death). Verily, All h is Able to do All things.”

He punishes whom He will, and shows mercy to whom He will, and to Him you will be returned.

And you cannot escape in the earth or in the heaven. And besides All h you have neither any Wal y (protector or guardian) nor any helper.

And those who disbelieve in the y t (proofs, evidences, verses, lessons, signs, revelations, etc.) of All h and the meeting with Him, it is they who have no hope of My Mercy, and it is they who will (have) a painful torment. So nothing was the answer of [‘Ibr h m’s (Abraham)] people except that they said: “Kill him or burn him.” Then All h saved him from the Fire. Verily, in this are indeed signs for a people who believe.

And [‘Ibr h m (Abraham)] said: “You have taken (for worship) idols instead of Allah, and the love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper.”

So L (Lot) believed in him [‘Ibr h m’s (Abraham) message of Isl mic Monotheism]. He [‘Ibr h m (Abraham)] said: “I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise.”

And We bestowed on him [‘Ibr h m (Abraham)], ‘Is q (Isaac) and Ya q b (Jacob), and ordained among his offspring Prophethood and the Book [i.e. the Taur t (Torah) (to M s - Moses), the Injeel (Gospel) (to ‘Is - Jesus), the Qur n (to Mu ammad ﷺ), all from the offspring of ‘Ibr h m (Abraham)], and We granted him his reward in this world, and verily, in the

Hereafter he is indeed among the righteous.

And (remember) L (Lot), when he said to his people: "You commit Al-F ishah (sodomy the worst sin) which none has preceded you in (committing) it in the 'Alam n (mankind and jinns)."

"Verily, you do sodomy with men, and rob the wayfarer (travellers, etc.)! and practise Al-Munkar (disbelief and polytheism and every kind of evil wicked deed) in your meetings." but his people gave no answer except, that they said: "Bring All h's torment upon us if you are one of the truthful." He said: "My Lord! give me victory over the people who are Mufsid n (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts).

And when Our Messengers came to 'Ibr h m (Abraham) with the glad tidings they said: "Verily, we are going to destroy the people of this [L 's (Lot's)] town (i.e. the town of Sodom in Palestine) truly, its people have been lim n [wrong-doers, polytheists and disobedient to All h, and have also belied their Messenger L (Lot)]."

'Ibr h m (Abraham) said: "But there is L (Lot) in it." They said: "We know better who is there, we will verily save him [L (Lot)] and his family, except his wife, she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk)."

And when Our Messengers came to L (Lot), he was grieved because of them, and felt straitened on their account. they said: "Have no fear, and do not grieve! Truly, we shall save you and your family, except your wife, she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk).

Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious (against All h's Command)."

And indeed We have left thereof an evident Ay h (a lesson and a warning and a sign the place where the dead sea is now in Palestine) for a folk who understand.

And to (the people of) Madyan (Midian), we sent their brother Shu'aib (Shuaib). He said: "O my people! Worship All h, and hope for (the reward of good deeds by worshipping All h alone, on) the Last Day, and commit no mischief on the earth as Mufsid n (those who commit great crimes, oppressors, tyrants, mischief-makers, corrupts).

And they belied him [Shu'aib (Shuaib)], so the earthquake seized them, and they lay (dead), prostrate in their dwellings.

And ' d and Tham d (people)! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. Shai n (Satan) made their deeds fair-seeming to them, and turned them away from the (Right) path, though they were intelligent.

And (We destroyed also) Q r n (Korah), Fir aun (Pharaoh), and H m n. And indeed M s (Moses) came to them with clear y t (proofs, evidences, verses, lessons, signs, revelations, etc.), but they were arrogant in the land, yet they could not outstrip us (escape Our punishment).¹²³⁷

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَنَشِيرُ

¹²³⁷ Sūrah Al 'Ankabūt (29), āyāt 14-39.

الصَّابِرِينَ ﴿١٥٨﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٩﴾

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٦٠﴾

And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to A - birin (the patient ones, etc.).

Who, when afflicted with calamity, say: "Truly! to All h we belong and truly, to Him we shall return."

They are those on whom are the alaw t (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones.¹²³⁸

قَالَ إِنَّمَا أَشْكُوا بَنِي وَحْزَنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦١﴾

He said: "I only complain of my grief and sorrow to All h, and I know from All h that which you know not."¹²³⁹

Establishing the religion of Allāh is the duty of the Mu'minīn

61:14 Being helpers of the religion of Allāh in the same manner as the
47:7 ḥawārīn (الحواريين – the disciples).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْصَارُ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ خُنْ أَنْصَارُ اللَّهِ فَقَامَتِ طَائِفَةٌ مِنْ بَنِي إِسْرَءِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٦٢﴾

O you who believe! Be you helpers (in the Cause) of All h as said s (Jesus), son of Maryam (Mary), to Al- aw r n (the disciples): "Who are my helpers (in the Cause) of All h?" Al- aw r n (the disciples) said: "We are All h's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So We gave power to those who believed against their enemies, and they became the uppermost.¹²⁴⁰

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿١٦٣﴾

O you who believe! If you help (in the Cause of) All h, He will help you, and make your foothold firm.¹²⁴¹

22:40-41 Helping the religion of Allāh whole-heartedly (جهاد - jihād); with
2:57 wealth and souls; Whoever wants to help the religion of Allāh then

¹²³⁸ Sūrah Al Baqarah (2), āyāt 155-157.

¹²³⁹ Sūrah Yūsuf (12), ayāh 86.

¹²⁴⁰ Sūrah Al Šaff (61), ayāh 14.

¹²⁴¹ Sūrah Muhammad (47), ayāh 7.

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ هُلِدَّتْ صَوَامِعُ وَيَعٍ وَصَلَوَاتُ وَمَسْجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٤﴾ الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ اللَّهُ عَنَقِبَهُ الْأُمُورِ ﴿٤٥﴾

Those who have been expelled from their homes unjustly only because they said: "Our Lord is All h." - for had it not been that All h checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the name of All h is mentioned much would surely have been pulled down. Verily, All h will help those who help His (Cause). Truly, All h is All-Strong, All-Mighty.

Those (Muslim rulers) who, if we give them power in the land, (they) order for Iq mat-a - al t. [i.e. to perform the five compulsory congregational al t (prayers) (the males in mosques)], to pay the Zak t and they enjoin Al-Ma'r f (i.e. Isl mic Monotheism and all that Isl m orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Isl m has forbidden) [i.e. they make the Qur n as the law of their country in all the spheres of life]. And with All h rests the end of (all) matters (of creatures).¹²⁴²

وَوَهَبْنَا لَكُمْ السَّمَامَ وَانزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٦﴾

And We shaded you with clouds and sent down on you Al-Manna and the quails, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.¹²⁴³

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿٤٧﴾

Only those are the believers who have believed in All h and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of All h. Those! they are the truthful.¹²⁴⁴

¹²⁴² Sūrah Al Hajj (2), āyāt 40-41.

¹²⁴³ Sūrah Al Baqarah (2), āyah 57.

¹²⁴⁴ Sūrah Al Hujurat (49), āyah 15.

The recompense and agreement of Allāh for those who are faithful and apply themselves righteously

2:82

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾



*And those who believe (in the Oneness of All h - Isl mic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.*¹²⁴⁵

Furthermore, read in their entirety (amongst others) the following y t:

4:57

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ هُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾

*But those who believe (in the Oneness of All h - Isl mic Monotheism) and do deeds of righteousness, We shall admit them to gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have Azw jun Mutahharatun [purified mates or wives (having no menses, stools, urine, etc.)] and We shall admit them to shades wide and ever deepening (Paradise).*¹²⁴⁶

4:173

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۗ وَأَمَّا الَّذِينَ لَا يَتَّقُونَ اللَّهَ وَلَا يُؤْتُونَ الزَّكَاةَ وَلَا يُؤْتُونَ بِالنَّفْسِ الْمَخْلُوقَةِ حَقَّهَا ۖ فَهُمْ فِي عَذَابٍ مُتَسَاوِينَ ﴿١٧٣﴾

*So, as for those who believed (in the Oneness of All h - Isl mic Monotheism) and did deeds of righteousness, He will give their (due) rewards, and more out of His Bounty. But as for those who refuse His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides All h any protector or helper.*¹²⁴⁷

4:175

¹²⁴⁵ Sūrah Al Baqarah (2), ayāh 82.

¹²⁴⁶ Sūrah Al Nisā' (4), ayāh 57.

¹²⁴⁷ Sūrah Al Nisā' (4), ayāh 173.

فَأَمَّا الَّذِينَ ءَامَنُوا بِاللّٰهِ وَاعْتَصَمُوا بِهِ فَسُيِّدْ لَهُمْ فِي رَحْمَةِ مِّنْهُ وَفَضْلِ وَبَيْدِهِمْ
إِلَيْهِ صِرَاطًا مُّسْتَقِيمًا ﴿١٧٤﴾

So, as for those who believed in All h and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to himself by a Straight Path.¹²⁴⁸

9:72

وَعَدَ اللّٰهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٌ طَيِّبٌ فِي جَنَّاتِ عَدْنٍ وَرِضْوَانٌ مِّنَ اللّٰهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٧٥﴾

All h has promised to the believers -men and women, - gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the good pleasure of All h. That is the supreme success.¹²⁴⁹

10:9-10

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿١٧٦﴾ دَعْوُهُمْ فِيهَا سُبْحَنَكَ اللّٰهُمَّ وَتَحِيَّاتُهُمْ فِيهَا سَلَامٌ وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ ﴿١٧٧﴾

Verily, those who believe [in the Oneness of All h along with the six Articles of Faith, i.e. to believe in All h, His Angels, His Books, His Messengers, the Day of Resurrection, and Al-Qadar (Divine Preordainments) - Isl mic Monotheism], and do deeds of righteousness, their Lord will guide them through their faith; under them will flow rivers in the gardens of delight (Paradise).

Their way of request therein will be Sub naka All humma (Glory to You, O All h!) and Sal m (peace, safe from each and every evil) will be their greetings therein (Paradise)! And the close of their request will be: Al- amdu Lill hi Rabbil-'Alam n [all the praises and thanks are to All h, the Lord of 'Alam n (mankind, jinns and all that exists)].¹²⁵⁰

10:63-64

الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿١٧٨﴾ لَهُمُ الْبُشْرَىٰ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللّٰهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٧٩﴾

¹²⁴⁸ Sūrah Al Nisā' (4), ayāh 175.

¹²⁴⁹ Sūrah Al Taubah (9), ayāh 72.

¹²⁵⁰ Sūrah Yūnus (10), āyāt 9-10.

Those who believed (in the Oneness of All h - Isl mic Monotheism), and used to fear All h much (by abstaining from evil deeds and sins and by doing righteous deeds).
For them are glad tidings, in the life of the present world (i.e. righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of All h, this is indeed the supreme success.¹²⁵¹

11:23

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٣﴾

Verily, those who believe (in the Oneness of All h - Isl mic Monotheism) and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, - they will be dwellers of Paradise to dwell therein forever.¹²⁵²

13:29

الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ ﴿٢٩﴾

Those who believe (in the Oneness of All h - Isl mic Monotheism), and work righteousness, طوبى (it means all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return.¹²⁵³

14:23

وَأُدْخِلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ ۖ خَيْرٌ لِّمِمَّا سَلََّمُوا ﴿٢٣﴾

And those who believed (in the Oneness of All h and His Messengers and whatever they brought) and did righteous deeds, will be made to enter gardens under which rivers flow, - to dwell therein forever (i.e. in Paradise), with the permission of their Lord. their greeting therein will be: Sal m (peace!).¹²⁵⁴

18:30-31

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾
أُولَٰئِكَ هُمْ جَنَّاتُ عَدْنٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ يُخَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ

¹²⁵¹ Sūrah Yūnus (10), āyāt 63-64.

¹²⁵² Sūrah Hūd (11), āyah 23.

¹²⁵³ Sūrah Al Ra'd (13), āyah 29.

¹²⁵⁴ Sūrah Ibrāhīm (14), āyah 23.

وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَكَيِّنِينَ فِيهَا عَلَى الْأَرَائِكِ يَنْعَمُ الثَّوَابُ
وَحَسُنَتْ مُرْتَفَقًا ﴿١٠٨﴾

Verily! as for those who believe and do righteous deeds, certainly! We shall not suffer to be lost the reward of anyone who does his (righteous) deeds in the most perfect manner.

These! for them will be 'Adn (Eden) Paradise (everlasting gardens); wherein rivers flow underneath them, therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent Murtafaq (dwelling, resting place, etc.).¹²⁵⁵

18: 107-108

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾ خَالِدِينَ
فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾

"Verily! those who believe (in the Oneness of All h - Isl mic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaus (the Paradise) for their entertainment.

"Wherein they shall dwell (forever). No desire will they have to be removed therefrom."¹²⁵⁶

19:96

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿٩٦﴾

Verily, those who believe [in the Oneness of All h and in His Messenger (Mu ammad ﷺ)] and work deeds of righteousness, the Most Beneficent (Allah) will bestow love for them (in the hearts of the believers).¹²⁵⁷

20:112

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِرٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾

And he who works deeds of righteousness, while he is a believer (in Isl mic Monotheism) then he will have no fear of injustice, nor of any curtailment (of his reward).¹²⁵⁸

21:94

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ ءَإِنَّا لَهُ كَاتِبُونَ

¹²⁵⁵ Sūrah Al Kahf (18), āyāt 30-31.

¹²⁵⁶ Sūrah Al Kahf (18), āyāt 107-108.

¹²⁵⁷ Sūrah Maryam (19), āyāt 96.

¹²⁵⁸ Sūrah Tā Hā (20), āyāt 112.

*So whoever does righteous good deeds while he is a believer (in the Oneness of All h - Isl mic Monotheism), his efforts will not be rejected. Verily! We record it in his book of deeds.*¹²⁵⁹

22:14

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٥١﴾

Truly, All h will admit those who believe (in Isl mic Monotheism) and do righteous good deeds (according to the Qur n and the Sunnah) to gardens underneath which rivers flow (in Paradise). Verily, All h does what He wills.¹²⁶⁰

22:23-24

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
يُخْلَقُونَ فِيهَا مِنْ آسَاوِرَ مِنْ ذَهَبٍ وَيُلْبَسُونَ ثِيَابًا خُضْرًا هَاكِيَةً وَلَهُمْ فِيهَا
فُرُشٌ شَرَاهِنَ مُنَقَّحَاتٍ بَازُجٍ وَخُضْرٌ غُلَامٌ ۚ كُلُوا وَشَرِبُوا وَلَهُمْ زَوْجٌ
مِمَّا يَشَاءُونَ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٠﴾

Truly, All h will admit those who believe (in the Oneness of All h - Islāmic Monotheism) and do righteous good deeds, to gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk. And they are guided (in this world) unto goodly speech (i.e. L il ha ill-All h, Al amdu lill h, recitation of the Qur n, etc.) and they are guided to the Path of Him (i.e. All h's Religion of Isl mic Monotheism), who is Worthy of All praises.¹²⁶¹

28:67

فَأَمَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ ﴿٢٧﴾

*But as for him who repented (from polytheism and sins, etc.), believed (in the Oneness of All h, and in His Messenger Mu ammad ﷺ), and did righteous deeds (in the life of this world), then he will be among those who are successful.*¹²⁶²

29:7

¹²⁵⁹ Sūrah Al 'Anbiyā' (21), ayāh 94.

¹²⁶⁰ Sūrah Al Hajj (22), ayāh 14.

¹²⁶¹ Sūrah Al Ḥajj (22), āyāt 23-24.

¹²⁶² Sūrah Al Qaṣaṣ (28), ayāh 67.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي
كَانُوا يَعْمَلُونَ ﴿٧﴾

*Those who believe [in the Oneness of All h (Monotheism) and in Messenger Muhammad ﷺ, and do not apostate because of the harm they receive from the polytheists], and do righteous good deeds, surely, We shall remit from them their evil deeds and shall reward them according to the best of that which they used to do.*¹²⁶³

30:15

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾

*Then as for those who believed (in the Oneness of All h - Islamic Monotheism) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a garden of delight (Paradise).*¹²⁶⁴

32:19

أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾

*As for those who believe (in the Oneness of All h - Islamic Monotheism) and do righteous good deeds, for them are gardens (Paradise) as an entertainment, for what they used to do.*¹²⁶⁵

34:37

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرَّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا

فَأُولَٰئِكَ هُمْ جَزَاءُ الْوَعْدِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ ءَامِنُونَ ﴿٣٧﴾

*And it is not your wealth, nor your children that bring you nearer to us (i.e. pleases All h), but only he (will please Us) who believes (in the Islamic Monotheism), and does righteous deeds; as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security.*¹²⁶⁶

35:7

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ

كَبِيرٌ ﴿٧﴾

Those who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of All h - Islamic Monotheism) and do righteous

¹²⁶³ Sūrah Al 'Ankabūt (29), ayāh 7.

¹²⁶⁴ Sūrah Al Rūm (30), ayāh 15.

¹²⁶⁵ Sūrah Al Sajdah (32), ayāh 19.

¹²⁶⁶ Sūrah Saba' (34), ayāh 37.

41:8

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٨﴾

Truly, those who believe (in the Oneness of All h - Isl mic Monotheism, and in His Messenger Mu ammad ﷺ) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise).¹²⁶⁸

57:18-19

إِنَّ الْمُصَّدِّقِينَ وَالْمُصَّدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَعَّفَ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾
وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ وَالشَّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٩﴾

Verily, those who give sadaqat (i.e. Zakat and alms, etc.), men and women, and lend to All h a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise). And those who believe in (the Oneness of) All h and His Messengers, they are the iddiq n (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord, they shall have their reward and their light. but those who disbelieve (in the Oneness of All h - Isl mic Monotheism) and deny Our ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the blazing fire.¹²⁶⁹

85:11

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ هُمْ جَنَّاتُ جَرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾

Verily, those who believe and do righteous good deeds, for them will be gardens under which rivers flow (Paradise). That is the great success.¹²⁷⁰

متقين Muttaqin

The Command to be Pious

39:10-16

It is the intention of those people who have faith to be pious towards

¹²⁶⁷ Sūrah Fāṭir [or Al Malā'ikah] (35), ayāh 7.

¹²⁶⁸ Sūrah Fuṣṣilat (41), ayāh 8.

¹²⁶⁹ Sūrah Al Ḥadīd (57), ayāt 18-19.

¹²⁷⁰ Sūrah Al Burūj (85), ayāh 11.

9:19 Allāh with the sincerest of piety,
not merely by lip service alone; this in order to receive His mercy
and indeed Allāh is the One who
49:10-12 accepts repentance and is the Most Merciful.

قُلْ يٰعِبَادِ الَّذِيْنَ ءَامَنُوا اتَّقُوا رَبَّكُمْ ۚ لِلَّذِيْنَ أَحْسَنُوا فِي هٰذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَأَرْضُ
 اللّٰهِ وَٰسِعَةٌ ۗ إِنَّمَا يُوَفَّى الصَّٰبِرُوْنَ أَجْرَهُم بِغَيْرِ حِسَابٍ ﴿٩﴾ قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللّٰهَ
 مُخْلِصًا لَهُ الدِّيْنَ ﴿١٠﴾ وَأُمِرْتُ لِأَنْ أَكُوْنَ أَوَّلَ الْمُسْلِمِيْنَ ﴿١١﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ
 رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٢﴾ قُلِ اللّٰهُ أَعْبُدُ مُخْلِصًا لَهُ دِيْنِي ﴿١٣﴾ فَاعْبُدُوا مَا شِئْتُمْ مِنْ
 دُونِهِ ۗ قُلْ إِنْ أَخْسِرَ الْبَشَرِيْنَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَآهْلِيْهِمْ يَوْمَ الْقِيَمَةِ ۗ أَلَا ذٰلِكَ هُوَ
 الْخُسْرٰنُ الْمُبِيْنُ ﴿١٤﴾ هُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ۗ ذٰلِكَ يُخَوِّفُ
 اللّٰهُ بِمِءِ عِبَادِهِ ۚ يَعْبَادِ فَاَتَّقُوْا ﴿١٥﴾

Say (O Mu ammad ﷺ): "O My slaves who believe (in the Oneness of All h - Isl mic Monotheism), be afraid of your Lord (All h) and keep your duty to Him. Good is (the reward) for those who do good in this world, and All h's earth is spacious (so if you cannot worship All h at a place, then go to another)! Only those who are patient shall receive their rewards in full, without reckoning."

Say (O Mu ammad ﷺ): "Verily, I am commanded to worship All h (Alone) by obeying Him and doing religious deeds sincerely for All h's sake only and not to show off, and not to set up rivals with Him in worship;

"And I am commanded (this) in order that I may be the first of those who submit themselves to All h (in Isl m) as Muslims."

Say (O Mu ammad ﷺ): "Verily, if I disobey my Lord, I am afraid of the torment of a great day."

Say (O Mu ammad ﷺ) "Allah alone I worship by doing religious deeds sincerely for His sake only and not to show-off, and not to set up rivals with Him in worship."

So worship what you like besides Him. Say (O Mu ammad ﷺ): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"

They shall have coverings of fire, above them and covering (of fire) beneath them; with this All h does frighten His slaves: "O My slaves, Therefore fear Me!"¹²⁷¹

۞ اٰعْلَمْتُ سَفَايَةَ الْحَٰجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ
 وَحَبَّهْدَ فِي سَبِيْلِ اللّٰهِ ۚ لَا يَسْتَوُوْنَ عِنْدَ اللّٰهِ ۗ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظَّٰلِمِيْنَ ﴿١٦﴾

Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid-al- ar m (at Makkah) as equal to the worth of

¹²⁷¹ Sūrah Al Zumar (39), āyāt 10-16.

those who believe in All h and the Last Day, and strive hard and fight in the Cause of All h? They are not equal before All h. And All h guides not those people who are the *lim n* (polytheists and wrong-doers).¹²⁷²

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا يَسْخَرُوْا مِنْ قَوْمٍ عَسٰى اَنْ يَّكُوْنُوْا خَيْرًا مِنْهُمْ وَلَا نِسَاءً مِنْ نِّسَاءِ عَسٰى اَنْ يَّكُنَّ خَيْرًا مِنْھُنَّ وَلَا تَلْمِزُوْا اَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْأَلْقَابِ بِئْسَ الْاِثْمُ الْفُسُوْقُ بَعْدَ الْاِيْمٰنِ وَمَنْ لَّمْ يَتُبْ فَأُوْلٰٓئِكَ هُمُ الظَّالِمُوْنَ ۝ يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اَجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَلَا تَحْسَسُوْا وَلَا يَغْتَبِ بَعْضُكُمۡ بَعْضًا اُتُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيِّتًا فَكْرِهْتُمْوْهُ وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ ۝

The believers are nothing else than brothers (in Isl mic religion). So make reconciliation between your brothers, and fear All h, that you may receive mercy.

O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked", etc.]. And whosoever does not repent, then such are indeed *lim n* (wrong-doers, etc.).

O you who believe! Avoid much suspicions, indeed some suspicions are sins. and spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear All h. Verily, All h is the one who accepts repentance, Most Merciful.¹²⁷³

49:13 The persons who are the most honourable amongst 'mankind' and jinn are those who are the most pious.

يٰۤاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۤىِٕلَ لِتَعَارَفُوْٓا اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ۝

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with All h is that (believer) who has At-Taqla [i.e. one of the Muttaqla n). Verily, All h is All-Knowing, All-Aware.¹²⁷⁴

¹²⁷² Sūrah Al Taubah (9), ayāh 19.

¹²⁷³ Sūrah Al Hujurat (49), āyat 10-12.

¹²⁷⁴ Sūrah Al Hujurat (49), ayāh 13.

59:18 With ample provisions of piety we plan ahead for the life of tomorrow.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوا اتَّقُوا اللّٰهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللّٰهَ ۚ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿٥٩﴾

*O you who believe! Fear All h and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear All h. Verily, All h is All-Aware of what you do.*¹²⁷⁵

2:197 And the best of provisions is that of piety.

اَلْحَجُّ اَشْهُرٌ مَّعْلُوْمَةٌۭ ۖ فَمَنْ فَرَضَ فِيْهَا الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوْقَ وَلَا جِدَالَ فِي الْحَجِّ ۗ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ يَعْلَمْهُ اللّٰهُ ۗ وَتَزُوْدُوْا فَاِنَّ خَيْرَ الرِّاٰدِ التَّقْوٰى وَاتَّقُوْا ۗ يٰۤاُولٰٓئِىْ اَلْاَلْبٰبِ ﴿١٩٧﴾

*The ajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Isl mic calendar, i.e. two months and ten days). So whosoever intends to perform ajj therein by assuming I r m), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the ajj. And whatever good you do, (be sure) All h knows it. And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness, etc.). So fear Me, O men of understanding!*¹²⁷⁶

3:102 Fear Allāh and do not die except in a state of Islām.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقَاتِيْهِ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿١٠٢﴾

*O you who believe! Fear All h (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islām (as Muslims) with complete submission to All h.*¹²⁷⁷

Various Deeds to realize Piety

2:2-5 Carry out with devotion all elements of righteous deeds upon the basis of faith and seeking the blessing of Allāh. True fidelity is the devotion of people who are faithful.

ذٰلِكَ الْكِتٰبُ لَا رَيْبَۤ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ ﴿٢﴾ الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ

¹²⁷⁵ Sūrah Al Hashr (59), ayāh 18.

¹²⁷⁶ Sūrah Al Baqarah (2), ayāh 197.

¹²⁷⁷ Sūrah Āl 'Imrān (3), ayāh 102.

الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٢٧٨﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ
وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٢٧٩﴾ أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٢٨٠﴾



This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are Al-Muttaqin [the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)].

Who believe in the Ghaib and perform A - al t (Iq mat-a - al t), and spend out of what We have provided for them [i.e. give Zakat, spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allah's Cause - Jihad, etc.].

And who believe in (the Qur'an and the Sunnah) which has been sent down (revealed) to you (Muhammad ﷺ) and in [the Taurat (Torah) and the Injeel (Gospel), etc.] which were sent down before you and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.).

*They are on (true) guidance from their Lord, and they are the successful.*¹²⁷⁸

﴿لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوَى الْقُرْبَى
وَالْيَتَامَى وَالْمَسْكِينِ وَأَبَانَ السَّبِيلِ وَالسَّابِلِينَ وَفَى الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى
الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ
الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾

*It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs A - al t (Iq mat-a - al t), and gives the Zakat, and who fulfill their covenant when they make it, and who are A - birin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqin.*¹²⁷⁹

﴿يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا
الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنْ اتَّقَى ۖ وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ۚ وَاتَّقُوا اللَّهَ

¹²⁷⁸ Sūrah Al Baqarah (2), āyāt 2-5.

¹²⁷⁹ Sūrah Al Baqarah (2), āyah 177.

لَعَلَّكُمْ تَفْلِحُونَ ﴿١٨٩﴾

They ask you (O Mu ammad ﷺ) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage. It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back but Al-Birr (is the quality of the one) who fears All h. So enter houses through their proper doors, and fear All h that you may be successful.¹²⁸⁰

2:183 Fast for piety;

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ

لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٧﴾

O you who believe! Observing A - aum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaq n.¹²⁸¹

5:88 Eat and drink what is good and ḥalāl.

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ؕ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿١٨٨﴾

And eat of the things which All h has provided for you, lawful and good, and fear All h in whom you believe.¹²⁸²

7:26 The best of garments is the garment of piety;

يَبْنَیْ ءَادَمَ قَدْ أَنْزَلْنَا عَلَيْكَ لِبَاسًا يُورِیْ سَوَءَ تَكُمُ وَرِیْثًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَیْرٌ

ذَٰلِكَ مِّنْ ءَايَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٨٩﴾

O Children of dam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment, and the raiment of righteousness, that is better. Such are among the y t (proofs, evidences, verses, lessons, signs, revelations, etc.) of All h, that they may remember (i.e. leave falsehood and follow truth).¹²⁸³

4:1 Kindly uphold the bonds of kinship.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا

رِجَالًا كَثِيرًا وَنِسَاءً ؕ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ ؕ وَالْأَرْحَامَ ؕ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ

رَقِيبًا ﴿١٩٠﴾

O mankind! Be dutiful to your Lord, who created you from a single person

¹²⁸⁰ Sūrah Al Baqarah (2), ayāh 189.

¹²⁸¹ Sūrah Al Baqarah (2), ayāh 183.

¹²⁸² Sūrah Al Mā'idah (5), ayāh 88.

¹²⁸³ Sūrah Al A'rāf (7), ayāh 26.

(dam), and from him (dam) He created his wife [aww (Eve)], and from them both He created many men and women and fear All h through whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, All h is ever an All-Watcher over you.¹²⁸⁴

9:107-110 Establish places of worship on the basis of piety and not in order to undo the unity of the community.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفْنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٧﴾ لَا تَقُمْ فِيهِ أَبَدًا لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾ أَفَمَنْ أُسِّسَ بُنْيَنُهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أُسِّسَ بُنْيَنُهُ عَلَى شَفَا جُرُفٍ هَارٍ فَاتَّخَذَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾ لَا يَزَالُ بُنْيَنُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

And as for those who put up a mosque by way of harming and disbelief, and to disunite the believers, and as an outpost for those who warred against All h and His Messenger (Mu ammad ﷺ) aforetime, they will indeed swear that their intention is nothing but good. All h bears witness that they are certainly liars.

Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And All h loves those who make themselves clean and pure (i.e. who clean their private parts with dust [i.e. to be considered as soap] and water from urine and stools, after answering the call of nature).

Is it then he, who laid the foundation of his building on piety to All h and His good pleasure, better, or he who laid the foundation of his building on an undetermined brink of a precipice ready to crumble down, so that it crumbled to pieces with him into the fire of Hell. And All h guides not the people who are the lim n (cruel, violent, proud, polytheist and wrong-doer).

The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts, unless their hearts are cut to pieces. (i.e. till they die). And All h is All-Knowing, All-Wise.¹²⁸⁵

17:79-80 Do not forget to implement night prayer (tahajjud - تَهَجُّد).

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾ وَقُلْ رَبِّ

¹²⁸⁴ Sūrah Al Nisā' (4), ayāh 1.

¹²⁸⁵ Sūrah Al Taubah (9), āyāt 107-110.

أَدْخَلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا



And in some parts of the night (also) offer the al t (prayer) with it (i.e. recite the Qur n in the prayer), as an additional prayer (Tahajjud optional prayer Naw fil) for you (O Mu ammad ﷺ). It may be that your Lord will raise you to Maq man Ma m da (a station of praise and glory, i.e. the highest degree in Paradise!).

And say (O Mu ammad ﷺ): My Lord! Let my entry (to the city of Al-Madinah) be good, and likewise my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof).¹²⁸⁶

64:16-17 So keep your duty to Allāh and fear Him as much as you can; listen and obey;...

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لَأَنْفُسِكُمْ ۚ وَمَنْ يُوقْ شَحْ نَفْسِهِ فَأُولَئِكَ هُمُ الْفَالِحُونَ ﴿٦٤﴾ إِنْ تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يَضْعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿٦٥﴾

So keep your duty to All h and fear Him as much as you can; listen and obey; and spend in charity, that is better for yourselves. and whosoever is saved from his own covetousness, then they are the successful ones.

If you lend to All h a goodly loan (i.e. spend in All h's Cause) He will double it for you, and will forgive you. And All h is most ready to appreciate and to reward, Most forbearing...¹²⁸⁷

3:133-136 People who are pious always perform good deeds as well as distance themselves from that which is prohibited, for themselves and others.
25:63-73

۞ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿٦٦﴾ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبِيرِ وَالصَّغِيرِ وَالْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٦٧﴾ وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿٦٨﴾ أُولَئِكَ جَزَاؤُهُمْ مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتُ جَدْرَىٰ مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَنِعَمَ أَجْرُ الْعَامِلِينَ ﴿٦٩﴾

And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for

¹²⁸⁶ Sūrah Al Isrā' (17), āyāt 79-80.

¹²⁸⁷ Sūrah Al Taghābun (64), āyāt 16-17.

Al-Muttaq n.

Those who spend [in All h's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; Verily, All h loves Al-Mu sin n (the good-doers).

And those who, when they have committed F ishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember All h and ask forgiveness for their sins; - and none can forgive sins but All h - and do not persist in what (wrong) they have done, while they know.

For such, the reward is forgiveness from their Lord, and gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to All h's Orders).¹²⁸⁸

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ۝ وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَمًا ۝ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ۝ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ۝ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ۝ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۝ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ۝ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيَخَاجُ فِيهِ مِهْنًا ۝ إِلَّا مَنْ تَابَ وَآمَرَ ۝ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۝ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝ وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ۝ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ۝ وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يُخَوِّا عَلَيْهَا صُغًا وَعُمْيَانًا

۝

And the slaves of the Most Beneficent (All h) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.

And those who spend the night before their Lord, prostrate and standing.

And those who say: "Our Lord! avert from us the torment of Hell. Verily! its torment is ever an inseparable, permanent punishment."

Evil indeed it (Hell) is as an abode and as a place to dwell.

And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).

And those who invoke not any other Il h (God) along with All h, nor kill such life as All h has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment.

The torment will be doubled to him on the Day of Resurrection, and he will

¹²⁸⁸ Sūrah Āl 'Imrān (3), āyāt 133-136.

abide therein in disgrace;

Except those who repent and believe (in Isl mic Monotheism), and do righteous deeds, for those, All h will change their sins into good deeds, and All h is Oft-Forgiving, Most Merciful.

And whosoever repents and does righteous good deeds, then verily, he repents towards All h with true repentance.

And those who do not witness falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.

And those who, when they are reminded of the y t (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat.¹²⁸⁹

The Promise of Allāh towards the Muttaqīn on earth

65:2-3	Allāh will facilitate the way out from various difficulties;
7:96	bestow blessings which did they did not suspect existed before they came; shower His blessings from the heavens and the earth; they do
10:62-64	not feel afraid and likewise do not feel sad in their hearts; they are
8:29	granted Furqān (فرقان - criterion) to judge between right and wrong;
2:103	
16:30-32	their sins and faults are nullified.

فَإِذَا بَلَغَ أَجَلَہُنَّ فَأَمْسِكُوہُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوہُنَّ بِمَعْرُوفٍ وَأَشْہِدُوا ذَوٰی عَدْلِہِ
مِنْکُمْ وَأَقِیمُوا الشَّہِدَۃَ لِلّٰہِ ۚ ذَٰلِکُمْ یُعْطٰی بِہٖءَ مِنْ کَانَ یُؤْمِنُ ۚ بِاللّٰہِ وَالْیَوْمِ الْآخِرِ
ۖ وَمَنْ یَتَّقِ اللّٰہَ یَجْعَلْ لَّہٗ مَخْرَجًا ۝ وَیَرْزُقْہٖ مِنْ حَیْثُ لَا یَحْتَسِبُ ۚ وَمَنْ یَتَوَكَّلْ عَلَی اللّٰہِ
فَہُوَ حَسْبُہٗ ۚ إِنَّ اللّٰہَ بَلِغُ أَمْرِہٖ ۚ قَدْ جَعَلَ اللّٰہُ لِكُلِّ شَیْءٍ قَدَرًا ۝

Then when they are about to fulfil their term appointed, either take them back in a good manner or part with them in a good manner. And take for witness two just persons from among you (Muslims), and establish the witness for All h. That will be an admonition given to him who believes in All h and the Last Day. And whosoever fears Allh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).

And He will provide him from (sources) he never could imagine. And whosoever puts his trust in All h, then He will suffice him. Verily, All h will accomplish His purpose. Indeed All h has set a measure for all things.¹²⁹⁰

وَلَوْ أَنَّ أَهْلَ الْقُرَیِّ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَیْہِم بَرَکَٰتٍ مِّنَ السَّمَآءِ وَٱلْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنٰہُم بِمَا كَانُوا یَكْسِبُونَ ۝

And if the people of the towns had believed and had the Taqw (piety), certainly, We should have opened for them blessings from the heaven and

¹²⁸⁹ Sūrah Al Furqān (25), āyāt 63-73.

¹²⁹⁰ Sūrah Al Talāq (65), āyāt 2-3.

the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes, etc.).¹²⁹¹

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٦﴾ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٧﴾ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٨﴾

No doubt! Verily, the Auliya ' of All h [i.e. those who believe in the Oneness of All h and fear All h much (abstain from all kinds of sins and evil deeds which He has forbidden), and love All h much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve, -

Those who believed (in the Oneness of All h - Isl mic Monotheism), and used to fear All h much (by abstaining from evil deeds and sins and by doing righteous deeds).

For them are glad tidings, in the life of the present world (i.e. righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of All h, this is indeed the supreme success.¹²⁹²

يَتَأْتِيَ الَّذِينَ ءَامَنُوا إِنَّ تَتَّقُوا اللَّهَ تَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرَ لَكُمْ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٦٩﴾

O you who believe! If you obey and fear All h, He will grant you Furq n a criterion [(to judge between right and wrong), or (Makhraj, i.e. making a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you, and All h is the Owner of the Great Bounty.¹²⁹³

وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴿٧٠﴾

And if they had believed, and guarded themselves from evil and kept their duty to All h, far better would have been the reward from their Lord, if they but knew!¹²⁹⁴

﴿٧١﴾ وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنزَلَ رَبُّكُمْ قَالُوا خَيْرًا ۗ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٧٢﴾ جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ ۖ هُمْ فِيهَا مَا يَشَاءُونَ ۚ كَذَٰلِكَ نَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٧٣﴾ الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمُ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ

¹²⁹¹ Sūrah Al A'rāf (7), ayāh 96.

¹²⁹² Sūrah Yūnus (10), ayāt 62-64.

¹²⁹³ Sūrah Al Anfāl (8), ayāh 29.

¹²⁹⁴ Sūrah Al Baqarah (2), ayāh 103.

And (when) it is said to those who are the Muttaq n “What is it that your Lord has sent down?” they say: “That which is good.” For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the Muttaq n.

‘Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus All h rewards the Muttaq n.

Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but All h Alone) saying (to them): Sal mun ‘Alaikum (peace be on you) enter you Paradise, because of (the good) which you used to do (in the world).”¹²⁹⁵

Besides these there are still further blessings later in the Hereafter as recompense for their own piety.

Recompense for the Pious people in the Hereafter

54:54-55

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾ فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ ﴿٥٥﴾

Verily, the Muttaq n (pious), will be in the midst of gardens and rivers (Paradise).

In a seat of truth (i.e. Paradise), near the omnipotent king (All h, the All-Blessed, the Most High, the Owner of Majesty and honour).¹²⁹⁶

Furthermore, read (amongst others) the following āyāt:

3:14-15

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَٰلِكَ مَتَاعُ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَآئِ ۖ ﴿١٤﴾ ۚ قُلْ أُوْتِيتُكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ ۖ لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٥﴾

Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world’s life; but All h has the

¹²⁹⁵ Sūrah Al Nahl (16), āyāt 30-32.

¹²⁹⁶ Sūrah Al Qamar (54), āyāt 54-55.

excellent return (Paradise with flowing rivers, etc.) with Him.

Say: "Shall I Inform you of things far better than those? For Al-Muttaq n there are gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azw jun Mutahharatun (purified mates or wives) [i.e. they will have no menses, urine, or stool, etc.], and All h will be pleased with them. and All h is All-Seer of the (His) slaves."¹²⁹⁷

15:45-50

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ۖ أَدْخُلُوهَا بِسَلَامٍ ؕ آمِينَ ﴿٤٥﴾ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٦﴾ لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴿٤٧﴾ * نَبِيُّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٨﴾ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٤٩﴾

"Truly! the Muttaq n (pious and righteous persons) will be amidst gardens and water-springs (Paradise).

"(It will be said to them): 'Enter therein (Paradise), in peace and security.'

"And We shall remove from their breasts any sense of injury (that they may have), (so they will be like) brothers facing each other on thrones.

"No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it."

Declare (O Mu ammad ﷺ) unto My slaves, that Truly, I am the Oft-Forgiving, the Most-Merciful.

And that My torment is indeed the most painful torment.¹²⁹⁸

19:60-63

إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿٦٠﴾ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ ۚ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا ﴿٦١﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا ۖ وَهُمْ رِزْقُوهَا فِيهَا بُكْرَةٌ وَعِشَاءٌ ﴿٦٢﴾ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًا ﴿٦٣﴾

Except those who repent and believe (in the Oneness of All h and His Messenger Mu ammad ﷺ), and work righteousness. Such will enter Paradise and they will not be wronged in aught.

(They will enter) 'Adn (Eden) Paradise (everlasting gardens), which the Most Beneficent (All h) has promised to His slaves in the unseen: Verily! His Promise must come to pass.

They shall not hear therein (in Paradise) any Laghw (dirty, false, evil vain talk), but only Sal m (salutations of peace). And they will have therein their sustenance, morning and afternoon.

¹²⁹⁷ Sūrah Āl 'Imrān (3), āyāt 14-15.

¹²⁹⁸ Sūrah Al Hījr (15), āyāt 45-50.

Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been Al-Muttaq n (pious and righteous persons).¹²⁹⁹

25:63-67

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ۚ وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَمًا ۚ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ۚ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ۚ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ۚ

And the slaves of the Most Beneficent (All h) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.

And those who spend the night before their Lord, prostrate and standing. And those who say: "Our Lord! avert from us the torment of Hell. Verily! its torment is ever an inseparable, permanent punishment."

Evil indeed it (Hell) is as an abode and as a place to dwell.

And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).¹³⁰⁰

33:35-36

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّاتِمِينَ وَالصَّاتِمَاتِ وَالْحَافِظِينَ وَالْحَافِظَاتِ وَالَّذِينَ كَرِهَ اللَّهُ كَثِيرًا وَالَّذِينَ كَرِهَ اللَّهُ هُمْ مَغْفِرَةٌ وَأَجْرًا عَظِيمًا ۚ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ۚ

Verily, the Muslims (those who submit to All h In Islâm) men and women, the believers men and women (who believe in Isl mic Monotheism), the men and the women who are obedient (to All h), the men and the women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which All h has ordered and in abstaining from all that All h has forbidden), the men and the women who are humble (before their Lord All h), the men and the women who give adaa t (i.e. Zak t, and alms, etc.), the men and the women who observe aum (fast) (the obligatory fasting during the month of Rama n, and the optional Naw fil fasting), the men and the women who guard their chastity

¹²⁹⁹ Sūrah Maryam (19), āyāt 60-63.

¹³⁰⁰ Sūrah Al Furqān (25), āyāt 63-67.

(from illegal sexual acts) and the men and the women who remember Allāh much with their hearts and tongues (while sitting, standing, lying, etc. for more than 300 times extra over the remembrance of Allāh during the five compulsory congregational prayers) or praying extra additional Nawafil prayers of night in the last part of night, etc.) Allāh has prepared for them forgiveness and a great reward (i.e. Paradise).

It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger, he has indeed strayed in a plain error.¹³⁰¹

39:19-20

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتُ تُنْقِذُ مَنْ فِي النَّارِ ﴿١٩﴾ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ هُمْ غُرَفٌ مِّنْ فَوْقِهَا غُرْفٌ مَّيِّتَةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَ اللَّهُ لَا تُخْلَفُ اللَّهُ الْمِيعَادَ ﴿٢٠﴾

Is, then one against whom the word of punishment justified (equal to the one who avoids evil). Will you (O Mu'ammad ﷺ) rescue him who is in the Fire? But those who fear Allāh and keep their duty to their Lord (Allāh), for them are built lofty rooms; one above another under which rivers flow (i.e. Paradise). (this is) the Promise of Allāh: and Allāh does not fail in (His) Promise.¹³⁰²

39:33-35

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ ﴿٣٣﴾ هُمْ مَّا يَشَاءُونَ عِندَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٣٤﴾ لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٥﴾

And he (Mu'ammad ﷺ) who has brought the truth (this Qur'ān and Islāmic Monotheism) and (those who) believed therein (i.e. the true believers of Islāmic Monotheism), those are Al-Muttaqūn (the pious and righteous persons).

They shall have all that they will desire with their Lord. That is the reward of Mu'sinīn (good-doers).

So that Allāh may remit from them the evil of what they did and give them the reward, according to the best of what they used to do.¹³⁰³

51:15-19

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾ يَأْخُذِينَ مِمَّا آتَتْهُمْ رُبُّهُمْ إِنَّمَا كَانُوا قَبْلَ ذَلِكَ

¹³⁰¹ Sūrah Al Ahzāb (33), āyāt 35-36.

¹³⁰² Sūrah Al Zumar (39), āyāt 19-20.

¹³⁰³ Sūrah Al Zumar (39), āyāt 33-35.

مُحْسِنِينَ ﴿٥٠﴾ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿٥١﴾ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿٥٢﴾
وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿٥٣﴾

Verily, the Muttaq n (pious) will be in the midst of gardens and springs (in the Paradise),
taking joy in the things which their Lord has given them. Verily, they were before this Mu sin n (good-doers).
They used to sleep but little by night [invoking their Lord (All h) and praying, with fear and hope].
And in the hours before dawn, they were (found) asking (All h) for forgiveness,
And in their properties there was the right of the beggar, and the Ma r m (the poor who does not ask the others),...¹³⁰⁴

70:19-35

* إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿٥٤﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٥٥﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٥٦﴾
إِلَّا الْمُضِلِّينَ ﴿٥٧﴾ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿٥٨﴾ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ
مَّعْلُومٌ ﴿٥٩﴾ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿٦٠﴾ وَالَّذِينَ يُصَدِّقُونَ بَيِّمَ الَّذِينَ ﴿٦١﴾ وَالَّذِينَ هُمْ
مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُونَ ﴿٦٢﴾ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٦٣﴾ وَالَّذِينَ هُمْ
لِفُرُوجِهِمْ حَافِظُونَ ﴿٦٤﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦٥﴾
فَمَنْ أَبْغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٦٦﴾ وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ وَعَهْدِهِمْ
رَاعُونَ ﴿٦٧﴾ وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿٦٨﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٦٩﴾
﴿٧٠﴾ أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَّمُونَ ﴿٧١﴾

Verily, man (disbeliever) was created very impatient;
irritable (discontented) when evil touches him;
and niggardly when good touches him;-
except those devoted to al t (prayers)
those who remain constant in their al t (prayers);
and those in whose wealth there is a known right,
for the beggar who asks, and for the unlucky who has lost his property and
wealth, (and his means of living has been straitened);
and those who believe in the Day of Recompense,
and those who fear the torment of their Lord,
Verily! the torment of their Lord is that before which none can feel secure,
and those who Guard their chastity (i.e. private parts from illegal sexual
acts).
Except with their wives and the (women slaves and captives) whom their
right hands possess, for (then) they are not to be blamed,

¹³⁰⁴ Sūrah Al Dhāriyāt (51), āyāt 15-19.

but whosoever seeks beyond that, then it is those who are trespassers.
 And those who keep their trusts and covenants;
 and those who stand firm in their testimonies;
 and those who guard their al t (prayers) well ,
 such shall dwell in the Gardens (i.e. Paradise) honoured.¹³⁰⁵

98:7-8

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾ جَزَاءُهُمْ عِنْدَ رَبِّهِمْ
 جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ
 ذَٰلِكَ لِمَنْ حَقَّقَى رَبُّهُ ﴿٨﴾

Verily, those who believe [in the Oneness of All h, and in His Messenger Mu ammad (ﷺ) including all obligations ordered by Isl m] and do righteous good deeds, they are the best of creatures. Their reward with their Lord is 'Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow, they will abide therein forever, All h well-pleased with them, and they with Him. That is for him who fears his Lord.¹³⁰⁶

منافقين Munāfiqīn

The morphological origin of munāfiq derives from the word nafaqa (نفق) meaning to express or utter something, which is contrary to that which is in the heart. However, according to Islāmic jurisdiction (الشريعة – Ash Sharī‘ah), munāfiq means a person who expresses or utters words signifying faith whereas ‘his’ heart is kāfir (كافر) – unbelieving.

Various characteristics of a Munāfiq

Their convictions are neither clear nor constant:

4:142
 57:14

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى
 يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

Verily, the Mun fiq n (hypocrites) seek to deceive All h, but it is He who deceives them. And when they stand up for A - al t (the prayer), they stand with laziness and to be seen of men, and they do not remember All h but

¹³⁰⁵ Sūrah Al Ma ‘ārīj (70), āyāt 19-35.

¹³⁰⁶ Sūrah Al Baiyinah (98), āyāt 7-8.

يُنَادُوهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ
وَعَرَّيْتُمْ الْأَمَانِي حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَعَرَّيْتُمْ بِاللَّهِ الْغُرُورَ ﴿٥٨﴾

(the hypocrites) will call the believers: “Were we not with you?” The believers will reply: “Yes! but you led yourselves into temptations, you looked forward for our destruction; you doubted (in faith); and you were deceived by false desires, till the command of All h came to pass. And the chief deceiver (Satan) deceived you in respect of All h.”¹³⁰⁸

They cannot be believed at all:

9:75-79

59:11-12

﴿٥٨﴾ وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِنْ آتَيْنَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ﴿٥٩﴾ فَلَمَّا آتَاهُم مِّنْ فَضْلِهِ خَلَوْا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٦٠﴾ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَىٰ يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٦١﴾ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ﴿٦٢﴾ الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

And of them are some who made a covenant with All h (saying): “If He bestowed on us of His Bounty, we will verily, give *adaq h* (Zak t and voluntary charity in All h’s Cause) and will be certainly among those who are righteous.”

Then when He gave them of His Bounty, they became niggardly [refused to pay the *adaq h* (Zak t or voluntary charity)], and turned away, averse.

So He punished them by putting hypocrisy into their hearts till the day whereon they shall meet Him, because they broke that (covenant with All h) which they had promised Him and because they used to tell lies.

Know they not that All h knows their secret ideas, and their *Najwa* (secret counsels), and that All h is the All-Knower of the unseen.

T o’e who defame such of the believers who give charity (in All h’s Cause) voluntarily, and those who could not find to give charity (in All h’s Cause) except what is available to them, so they mock at them (believers), All h will throw back their mockery on them, and they shall have a painful torment.¹³⁰⁹

¹³⁰⁷ Sūrah Al Nisā’ (4), ayāh 142.

¹³⁰⁸ Sūrah Al Hadīd (57), ayāh 14.

¹³⁰⁹ Sūrah Al Taubah (9), āyāt 75-79.

• أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَیْنٌ أَخْرَجْتُمْ لَنَخْرُجَبْ مَعَكُمْ وَلَا نَطِيعُ فِیكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِيَّاهُمْ لَكَذِبُونَ ﴿٥٠﴾ لَیْنٌ أَخْرَجُوا لَا تَخْرُجُونَ مَعَهُمْ وَلَیْنٌ قُوتِلُوا لَا يَنْصُرُوهُمْ وَلَیْنٌ نَّصَرُوهُمْ كَیُولُّبِ الْأَدْبَرِ ثُمَّ لَا یُنصَرُونَ ﴿٥١﴾

*Have you (O Mu ammada ﷺ) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: “(By All h) if You are expelled, we (too) indeed will go out with you, and we shall never obey any one against you, and if you are attacked (in fight), we shall indeed help you.” But All h is witness, that they verily, are liars. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them, and if they are attacked, they will never help them. And if they do help them, they (hypocrites) will turn their backs, so they will not be victorious.*¹³¹⁰

Their words are false and deceitful:

2:8-10
24:47-50

وَمِنَ النَّاسِ مَنْ یَقُولُ ءَامَنَّا بِاللَّهِ وَبِالْیَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٥٢﴾ تَتَخَدَّعُونَ اللَّهَ وَالَّذِینَ ءَامَنُوا وَمَا تَتَخَدَّعُونَ إِلَّا أَنْفُسَهُمْ وَمَا یَشْعُرُونَ ﴿٥٣﴾ فِی قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِیمٌ بِمَا كَانُوا یَكْذِبُونَ ﴿٥٤﴾

*And of mankind, there are some (hypocrites) who say: “We believe in All h and the Last Day” while in fact they believe not. They (think to) deceive All h and those who believe, while they only deceive themselves, and perceive (it) not! In their hearts is a disease (of doubt and hypocrisy) and All h has increased their disease. A painful torment is theirs because they used to tell lies.*¹³¹¹

وَيَقُولُونَ ءَامَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ یَتَوَلَّى فَرِیقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٥٥﴾ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِیقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿٥٦﴾ وَإِنْ یَكُنْ هُمْ الْحَقُّ یَأْتُوا إِلَیْهِ مُذْعِبِينَ ﴿٥٧﴾ أَفِی قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ یَخَافُونَ أَنْ یَحِیْفَ اللَّهُ عَلَیْهِمْ وَرَسُولُهُ ۚ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ ﴿٥٨﴾

They (hypocrites) say: “We have believed in All h and in the Messenger (Mu ammada ﷺ), and we obey,” then a party of them turn away thereafter,

¹³¹⁰ Sūrah Al Hashr (59), āyāt 11-12.

¹³¹¹ Sūrah Al Baqarah (2), āyāt 8-10.

such are not believers.

And when they are called to Allāh (i.e. His words, the Qur'ān) and His Messenger (ﷺ), to judge between them, Lo! a party of them refuse (to come) and turn away.

But if the right is with them, they come to Him willingly with submission.

Is there a disease in their hearts? Or do they doubt or fear lest Allāh and His Messenger (ﷺ) should wrong them in judgement. Nay, it is they themselves who are the *ẓālim* (polytheists, hypocrites and wrong-doers, etc.).¹³¹²

Their oaths and agreements are not met:

4:60-63

9:62-66

9:74

63:1-3

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أَنزَلَ إِلَيْكَ وَمَا أَنزَلَ مِنْ قَبْلِكَ يُرِيدُونَ
أَنْ يَتَحَكَّمُوا إِلَى اللَّطِيفِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ
ضَلَالًا بَعِيدًا ۖ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ
يَصُدُّونَ عَنْكَ صُدُودًا ۖ فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ
جَاءُوكَ تَخَلِّفُونَ بِاللَّهِ إِنَّ آرَدْنَا إِلَّا إِحْسِنًا وَتَوْفِيقًا ۖ أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ
مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ۖ

Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the *ṭaghī* (false judges, etc.) while they have been ordered to reject them. But *Shayṭān* (Satan) wishes to lead them far astray.

And when it is said to them: "Come to what Allāh has sent down and to the Messenger (Muḥammad ﷺ)," you (Muḥammad ﷺ) see the hypocrites turn away from you (Muḥammad ﷺ) with aversion.

How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allāh, "We meant no more than goodwill and conciliation!"

They (hypocrites) are those of whom Allāh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allāh, worship Him, obey Him, and be afraid of Him) to reach their inner-selves.¹³¹³

تَخَلِّفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا

¹³¹² Sūrah Al Nūr (24), āyāt 47-50.

¹³¹³ Sūrah Al Nisā' (4), āyāt 60-63.

مُؤْمِنِينَ ﴿٦٦﴾ أَلَمْ يَعْلَمُوا أَنَّهُ مِنَ مُحَمَّدٍ اللَّهُ وَرَسُولُهُ فَأَرَأَيْتُمْ لَهٗ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَٰلِكَ الْخِزْيُ الْعَظِيمُ ﴿٦٧﴾ خَذَرُ الْمُتَنَفِقِينَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةُ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ ۚ قُلِ اسْتَزِرُوا رَبَّ ۚ إِنَّ اللَّهَ مُخْرِجٌ مَّا خَدَّوْنَ ﴿٦٨﴾ وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَيْدِي اللَّهِ وَأَيْتِيهِ ۚ وَرَسُولُهُ كُنْتُمْ تَسْتَكْثِرُونَ ﴿٦٩﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۚ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِنْكُمْ يُغَذِّبُ طَائِفَةٌ ۚ بَأْسُهُمْ كَانُوا مُجْرِمِينَ ﴿٧٠﴾

They swear by All h to you (Muslims) in order to please you, but it is more fitting that they should please All h and His Messenger (Mu ammad ﷺ), if they are believers.

Know they not that whoever opposes and shows hostility to All h (ﷺ) and His Messenger (ﷺ), certainly for him will be the Fire of Hell to abide therein. that is extreme disgrace.

The Mun fiq n (hypocrites) fear lest a S rah (chapter of the Qur n) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly All h will bring to light all that you fear."

If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at All h (ﷺ), and His y t (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (ﷺ) that you were mocking?"

Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrim n (disbelievers, polytheists, sinners, criminals, etc.).¹³¹⁴

تَخْلِفُونَ ۚ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ يَوْمًا لَّمْ يَنَالُوا ۚ وَمَا تَقَمُّوا إِلَّا أَن أَغْنَاهُمْ اللَّهُ وَرَسُولُهُ ۚ مِنْ فَضْلِهِ ۚ فَإِن يَتُوبُوا يَكُ خَيْرًا ۚ هُمْ ۚ وَإِن يَتُوبُوا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا ۚ فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَمَا هُمْ فِي الْأَرْضِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٧١﴾

They swear by All h that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Isl m, and they resolved that (plot to murder Prophet Mu ammad ﷺ) which they were unable to carry out, and they could not find any cause to do so except that All h and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away, All h will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a Wal y (supporter, protector) or a helper.¹³¹⁵

¹³¹⁴ Sūrah Al Taubah (9), āyāt 62-66.

¹³¹⁵ Sūrah Al Taubah (9), āyah 74.

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١٦١﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٦٢﴾ ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿١٦٣﴾

When the Mun fiq n (hypocrites) come to you (O Mu ammad ﷺ), they say: "We bear witness that you are indeed the Messenger of All h." All h knows that you are indeed His Messenger and All h bears witness that the Mun fiq n (hypocrites) are liars indeed. They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of All h. Verily, evil is what they used to do. That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not.¹³¹⁶

Their acts of worship are merely *riyāʾ* (رياء - eyeservice):

8:49
4:142

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ غَرَّ هَٰؤُلَاءِ دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٦٤﴾

When the Mun fiq n (hypocrites) and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their Deen (religion)." But whoever puts his trust in All h, then surely, All h is All-Mighty, All-Wise.¹³¹⁷

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَىٰ يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٦٥﴾

Verily, the Mun fiq n (hypocrites) seek to deceive All h, but it is He who deceives them. And when they stand up for A - al t (the prayer), they stand with laziness and to be seen of men, and they do not remember All h but little.¹³¹⁸

They like to associate with people who are hostile to Islām:

4:140-145

¹³¹⁶ Sūrah Munafiqūn (63), āyāt 1-3.

¹³¹⁷ Sūrah Al Anfal (8), a, ayāh 49.

¹³¹⁸ Sūrah Al Nisā' (4), ayāh 142.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ ءَايَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى تَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِثْلُهمُ ۚ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾ الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعُكُم مِّنَ الْمُؤْمِنِينَ ۖ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ ۚ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾ إِنَّ الْمُنَافِقِينَ يُخَدِّعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَىٰ يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾ مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَىٰ هَٰؤُلَاءِ وَلَا إِلَىٰ هَٰؤُلَاءِ ۚ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ يَجِدَ لَهُ سَبِيلًا ﴿١٤٣﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ ۗ أُرِيدُونَ أَن تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُّبِينًا ﴿١٤٤﴾ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا

﴿١٤٥﴾

And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the Munafiqin (hypocrites) and disbelievers all together in Hell, Those (hypocrites) who wait and watch about you; if you gain a victory from Allah, they say: "Were we not with you," but if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allah will judge between you (all) on the Day of Resurrection. And never will Allah grant to the disbelievers a way (to triumph) over the believers.

Verily, the Munafiqin (hypocrites) seek to deceive Allah, but it is He who deceives them. And when they stand up for A - al t (the prayer), they stand with laziness and to be seen of men, and they do not remember Allah but little.

(They are) swaying between this and that, belonging neither to these nor to those, and he whom Allah sends astray, you will not find for him a way (to the Truth - Islām).

O you who believe! Take not for Auliya' (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves?

Verily, the Munafiqin (hypocrites) will be in the lowest depths (grade) of the fire; no helper will you find for them.¹³¹⁹

They are always distrustful of the activities of Islām:

¹³¹⁹ Sūrah Al Nisā' (4), āyāt 140-145.

أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُخَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَٰلِكَ
الْخِزْيُ الْعَظِيمُ ﴿٦٣﴾

Know they not that whoever opposes and shows hostility to Allāh (ﷻ) and His Messenger (ﷺ), certainly for him will be the Fire of Hell to abide therein. That is extreme disgrace.

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّكُمْ خُشْبٌ مُّسْنَدٌ
تَحْسِبُونَ كُلَّ صِخَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ ﴿٦٤﴾

And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allāh Curse them! How are they denying (or deviating from) the Right Path.

They like to cause damage/mischief:

2:11-12
2:204-206
5:33

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿٦٥﴾ أَلَا إِنَّهُمْ هُمُ
الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿٦٦﴾

And when it is said to them: “Make not mischief on the earth,” they say: “We are Only peacemakers.”
Verily! they are the ones who make mischief, but they perceive not.¹³²⁰

وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ
الْخِصَامِ ﴿٦٧﴾ وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ
لَا يُحِبُّ الْفُسَادَ ﴿٦٨﴾ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ ۖ فَحَسْبُهُ جَهَنَّمُ
وَلَيْسَ الْمِهَادُ ﴿٦٩﴾

And of mankind there is he whose speech may please you (O Mu‘ammad ﷺ), in this worldly life, and he calls Allāh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents.
And when he turns away (from you “O Mu‘ammad ﷺ”), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and

¹³²⁰ Sūrah Al Baqarah (2), āyāt 11-12.

All h likes not mischief.

And when it is said to him, "Fear All h", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!¹³²¹

إِنَّمَا حَزَنُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جَزَىٰ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٥٧﴾

The recompense of those who wage war against All h and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.¹³²²

Unwilling to perform jihād, wage war, give da'wah:

9:86-87

4:72-73

وَإِذَا أَنْزَلْتُ سُورَةً أَنْ ءَامَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أَُولُوا الطَّلَاقِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُن مَعَ الْقَاعِدِينَ ﴿٥٨﴾ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٥٩﴾

And when a S urah (chapter from the Qur ān) is revealed, enjoining them to believe in All h and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them (from Jihād) and say, "Leave us (behind), we would be with those who sit (at home)." They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not.¹³²³

وَإِنْ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ فَإِنْ أَصَابَكُمْ مُصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُن مَعَهُمْ شَهِيدًا ﴿٦٠﴾ وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَنْ لَّمْ تَكُن بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلْبِسَنِي مَعَهُمْ فَاَفُوزَ فَوْزًا عَظِيمًا ﴿٦١﴾

There is certainly among you he who would linger behind (from fighting in All h's Cause). If a misfortune befalls you, he says, "Indeed All h has favoured me in that I was not present among them."

But if a bounty (victory and booty) comes to you from All h, he would surely say - as if there had never been ties of affection between you and him – "Oh! I wish I had been with them; then I would have achieved a great

¹³²¹ Sūrah Al Baqarah (2), āyāt 204-206.

¹³²² Sūrah Al Mā'idah (5), āyah 33.

¹³²³ Sūrah Al Taubah (9), āyāt 86-87.

They are more fearful of ‘mankind’ than of Allāh:

59:11-14

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾ لَئِنْ أُخْرِجُوا لَا تَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُوهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُؤْلِبْنَ أَلَا دَبْرُوهُمْ لَا يَنْصُرُونَ ﴿١٢﴾ لَأَتُنْتَفِثَنَّ مِنْهُمْ شُرَكَاءَ وَهَبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾ لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ خَشِيتُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٤﴾ ﴾

Have you (O Mu ammad ﷺ) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: “(By All h) if you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you, and if you are attacked (in fight), we shall indeed help you.” But All h is witness, that they verily, are liars.

Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them, and if they are attacked, they will never help them. And if they do help them, they (hypocrites) will turn their backs, so they will not be victorious.

Verily, you (believers in the Oneness of All h - Isl mic Monotheism) are more awful as a fear in their (Jews of Ban An Nad r) breasts than All h. That is because they are a people who comprehend not (the Majesty and Power of All h).

They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided, that is because they are a people who understand not.¹³²⁵

They dislike judging by Al Qur’ān:

59:15-17

﴿ كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾ كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ

¹³²⁴ Sūrah Al Nisā’ (4), āyāt 72-73.

¹³²⁵ Sūrah Al Hashr (59), āyāt 11-14.

الْعَامِينَ ﴿١٤١﴾ فَكَانَ عَقِبَهُمَا اتِّمَامًا فِي النَّارِ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَاُ الظَّالِمِينَ ﴿١٤٢﴾

They are like their immediate predecessors (the Jews of Ban Qain q ‘, who suffered), they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment;-

(their allies deceived them) like Shai n (Satan), when he says to man: “Disbelieve in All h.” But when (man) disbelieves in All h, Shai n (Satan) says: “I am free of you, I fear All h, the Lord of the ‘Alam n (mankind, jinns and all that exists)!”

So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the lim n (i.e. polytheists, wrong-doers, disbelievers in All h and in His Oneness, etc.).¹³²⁶

They seek personal profit:

4:141

الَّذِينَ يَتَّبِعُونَ بِكُمُ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُن مَّعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعُكُم مِّنَ الْمُؤْمِنِينَ ۖ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ ۚ وَلَنُجْزِلَنَّ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾

Those (hypocrites) who wait and watch about you; if you gain a victory from All h, they say: “Were we not with you,” but if the disbelievers gain a success, they say (to them): “Did we not gain mastery over you and did we not protect you from the believers?” All h will judge between you (all) on the Day of Resurrection. And never will All h grant to the disbelievers a way (to triumph) over the believers.¹³²⁷

Parables of individual Munāfiqīn

- 2:17-20 The Munāfiqīn are like people who censure a lamp but do not light it; they are reminiscent of the deaf, dumb, and blind or like a rainstorm with darkness, thunder, and lightning; or like blocks of wood propped up, thinking every cry is against them; they are fools and only deceive themselves.
- 63:4
- 2:11-13

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْفَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿٢١﴾ صُمُّ بَكْمٌ عُمِّي فُهِمٌ لَا يَرْجِعُونَ ﴿٢٢﴾ أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْبُعَهُمْ فِيْٓ أَذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿٢٣﴾ يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ۖ كُلَّمَا أَضَاءَ لَهُمُ

¹³²⁶ Sūrah Al Hashr (59), āyāt 15-17.

¹³²⁷ Sūrah Al Nisā' (4), āyāh 141.

مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّا اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٣٢٨﴾

Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, All h took away their light and left them in darkness. (So) they could not see.

They are deaf, dumb, and blind, so they return not (to the right path).

Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But All h ever encompasses the disbelievers (i.e. All h will gather them all together).

The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if All h willed, He could have taken away their hearing and their sight. Certainly, All h has power over all things.¹³²⁸

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنْهُمْ خُشْبٌ مُمْسَدَةٌ تَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَتَلَهُمُ اللَّهُ أَنْى يُؤَفَّكُونَ ﴿١٣٢٩﴾

And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May All h curse them! How are they denying (or deviating from) the right path.¹³²⁹

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١٣٣٠﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿١٣٣١﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنْتُمُ كَمَا ءَامَنَ الْسُفَهَاءُ ؕ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿١٣٣٢﴾

And when it is said to them: “Make not mischief on the earth,” they say: “We are only peacemakers.”

Verily! they are the ones who make mischief, but they perceive not.

And when it is said to them (hypocrites): “Believe as the people (followers of Mu ammad ﷺ Al-An r and Al-Muhajir n) have believed,” they say: “Shall we believe as the fools have believed?” Verily, they are the fools, but they know not.¹³³⁰

The Method by which to face the Munāfiqīn

33:48

Do not pay attention to their interference;

¹³²⁸ Sūrah Al Baqarah (2), āyāt 17-20.

¹³²⁹ Sūrah Al Munafiqūn (63), ayāh 4.

¹³³⁰ Sūrah Al Baqarah (2), āyāt 11-13.

وَلَا تُطِيعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَذَعِ أَدْبُهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا



And obey not the disbelievers and the Mun fiq n (hypocrites), and harm them not (till you are ordered). And put your trust in All h, and sufficient is All h as a Wak l (trustee, or disposer of affairs).¹³³¹

63:4 Need to be on guard and put ones trust in Allāh;

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ۚ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ ۚ كَأَنَّهُمْ خُشُبٌ مُّسْنَدَةٌ ۚ تَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ۚ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ ۚ قَتَلْتَهُمُ اللَّهُ ۚ أَنْىٰ يُؤْفَكُونَ ﴿٤﴾

And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May All h curse them! How are they denying (or deviating from) the right path.¹³³²

4:140 Be wary of any of their discussions;

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ ءَايَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ تَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذًا مِّثْلُهُمْ ۚ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

And it has already been revealed to you in the Book (this Qur n) that when you hear the Verses of All h being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the Mun fiq n (hypocrites) and disbelievers all together in Hell...¹³³³

33:17 Bring to their attention the laws of Allāh, in order that they return to
4:137-139 the Right Path, the Path bestowed with blessings from Allāh;

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۚ وَلَا تَجِدُونَ هُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٣٧﴾

Say: "Who is he who can protect you from All h if He intends to harm you, or intends mercy on you?" And they will not find, besides All h, for themselves any Wal y (protector, supporter, etc.) or any helper.¹³³⁴

¹³³¹ Sūrah Al Ahzāb (33), ayāh 48.

¹³³² Sūrah Al Munafiqūn (63), ayāh 4.

¹³³³ Sūrah Al Nisā' (4), ayāh 140.

¹³³⁴ Sūrah Al Ahzāb (33), ayāh 17.

إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَزَادُوا كُفْرًا لَّمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا ﴿٦٦﴾ يَتَّبِعِ الْمُنَافِقِينَ بَأْنَ هُمْ عَذَابًا أَلِيمًا ﴿٦٧﴾ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَيَبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿٦٨﴾

Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; All h will not forgive them, nor guide them on the (right) way.

Give to the Mun fiq n (hypocrites) the tidings that there is for them a painful torment.

Those who take disbelievers for Auliy ' (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to All h belongs all honour, power and glory.¹³³⁵

9:73 Be of upright posture towards them, and if necessary wage war upon
66:9 them and for that reason it is necessary to support and give credence
4:88 to unity amongst the Mu'minīn; fight them by utilizing the
4:90-91 conditions as outlined in Sūrah An Nisā (4), āyāt 90-91.

يَأْتِيَا النَّبِيَّ جِهْدٍ الْكَفَّارَ وَالْمُنَافِقِينَ وَأَغْلَظَ عَلَيْهِمْ وَمَأْوَهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿٦٩﴾

O Prophet (Mu ammad ﷺ)! Strive hard against the disbelievers and the Mun fiq n (hypocrites), and be harsh against them, their abode is Hell, - and worst indeed is that destination.¹³³⁶

يَأْتِيَا النَّبِيَّ جِهْدٍ الْكَفَّارَ وَالْمُنَافِقِينَ وَأَغْلَظَ عَلَيْهِمْ وَمَأْوَهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿٧٠﴾

O Prophet (Mu ammad ﷺ)! Strive hard against the disbelievers and the Mun fiq n (hypocrites), and be severe against them, their abode will be Hell, and worst indeed is that destination.¹³³⁷

﴿ فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرَادَ بِمَا كَسَبُوا أَنْ تَرِيدُوا أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴾ ﴿٧١﴾

Then what is the matter with you that you are divided into two parties about the Mun fiq n (hypocrites)? All h has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom All h has made to go astray? And he whom All h has made to go astray, you will never find

¹³³⁵ Sūrah Al Nisā' (4), āyāt 137-139.

¹³³⁶ Sūrah Al Taubah (9), ayāh 73.

¹³³⁷ Sūrah Al Tahrīm (66), ayāh 9.

for him any way (of guidance).¹³³⁸

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مَبِيتٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ فَإِنْ اَعْتَرَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْفَوْا إِلَيْكُمْ أَلْسَلَمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿١٣٣٨﴾ سَتَجِدُونَ ءَاخِرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلًّا مَا رُدُّوْا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فَخَذُوهُمْ فَاذْلُكُوهُمْ وَأَقَتْلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا ﴿١٣٣٩﴾

Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. had All h willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then All h has opened no way for you against them. You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold) of them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.¹³³⁹

The Recompense for the Munāfiqīn

9:68-69 All the deeds of the munāfiqīn are futile in this world, and in the Hereafter they will suffer losses;

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَةُ اللَّهِ لَئِبُدًا مِّنْهُمْ ﴿١٣٣٨﴾ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿١٣٣٩﴾ كَالَّذِينَ مِن قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَدًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِن قَبْلِكُمْ بِخَلْقِهِمْ وَخُضِعْتُمُ كَالَّذِي خَاضُوا أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿١٣٤٠﴾

All h has promised the Mun fiq n (hypocrites); men and women, and the disbelievers, the Fire of Hell, therein shall they abide. It will suffice them. All h has cursed them and for them is the lasting torment. Like those before you, they were mightier than you in power, and more

¹³³⁸ Sūrah Al Nisā' (4), ayāh 88.

¹³³⁹ Sūrah Al Nisā' (4), āyāt 90-91.

abundant in wealth and children. They had enjoyed their portion awhile, so enjoy your portion awhile as those before you enjoyed their portion awhile; and you indulged in play and pastime (and in telling lies against All h and His Messenger Mu ammad ﷺ) as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.¹³⁴⁰

57:13-15 they are unable to redeem themselves with anything;
4:145-147 the fruit of their labours is burning in Hell, and Hell at the deepest
48:6 depths; they will return to jahannam, the most evil of places to return.

يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ آمَنُوا انْظُرُونَا نَقْتِسِسْ مِنْ نُورِكُمْ قِيلَ
ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ
وْظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿٤٥﴾ يُنَادُوهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَى وَلَكِنَّكُمْ فَتَنْتُمْ
أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّى جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ ﴿٤٦﴾
فَالْيَوْمَ لَا يُوَفِّدُكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَتْكُمُ النَّارُ هِيَ مَوْلَاكُمْ وَبِئْسَ
الْمَصِيرُ ﴿٤٧﴾

On the day when the Mun fiq n (hypocrites) men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."

(the hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! but you led yourselves into temptations, you looked forward for our destruction; you doubted (in faith); and you were deceived by false desires, till the command of All h came to pass. And the chief deceiver (Satan) deceived you in respect of All h."

So this day no ransom shall be taken from you (hypocrites), nor of those who disbelieved, (in the Oneness of All h - Isl mic Monotheism). Your abode is the Fire, that is the proper place for you, and worst indeed is that destination.¹³⁴¹

إِنَّ الْمُنْفِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا ﴿٤٨﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ ﴿٤٩﴾
وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿٥٠﴾ مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ
وَأَمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿٥١﴾

¹³⁴⁰ Sūrah Al Taubah (9), āyāt 68-69.

¹³⁴¹ Sūrah Al Ḥadīd (57), āyāt 13-15.

Verily, the Mun fiq n (hypocrites) will be in the lowest depths (grade) of the fire; no helper will you find for them.
 Except those who repent (from hypocrisy), do righteous good deeds, hold fast to All h, and purify their Deen (religion) for All h (by worshipping none but All h, and do good for All h's sake only, not to show-off), then they will be with the believers. And All h will grant to the believers a great reward.

Why should All h punish you if you have thanked (Him) and have believed in Him. And All h is ever All-Appreciative (of good), All-Knowing.¹³⁴²

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظُرٍّ
 السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ
 مَصِيرًا ﴿٦٤﴾

And that He may punish the Mun fiq n (hypocrites), men and women, and also the Mushrik n men and women, who think evil thoughts about All h, for them is a disgraceful torment, and the anger of All h is upon them, and He has cursed them and prepared Hell for them, and worst indeed is that destination.¹³⁴³

فَاسِقِينَ

The deeds of those people who are fāsiq, deviate from the stipulations of Allāh' laws, even though their hearts actually acknowledge and are persuaded of the truth of the laws of Allāh which they contravene.

Characteristics of Fāsiq people

61:5 They turn away from and conceal the truth; they break their promise
 2:26-27 to Allāh after ratifying it;

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِرْ لِمَ تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ
 فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦٤﴾

And (remember) when M s (Moses) said to his people: "O my people! Why do you hurt me while you know certainly that I am the Messenger of All h to you? So when they turned away (from the Path of All h), All h turned their hearts away (from the Right Path). And All h guides not the people who are F siq n (rebellious, disobedient to All h).¹³⁴⁴

¹³⁴² Sūrah Al Nisā' (4), āyāt 145-147.

¹³⁴³ Sūrah Al Fath (48), ayāh 6.

¹³⁴⁴ Sūrah Al Šaff (61), ayāh 5.

﴿ إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۖ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۚ خُضِلُ بِهِ كَثِيرًا وَيَهْدَى بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴾ (٢٦) الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٧﴾

Verily, All h is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the truth from their Lord, but as for those who disbelieve, they say: "What did All h intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are Al-F siq n (the rebellious, disobedient to All h).

Those who break All h's Covenant after ratifying it, and sever what All h has ordered to be joined (as regards All h's Religion of Isl mic Monotheism, and to practise its legal laws on the earth and also as regards keeping good relations with kith and kin), and do mischief on earth, it is they who are the losers.¹³⁴⁵

5:47-50 They do not want to practice what they are certain is true, that which comes from Allāh; they like to resolve matters with that which is not based on the laws of Allāh;

وَلِيَخْذُرْ أَهْلُ الْأَخْيَالِ بِمَا أَنْزَلَ اللَّهُ فِيهِ ۚ وَمَنْ لَمْ يَخُكْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٤٧﴾ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ ۚ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۚ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لَيَبْلُوَكُمْ فِي مَآءَاتِنِكُمْ ۚ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾ وَأِنْ أَحْكَم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ ۚ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ ۗ وَإِنْ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ ﴿٤٩﴾ أَفَحُكْمَ الْجَنَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوفُونَ ﴿٥٠﴾

Let the people of the Injeel (Gospel) judge by what All h has revealed therein. And whosoever does not judge by what All h has revealed (then)

¹³⁴⁵ Sūrah Al Baqarah (2), āyāt 26-27.

such (people) are the *Fāsiq* n (the rebellious i.e. disobedient (of a lesser degree) to Allāh).

And We have sent down to you (O Mu ammad ﷺ) the Book (this Qur ān) in truth, confirming the Scripture that came before it and Muḥayminan (trustworthy in highness and a witness) over it (old Scriptures). So judge between them by what Allāh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a Law and a clear way. If Allāh willed, He would have made you one nation, but that (He) may test you in what He has given you; so strive as in a race in good deeds. The return of you (all) is to Allāh; Then He will inform you about that in which you used to differ.

And so judge (you O Mu ammad ﷺ) between them by what Allāh has revealed and follow not their vain desires, but beware of them lest they turn you (O Mu ammad ﷺ) far away from some of that which Allāh has sent down to you. And if they turn away, then know that Allāh's will is to punish them for some sins of theirs. And truly, most of men are *Fāsiq* n (rebellious and disobedient to Allāh).

Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allāh for a people who have firm faith.¹³⁴⁶

3:187-188 They rejoice in their deeds (The People of the Book, namely the Christians and the Jews, are *Fāsiq* if they do not embrace Islām).

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْرَوْا بِهِ مِمَّا قَلِيلًا فَبُئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾ لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازٍ مِنَ الْعَذَابِ أَلِيمٍ ﴿١٨٨﴾

(and remember) when Allāh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Mu ammad and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.

Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,- think not you that they are rescued from the torment, and for them is a painful torment.¹³⁴⁷

Ways to face/counter the *Fāsiq*īn

49:6-8 Always carefully examine the truth of the news that they bring as often they lie; always follow the Straight Path, as certainly love will emerge in us for faith and likewise hatred will emerge within us for towards the *Fāsiq*īn.

¹³⁴⁶ Sūrah Al Mā'idah (5), āyāt 47-50.

¹³⁴⁷ Sūrah Al 'Imrān (3), āyāt 187-188.

يَتَأْتِي الَّذِينَ ءَامَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصْحَبُوا
عَلَىٰ مَا فَعَلْتُمْ تَتَدَبَّرُونَ ﴿٦٨﴾ وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ
لَعَنِتُمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ
وَالْعَصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ ﴿٦٩﴾ فَضَلَّا مِّنَ اللَّهِ وَنِعْمَ ٱللَّهُ عَلِيمٌ حَكِيمٌ



O you who believe! if a Fasiq (rebellious evil person) comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done.

And know that, among you there is the Messenger of Allah (ﷺ). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble, but Allah has endeared the faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allah and His Messenger ﷺ) hateful to you. These! they are the rightly guided ones,

*(this is) a grace from Allah and His favour. And Allah is All-Knowing, All-Wise.*¹³⁴⁸

The punishment of Allāh is for the Fāsiqīn

29:34

Allāh will certainly punish the Fāsiqīn. Pay attention to the narrative of the community of the Prophet Lūṭ (عليه السلام) and the community of Mūsā (عليه السلام) in the section to follow on narratives of the Prophets.

إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٣٤﴾

*Verily, We are about to bring down on the people of this town a great torment from the sky, because they have been rebellious (against Allah's Command).*¹³⁴⁹

The relationship between the Munāfiqīn and the Fāsiqīn

9:67

The hypocrites, men and women, are from one another, they enjoin (on the people) Al Munkar, and forbid (people) from Al Ma'ruf. They have forgotten Allāh, so He has forgotten them. Verily, the hypocrites are the Fāsiqīn.

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُم مِّن بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ

¹³⁴⁸ Sūrah Al Hujurat (49), āyat 6-8.

¹³⁴⁹ Sūrah Al 'Ankabūt (29), āyah 34.

الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ



The Mun fiq n (hypocrites), men and women, are from one another, they enjoin (on the people) Al-Munkar (i.e. disbelief and polytheism of all kinds and all that Isl m has forbidden), and forbid (people) from Al-Ma'r f (i.e. Isl mic Monotheism and all that Isl m orders one to do), and they close their hands [from giving (spending in All h's Cause) alms, etc.]. They have forgotten All h, so He has forgotten them. Verily, the Mun fiq n (hypocrites) are the F siq n (rebellious, disobedient to Allāh).¹³⁵⁰

The Prohibition of praying and asking forgiveness for the sins of the Munāfiqīn and the Fāsiqīn

63:5-6 For the Munāfiqīn and the Fāsiqīn it is the same whether forgiveness is asked for them or not; even if asked for 70 times, Allāh will not forgive them; and whenever one of them dies, never stand in prayer for them.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ﴿٦﴾ سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٧﴾

And when it is said to them: “Come, so that the Messenger of All h may ask forgiveness from All h for you”, they turn aside their heads, and you would see them turning away their faces in pride.

It is equal to them whether you (Mu ammad ﷺ) ask forgiveness or ask not forgiveness for them. Verily, All h guides not the people who are the F siq n (rebellious, disobedient to All h).¹³⁵¹

أَسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٨﴾

Whether you (O Mu ammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them ...(and even) if you ask seventy times for their forgiveness...All h will not forgive them, because they have disbelieved in All h and His Messenger (Mu ammad ﷺ). And All h guides not those people who are F siq n (rebellious, disobedient to All h).¹³⁵²

¹³⁵⁰ Sūrah Al Taubah (9), ayāh 67.

¹³⁵¹ Sūrah Al Munāfiqūn (63), āyāt 5-6.

¹³⁵² Sūrah Al Taubah (9), ayāh 80.

Murtadd مرتدّ

Murtadd (apostate) means to be out from Islām: disbelief after having previously believed. A person who is murtadd is one who has intentionally become a disbeliever.

Apostasy

57:8	It must be remembered that we expressed a covenant with Allāh and
7:172-174	testified our faith to Allāh before we were born into this world; yet
33:72-73	many amongst ‘mankind’ are tyrannical and treacherous.
2:216	It may be that ‘mankind’ hates something that is in reality good for them (embracing Islām; performing jihād; etc)
3:79-80	Put your trust in Allāh and become Rabbānīyun (رَبَّانِيّينَ) ¹³⁵³ , who only submit to Allāh.
2:108	Whomsoever exchanges faith for disbelief, then he has truly gone astray from the straight path;
4:137	their sin is not forgiven and their place of return is
4:115	Hell with all its punishments.

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِمُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ

مُؤْمِنِينَ ﴿٨﴾

*And what is the matter with you that you believe not in Allāh! While the Messenger (Muḥammad ﷺ) invites you to believe in your Lord (Allāh), and He (Allāh) has indeed taken your covenant, if you are real believers.*¹³⁵⁴

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧﴾
أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ
الْمُبْطِلُونَ ﴿١٨﴾ وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٩﴾

And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loins his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! we testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."

Or lest you should say: "It was only our fathers afortime who took others as partners in worship along with Allāh, and we were (merely their)

¹³⁵³ Learned men of religion who practice what they know and also preach to others.

¹³⁵⁴ Sūrah Al Ḥādīd (57), ayāh 8.

descendants after them; will You then destroy us because of the deeds of men who practised Al-Batil (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allah?)” (Tafsir At-Tabar). Thus do We explain the ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (unto the truth).¹³⁵⁵

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ تَحْمِلَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٣٦﴾ لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٣٧﴾

Truly, We did offer Al-Amnah (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's torment). But man bore it. Verily, He was unjust (to himself) and ignorant (of its results).

So that Allah will punish the hypocrites, men and women, and the men and women who are Al-Mushrikun (the polytheists, idolaters, pagans, disbelievers in the Oneness of Allah, and in His Messenger Muhammad ﷺ). And Allah will pardon (accept the repentance of) the true believers of the Islamic Monotheism, men and women. And Allah is ever Oft-Forgiving, Most Merciful.¹³⁵⁶

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٣٨﴾

Fighting (Jihad in Allah's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.¹³⁵⁷

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٣٩﴾ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٤٠﴾

It is not (possible) for any human being to whom Allah has given the Book and Al-Hikma (the knowledge and understanding of the laws of religion, etc.) and Prophethood to say to the people: “Be my worshippers rather

¹³⁵⁵ Sūrah Al A'rāf (7), āyāt 172-174.

¹³⁵⁶ Sūrah Al A'zab (33), āyāt 72-73.

¹³⁵⁷ Sūrah Al Baqarah (2), āyāt 218.

than All h's." On the contrary (he would say): "Be you Rabb niyun (learned men of Religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it." Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to All h's Will? (Tafsir At-Tabar).¹³⁵⁸

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ مُوسَىٰ مِنْ قَبْلُ ۚ وَمَنْ يَتَّبِعِ الْكُفْرَ

بِالْإِغْوَاءِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٣٥٩﴾

Or do you want to ask your Messenger (Mu ammad ﷺ) as M s (Moses) was asked before (i.e. show us openly our Lord?) And he who changes faith for disbelief, verily, he has gone astray from the Right way.¹³⁵⁹

إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَزَادُوا كُفْرًا لَّمْ يَكُنِ اللَّهُ لِيُغْفِرَ

لَهُمْ وَلَا لِيُتَّبِعَهُمْ سَبِيلًا ﴿١٣٦٠﴾

Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; All h will not forgive them, nor guide them on the (Right) way.¹³⁶⁰

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا

تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١٣٦١﴾

And whoever contradicts and opposes the Messenger (Mu ammad ﷺ) after the Right Path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.¹³⁶¹

The futile acts of those who are Murtadd

2:217	Those who are apostates from Islām and die in a state of disbelief,
3:86-91	then their deeds are rendered futile and for them is a painful torment.
5:5	Their deeds are nullified and they are amongst those who suffer
14:18	loss, like ash blown by a strong wind.
47:25-32	The actions of the apostates are a result of <u>Shaitān</u> 's influence.
3:106	Their faces will be black on the Day of Judgement with dejection;
3:176-178	and for them the punishment of Hell will be painful and humiliating.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَنِ سَبِيلِ اللَّهِ

¹³⁵⁸ Sūrah Āl Imrān (3), āyāt 79-80.

¹³⁵⁹ Sūrah Al Baqarah (2), ayāh 108.

¹³⁶⁰ Sūrah Al Nisā' (4), ayāh 137.

¹³⁶¹ Sūrah Al Nisā' (4), ayāh 115.

وَكُفِّرْ بِهِ ۖ وَالْمَسْجِدَ الْحَرَامَ وَإِخْرَاجَ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۚ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۚ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَعُوا ۚ وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فِيمَتَ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢١٦﴾

*They ask you concerning fighting in the sacred months (i.e. 1st, 7th, 11th and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to Al-Masjid-al-Haram (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing. And they will never cease fighting you until they turn you back from your Deen (Islamic Monotheism) if they can. And whosoever of you turns back from his Deen and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever."*¹³⁶²

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢١٧﴾ أُولَٰئِكَ جَزَاءُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٢١٨﴾ خَالِدِينَ فِيهَا لَا تُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٢١٩﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٢٠﴾ إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَٰئِكَ هُمُ الصَّالُونَ ﴿٢٢١﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَىٰ بِهِ ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٢٢﴾

How shall Allah guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muhammad ﷺ) is true and after clear proofs had come unto them? And Allah guides not the people who are defiant (polytheists and wrong-doers).

They are those whose recompense is that on them (rests) the Curse of Allah, of the angels, and of all mankind.

They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while).

Except for those who repent after that and do righteous deeds. Verily, Allah is Oft-Forgiving, Most Merciful.

Verily, those who disbelieved after their belief and then went on increasing in their disbelief (i.e. disbelief in the Qur'an and in Prophet Muhammad ﷺ) - never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are astray.

Verily, those who disbelieved, and died while they were disbelievers, the

¹³⁶² Sūrah Al Baqarah (2), ayah 217.

(whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. For them is a painful torment and they will have no helpers.¹³⁶³

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ ۖ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ ۖ
وَالْخَصَنَتُ مِنَ الْمُؤْمِنَاتِ وَالْخَسَنَتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا
ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِينَ غَيْرَ مُسْفِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ ۚ وَمَنْ يَكْفُرْ
بِالْآيَاتِ فَقَدْ حَبِطَ عَمَلُهُ ۖ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِيرِينَ ﴿١٥٦﴾

Made lawful to you this Day are A - ayyib t [all kinds of al l (lawful) foods, which All h has made lawful (meat of slaughtered eatable animals, etc., milk products, fats, vegetables and fruits, etc.). The food (slaughtered cattle, eatable animals, etc.) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time, when you have given their due Mahr (bridal money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in the Oneness of All h and in all the other articles of faith [i.e. His (All h's), angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work, and in the Hereafter he will be among the losers.¹³⁶⁴

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا
يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ۚ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٥٧﴾

The parable of those who disbelieve in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day, they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path).¹³⁶⁵

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ ۖ الشَّيْطَانُ سَوَّلَ
لَهُمْ وَأَمَلَىٰ لَهُمْ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ
فِي بَعْضِ الْأَمْرِ ۖ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿١٥٨﴾ فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ
وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿١٥٩﴾ ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَصْحَبَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ ۚ

¹³⁶³ Sūrah Āl Imrān (3), āyāt 86-91.

¹³⁶⁴ Sūrah Al Mā'idah (5), āyah 5.

¹³⁶⁵ Sūrah Ibrāhīm (14), āyah 18.

فَأَحْبَطَ أَعْمَلَهُمْ ﴿٢٥﴾ أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَنِهٖمْ ﴿٢٦﴾ وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُمْ بِسِمَتِهِمْ ۚ وَلَنَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ۚ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٢٧﴾ وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَتَبْلُوَ أَخْبَارَكُمْ ﴿٢٨﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَيَسْخِطُ أَعْمَالَهُمْ ﴿٢٩﴾

Verily, those who have turned back (have apostated) as disbelievers after the guidance has been manifested to them, Shai'n (Satan) has beautified for them (their false hopes), and (All h) prolonged their term (age).

This is because they said to those who hate what All h has sent down: "We will obey you in part of the matter," but All h knows their secrets.

Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs?

That is because they followed that which angered All h, and hated that which pleased Him. So He made their deeds fruitless.

Or do those in whose hearts is a disease (of hypocrisy), think that All h will not bring to light all their hidden ill-wills?

Had We willed, We could have shown them to you, and you should have known them by their marks, but surely, you will know them by the tone of their speech! And All h knows all your deeds.

And surely, We shall try you till We test those who strive hard (for the Cause of All h) and the patient ones, and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).

Verily, those who disbelieve, and hinder (men) from the Path of All h (i.e. Isl m), and oppose the Messenger (ﷺ) (by standing against him and hurting him), after the guidance has been clearly shown to them, they will not hurt All h in the least, but He will make their deeds fruitless...¹³⁶⁶

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٠﴾

On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject faith after accepting it? Then taste the torment (in Hell) for rejecting faith."¹³⁶⁷

وَلَا تَحْزَنْكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا ۚ يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا فِي الْآخِرَةِ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٣١﴾ إِنَّ الَّذِينَ اشْتَرَوْا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٢﴾ وَلَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنْمَّا نُغَمِّي هُمْ خَيْرٌ

¹³⁶⁶ Sūrah Muḥammad (47), āyāt 25-32.

¹³⁶⁷ Sūrah Al Imrān (3), āyah 106.

لَا تُفْسِدُهُمْ إِنَّمَا نُمَلِّهِمْ لِيَزِدَادُوا إِثْمًا ۚ وَهُمْ عَذَابٌ مُهِينٌ ﴿١٠٨﴾

And let not those grieve you (O Mu ammad ﷺ) who rush with haste to disbelieve; Verily, not the least harm will they do to All h. It is All h's will to give them no portion in the Hereafter. For them there is a great torment. Verily, those who purchase disbelief at the price of faith, not the least harm will they do to All h. For them, there is a painful torment. And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment.¹³⁶⁸

Those who are faithful will not be Murtadd

- 5:54 Do not enter apostasy, my brothers in faith; do not follow the
3:100-101 Ahli-l-Kitāb, as they invite to disbelief and stray from the way of
3:102 Allāh; and do not die except as Muslim;
16:106 there is no sin, when one is forced to disbelieve, as long as ones heart maintains belief;
16:112 and remember the consequences of those who disbelieved!
10:98-99 grasp belief like the community of the Prophet Yūnus ؑ, where Allāh removed the torment that befell them when they remembered His call to them.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ ۖ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ۖ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكُمْ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿١٠٩﴾

O you who believe! Whoever from among you turns back from his Deen (Isl m), All h will bring a people whom He will love and they will love him; humble towards the believers, stern towards the disbelievers, fighting in the Way of All h, and never afraid of the blame of the blamers. That is the Grace of All h which He bestows on whom He wills. And All h is All-Sufficient for his creatures' needs, All-Knower.¹³⁶⁹

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ ﴿١١٠﴾ وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۗ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١١١﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١١٢﴾

O you who believe! If you obey a group of those who were given the

¹³⁶⁸ Sūrah Āl Imrān (3), āyāt 176-178.

¹³⁶⁹ Sūrah Al Mā'idah (5), āyah 54.

Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!
 And how would you disbelieve, while unto you are recited the Verses of All h, and among you is His Messenger (Mu ammad ﷺ)? And whoever holds firmly to All h, (i.e. follows Isl m All h's religion, and obeys all that All h has ordered, practically), Then he is indeed guided to a Right Path.
 O you who believe! Fear All h (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Isl m (as Muslims) with complete submission to All h.¹³⁷⁰

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٦٧﴾

Whoever disbelieved in All h after his belief, except him who is forced thereto and whose heart is at rest with faith - but such as open their breasts to disbelief, - on them is wrath from All h, and theirs will be a great torment.¹³⁷¹

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَأَذَقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١٦٨﴾

And All h puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the favours of All h (with ungratefulness). So All h made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Mu ammad ﷺ) which they (its people) used to do.¹³⁷²

فَلَوْلَا كَانَتْ قَرْيَةً ءَامِنَتْ فَتَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمٌ يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخُرْيِ فِي الْحَيَاةِ الدُّنْيَا وَنَجَّيْنَاهُمْ إِلَى حِينٍ ﴿١٦٩﴾ وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ ﴿١٧٠﴾

Was there any town (community) that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment)? (The answer is none,) - except the people of Y nus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.
 And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Mu ammad ﷺ) then compel mankind, until they

¹³⁷⁰ Sūrah Āl 'Imrān (3), āyāt 100-102.

¹³⁷¹ Sūrah Al Nahl (16), āyah 106.

¹³⁷² Sūrah Al Nahl (16), āyah 112.

Repent and believe before it is too late

- 4:17-18 Repentance is not accepted by anyone who only decides to do so at the time of their death;
 40:84-85 belief is of no use to someone when it is only invoked at the time of disaster;
 10:88-91 the belief of the Fir'aun (Pharaoh) was too late when he chose to believe at the time of his drowning by Allāh in the sea.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤٠﴾ وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْفَنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿٤١﴾

All h accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they to whom All h will forgive and All h is ever All-Knower, All-Wise.

*And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment.*¹³⁷⁴

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحَدُّهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٤٢﴾ فَلَمْ يَكْ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتَ اللَّهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ ﴿٤٣﴾

*So when they saw Our Punishment, they said: "We believe in All h alone and reject (all) that we used to associate with Him as (His) partners. Then their faith (in Isl mic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the Way of All h in dealing with His slaves. And there the disbelievers lost utterly (when Our torment covered them).*¹³⁷⁵

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا

¹³⁷³ Sūrah Yūnus (10), āyāt 98-99.

¹³⁷⁴ Sūrah Al Nisā' (4), āyāt 17-18.

¹³⁷⁵ Sūrah Al Mū'min [or Ghāfir] (40), āyāt 84-85.

حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٢٨﴾ قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٢٩﴾ * وَجَنُوزَنَا بَيْنِي وَبَيْنَ إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّىٰ إِذَا أَذْرَكُهُ الْغَرَقُ قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٣٠﴾ ءَالْقِنْ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٣١﴾

And M s (Moses) said: “Our Lord! You have indeed bestowed on Fir aun (Pharaoh) and his chiefs splendour and wealth in the life of this world, Our Lord! that they may lead men astray from your Path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.”

All h said: “Verily, the invocation of you both is accepted. So ou both keep to the Straight Way (i.e. keep on doing good deeds and preaching All h’s message with patience), and follow not the path of those who know not (the Truth i.e. to believe in the Oneness of All h, and also to believe in the reward of All h: Paradise, etc.).”

And We took the Children of Israel across the sea, and Fir aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: “I believe that L il ha illa (Huwa): (none has the Right to be worshipped but) He,” in whom the Children of Israel believe, and I am one of the Muslims (those who submit to All h’s Will).”

Now (you believe) while you refused to believe before and you were one of the Mufsid n (evil-doers, corrupts, etc.).¹³⁷⁶

كافرين Kāfirīn

The deeds of the Kāfirīn

The deeds of the Kāfirīn are those that are blindly followed. They only follow that which their forefathers followed without understanding laws that they should have followed based on the stipulations of the religion of Allāh. Note the following āyāt:

2:170

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ ءَابَاءَنَا أُولُو كَارٍ ءَابَاؤُهُمْ لَا يَعْقِلُونَ ﴿١٧٠﴾ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧١﴾

When it is said to them: “Follow what All h has sent down.” they say: “Nay! We shall follow what we found our fathers following.” Even though

¹³⁷⁶ Sūrah Yūnus (10), āyāt 88-91.

5:103-105

مَا جَعَلَ اللَّهُ مِنْ خَيْرٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ
عَلَى اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى
الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أُولَئِكَ كَانُوا لَآ يَعْلَمُونَ شَيْئًا وَلَا
يَهْتَدُونَ ﴿١٠٤﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ
إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

All h has not instituted things like Ba rah or a S ibah or a Wa lah or a m. But those who disbelieve invent lies against All h, and most of them have no understanding.¹³⁷⁸

And when it is said to them: "Come to what All h has revealed and unto the Messenger." They say: "Enough for us is that which we found our fathers following." even though their fathers had no knowledge whatsoever and no guidance.

O you who believe! take care of your ownselves. If you follow the right guidance no harm can come to you from those who are in error. The return of you all is to All h, then He will inform you about that which you used to do.¹³⁷⁹

11:109

فَلَا تَكُ فِي مِرْيَةٍ مِمَّا يَعْبُدُ هَؤُلَاءِ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ
وَإِنَّا لَمَوْفُوهُمْ نَصِيْبُهُمْ غَيْرِ مَنْقُوصٍ ﴿١٠٩﴾

So be not in doubt as to what these men worship. They worship nothing but what their fathers worshipped before. And verily, We shall repay them in full their portion without diminution.¹³⁸⁰

15:2-3

¹³⁷⁷ Sūrah Al Baqarah (2), ayāh 170.

¹³⁷⁸ *Bahīrah* – a she-camel whose milk was spared for the idols and nobody was allowed to milk it; *Sā'ibah* – a she-camel let loose for free pasture for their false gods, e.g. idols, etc., and nothing was allowed to be carried on it; *Wasīlah* – a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery; *Hām* – a stallion-camel freed from work for their idols, after it had finished a number of copulations assigned for it. All these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islāmic period.

¹³⁷⁹ Sūrah Al Mā'idah (5), āyāt 103-105.

¹³⁸⁰ Sūrah Hūd (11), ayāh 109.

رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ﴿٦﴾ ذَرَهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ
الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ﴿٧﴾

*Perhaps will those who disbelieve wish that they were Muslims.
Leave them to eat and enjoy, and let them be preoccupied with hope. They
will come to know!*¹³⁸¹

There is no point for them being given the reminder

The Kāfirīn who denounce the āyāt of Allāh, it is the same to them whether they are reminded or not, since their hearts are blind. However, it is obligatory for those who believe to deliver or perform da'wah to them. Whether they (the Kāfirīn) believe or not is their own affair. Note the following āyāt:

2:6-7

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾ حَتَّمَ اللَّهُ
عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾

*Verily, those who disbelieve, it is the same to them whether you warn them
or do not warn them, they will not believe.
Allah has set a seal on their hearts and on their hearing, and on their eyes
there is a covering. Theirs will be a great torment.*¹³⁸²

2:171

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً ۚ صُمُّ بُكْمٌ عُمْى
فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾

*And the example of those who disbelieve, is as that of him who shouts to the (flock of
sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they
do not understand.*¹³⁸³

6:25-47

وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي ءَاذَانِهِمْ وَقْرًا ۚ وَإِنْ

¹³⁸¹ Sūrah Al Hijr (15), āyāt 2-3.

¹³⁸² Sūrah Al Baqarah (2), āyāt 6-7.

¹³⁸³ Sūrah Al Baqarah (2), āyāh 171.

يَرَوْنَ كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا حَتَّى إِذَا جَاءُوكَ مُتَجِدِّلِينَ يَقُولُ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿١٠٠﴾ وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْتَوُونَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿١٠١﴾ وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتُنَا نُرَدُّ وَلَا نَكْذِبَ بِمَا يَنْتَبِ رَبَّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾ بَلْ بَدَأَ لَهُمْ مَا كَانُوا يُخَفُّونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٠٣﴾ وَقَالُوا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿١٠٤﴾ وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبَّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٥﴾ قَدْ خَبِرَ الَّذِينَ كَذَبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَسْحَرَتُنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا يَزُرُونَ ﴿١٠٦﴾ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهُمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٠٧﴾ قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِمَا يَنْتَبِ اللَّهُ يَحْجِدُونَ ﴿١٠٨﴾ وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَتَتْهُمْ نَصْرُنَا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبِيِّ الْأَمْزَلِينَ ﴿١٠٩﴾ وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهَدْيِ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿١١٠﴾ * إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿١١١﴾ وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنْزِلَ آيَةً وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١١٢﴾ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿١١٣﴾ وَالَّذِينَ كَذَبُوا بِمَا يَنْتَبِ اللَّهُ صُمُّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١١٤﴾ قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمْ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١١٥﴾ بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿١١٦﴾ وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالصَّرَاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿١١٧﴾ فَلَوْلَا إِذْ جَاءَهُمْ

بَأْسُنَا نَضُرُّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿١٤﴾
 فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا
 أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿١٥﴾ فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ
 لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦﴾ قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَمَّ عَلَى قُلُوبِكُمْ
 مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيَكُمْ بِهِ أَنْظَرُ كَيْفَ نُصْرَفُ إِلَيْنِ أَمْ هُمْ يَصْدِفُونَ ﴿١٧﴾ قُلْ
 أَرَأَيْتُمْ إِنْ أَتَيْتُمْ عَذَابَ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمِينَ ﴿١٨﴾

And of them are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; if they see every one of the y t they will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: "these are nothing but tales of the men of old."

And they prevent others from him and they themselves keep away from him, and they destroy not but their ownelves, yet they perceive not.

If you could but see when they will be held over the Fire! they will say: "Would that we were sent back! then we would not deny the y t of our Lord, and we would be of the believers!"

Nay, it has become manifest to them what they had been concealing before. But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.

And they said: "There is no (other life) but our life of this world, and never shall we be resurrected."

If you could but see when they will be held in front of their Lord! He will say: "Is not this the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment you used not to believe."

They indeed are losers who denied their Meeting with All h, until all of a sudden, the Hour is on them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!

And the life of this world is nothing but play and amusement. But far better is the Hereafter for those who are Al-Muttaq n. Will you not then understand?

We know indeed the grief that their words cause you: it is not you that they deny, but it is the y t of All h that the lim n deny.

Verily, Messengers were denied before you, but with patience they bore the denial, and they were hurt, till Our Help reached them, and none can alter the Words of All h. Surely there has reached you the information about the Messengers.

If their aversion is hard on you, then if you were able to seek a tunnel in the ground or a ladder to the sky, so that you may bring them a sign. And had All h willed, He could have gathered them together unto true guidance, so be not you one of those who are Al-J h il n.

It is only those who listen (to the message of the Prophet Muhammad ﷺ),

will respond, but as for the dead, All h will raise them up, then to Him they will be returned.

And they said: "Why is not a sign sent down to him from his Lord?" Say: "All h is certainly Able to send down a sign, but most of them know not. There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they shall be gathered.

Those who reject Our y t are deaf and dumb in darkness. All h sends astray whom He wills and He guides on the Straight Path whom He wills.

Say: "Tell me if All h's torment comes upon you, or the Hour comes upon you, would you then call upon any one other than All h? (Reply) if you are truthful!"

Nay! To Him alone you call, and, if He will, He would remove that for which you call upon Him, and you forget at that time whatever partners you joined with Him!

Verily, we sent to many nations before you. And We seized them with extreme poverty and loss in health with calamities so that they might believe with humility.

When Our torment reached them, why then did they not believe with humility? But their hearts became hardened, and Shait n made fair-seeming to them that which they used to do.

So, when they forgot with which they had been reminded, we opened to them the gates of every thing, until in the midst of their enjoyment in that which they were given, all of a sudden, we took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.

So the roots of the people who did wrong were cut off. And all the praises and thanks be to All h, the Lord of the 'Alam n.

Say: "tell me, if All h took away your hearing and your sight, and sealed up your hearts, who is ther – an il h other than All h who could restore them to you?" See how variously We explain the y t, yet they turn aside.

Say: "Tell me, if the punishment of All h comes to you suddenly, or openly, will any be destroyed except the lim n?"¹³⁸⁴

18:57

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا^ط وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾

And who does more wrong than he who is reminded of the y t of His Lord, but turns away from them forgetting what his hands have sent forth. Truly, We have set veils over their hearts lest they should understand this, and in their ears, deafness. And if you call them to guidance, even then they will never be guided.

¹³⁸⁴ Sūrah Al An'ām (6), āyāt 25-47.

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ
 ءَايَاتِكَ مِن قَبْلِ أَن نَّذِلَّ وَنَخْزَىٰ ﴿١٣٤﴾ قُلْ كُلُّ مُرْتَبِصٍ فَتَرَبَّصُوا ۚ فَسَتَعْلَمُونَ مَنِ
 أَصْحَبَ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ ﴿١٣٥﴾

And if We had destroyed them with a torment before this, they would surely have said: "Our Lord! If only you had sent us a Messenger, we should certainly have followed Your way, before we were humiliated and disgraced.

*Say: "each one is waiting, so wait you too, and you shall know who are they that are on the Straight and Even Path, and who are they that have let themselves be guided."*¹³⁸⁵

23:78

وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾

*It is He, Who has created for you hearing, sight, and hearts. Little thanks you give.*¹³⁸⁶

26:2-6

تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾ لَعَلَّكَ بَنِيعٌ نَّفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ﴿٢﴾ إِن كُشِّرَتْ
 تُنَزَّلَ عَلَيْهِم مِّنَ السَّمَاءِ ءَايَةٌ فَظَلَّتْ أَعْنَقُهُمْ هَا خَضِعِينَ ﴿٣﴾ وَمَا يَأْتِيهِمْ مِّن ذِكْرٍ مِّن
 الرِّحْمَنِ مُخَدَّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ﴿٤﴾ فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنبَتُوا مَا كَانُوا بِهِ
 يَسْتَهْزِءُونَ ﴿٥﴾

These are the signs of the manifest Book.

It may be that you are going to kill yourself with grief, that they do not become believers.

If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.

And never comes there unto them a Reminder as a recent revelation from the Most Beneficent, but they turn away therefrom.

*So they have indeed denied, then the news of what they mocked at, will come to them.*¹³⁸⁷

¹³⁸⁵ Sūrah Tā Hā (20), āyāt 134-135.

¹³⁸⁶ Sūrah Al Mu'minūn (23), āyah 78.

¹³⁸⁷ Sūrah Al Shu'arā (26), āyāt 2-6.

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾ لَا يَأْتِيهِ الْبَطِلُ مِنْ بَيْنِ
يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾ مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ
لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾

Verily, those who disbelieved in the Reminder when it came to them. And verily, it is an honourable respected Book. Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise. Nothing is said to you except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and the Possessor of painful punishment.¹³⁸⁸

45:7-11

وَيْلٌ لِكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾ يَسْمَعُ آيَاتَ اللَّهِ تَتْلَىٰ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ
يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٨﴾ وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَٰئِكَ هُم
عَذَابُ مُّهِينٍ ﴿٩﴾ مِّن زَوَاجِهِمْ جَهَنَّمُ وَلَا يَغْنَىٰ عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِن
دُونِ اللَّهِ أَوْلِيَاءَ وَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾ هَٰذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ هُم
عَذَابُ مِّن رَّجَرٍ أَلِيمٍ ﴿١١﴾

Woe to every sinful liar, -

Who hears the recitation of Allah recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment!

And when he learns something of Our revelation, he makes them a jest. For such there will be a humiliating torment.

In front of them there is Hell, and that which they have earned will be of no profit to them, nor those whom they have taken as Auliyah besides Allah. And theirs will be a great torment.

This is a guidance. And those who disbelieve in the revelation of their Lord, for them there is a painful torment of Rijz.¹³⁸⁹

88:21-26

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾ لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ ﴿٢٢﴾ إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ﴿٢٣﴾
فِيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾ إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾

¹³⁸⁸ Sūrah Fuṣṣilat (41), āyāt 41-43.

¹³⁸⁹ Sūrah Al Jāthiyah (45), āyāt 7-11.

So remind them, you are only a one who reminds.
 You are not a dictator over them.
 Save the one who turns away and disbelieves.
 Then All h will punish him with the greatest punishment.
 Verily, to Us will be their return;
 then verily, for Us will be their reckoning.¹³⁹⁰

The deeds and wealth of the Kāfirīn

The deeds and wealth expended by the Kāfirīn are futile and without purpose. They will not receive blessings from Allāh and whatever they possess will not be able to be used to compensate them for their disbelief. Note the following āyāt:

3:117

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ
 ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتَهُ ۖ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسُهُمْ يَظْلِمُونَ ﴿١١٧﴾

*The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it. All h wronged them not, but they wronged themselves.*¹³⁹¹

5:5

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ ۚ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ
 وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا
 ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مَتَّخِذِي أَخْدَانٍ ۚ وَمَنْ يَكْفُرْ
 بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ ۖ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٥﴾

Made lawful to you this day are A - aiyyib t. The food of the people of the Scripture is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture before your time, when you have given their due Mahr, desiring chastity not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in the Oneness of All h and in all the other articles of Faith, then fruitless is his work, and

¹³⁹⁰ Sūrah Al Ghāshiyah (88), āyāt 21-26.

¹³⁹¹ Sūrah Al 'Imrān (3), āyāh 117.

5:36-37

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَمَةِ مَا تُقْبَلُ مِنْهُمْ وَهُمْ عَذَابُ أَلِيمٍ ﴿٣٦﴾ يُرِيدُونَ أَن يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ ﴿٣٧﴾ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٨﴾

Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment.

They will long to get out of the Fire, but never will they get out therefrom, and theirs will be a lasting torment.¹³⁹³

8:36-37

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ ۚ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۚ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُخْشَرُونَ ﴿٣٦﴾ لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ ۚ أُولَٰئِكَ هُمُ الْخَسِرُونَ ﴿٣٧﴾

Verily, those who disbelieve spend their wealth to hinder from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. then they will be overcome. And those who disbelieve will be gathered unto Hell.

In order that Allah may distinguish the wicked from the good, and put the wicked one on another, heap them together and cast them into Hell. Those! it is they who are the losers.¹³⁹⁴

14:18

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ ۖ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ۚ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٨﴾

The parable of those who disbelieve in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day, they shall not be

¹³⁹² Sūrah Al Mā'idah (5), ayah 5.

¹³⁹³ Sūrah Al Mā'idah (5), āyāt 36-37.

¹³⁹⁴ Sūrah Al Anfal (8), āyāt 36-37.

18:103-106

فَلَنْ تُنْبِتُكُمْ بِالْأَخْسَرِينَ أَعْمَلًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ
تَحْسَبُونَ أَنَّهُمْ مُخْسِنُونَ صُنْعًا ﴿١٠٤﴾ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَخَبِطَتْ
أَعْمَلُهُمْ فَلَا تُقِيمُ هُمْ يَوْمَ الْقَيْمَةِ وَزَنَّا ﴿١٠٥﴾ ذَلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا
آيَاتِي وَرُسُلِي هُزُؤًا ﴿١٠٦﴾

Say: "Shall We tell you the greatest losers in respect of deeds?

"Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!

"They are those who deny the right of their Lord and the Meeting with Him. So their works are in vain, and on the Day of Resurrection, We shall not give them any weight.

"That shall be their recompense, Hell: because they disbelieved and took My right and My Messengers by way of jest and mockery.¹³⁹⁶

24:39-40

وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ يَفْقِعَةٍ يَحْسِبُهَا الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ
شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّيْنَاهُ حِسَابَهُ ۖ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٩﴾ أَوْ كَظُلُمَاتٍ فِي خَيْرٍ
لُّجِّي يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ۚ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا
أَخْرَجَ يَدُهُ لَمْ يَكَدْ يَرَهَا ۖ وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٤٠﴾

As for those who disbelieve, their deeds are like a mirage in the desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing, but he finds Allah with him, Who will pay him his due. And Allah is Swift in taking account.

Or is like the darkness in a vast deep sea, overwhelmed with a great wave topped by a great wave, topped by dark clouds, darkness, one above another, if a man stretches out his hand, he can hardly see it! And he for whom Allah has not appointed light, for him there is no light.¹³⁹⁷

47:8-11

وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمْ وَأَصْلٌ أَعْمَلُهُمْ ﴿٨﴾ ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ

¹³⁹⁵ Sūrah Ibrāhīm (14), ayāh 18.

¹³⁹⁶ Sūrah Al Kahf (18), āyāt 103-106.

¹³⁹⁷ Sūrah Al Nūr (24), āyāt 39-40.

فَأَحِطْ أَعْمَلَهُمْ ﴿٤٧﴾ * أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ
 قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَلُهَا ﴿٤٨﴾ ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُوا وَأَنَّ
 الْكَافِرِينَ لَا مَوْلَى لَهُمْ ﴿٤٩﴾

But those who disbelieve, for them is destruction, and (All h) will make their deeds vain.

That is because they hate that which All h has sent down, so He has made their deeds fruitless.

Have they not travelled through the earth, and seen what was the end of those before them? All h destroyed them completely and a similar (fate awaits) the disbelievers.

*That is because All h is the Maula of those who believe, and the disbelievers have no Maula.*¹³⁹⁸

47:32

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى
 لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِطُّ أَعْمَلَهُمْ ﴿٥٠﴾

*Verily, those who disbelieve, and hinder from the Path of All h, and oppose the Messenger, after the guidance has been clearly shown to them, they will not hurt All h in the least, but He will make their deeds fruitless.*¹³⁹⁹

The extravagant lives of the Kāfirīn

The extravagant lives of the Kāfirīn has made them miserly and they have brought upon themselves forgetfulness about death. Furthermore, they have forgotten about the resurrection on the Day of Judgement when all their deeds will be weighed and rewarded. Note the following āyāt:

3:10-12

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَٰئِكَ هُمْ
 وَقُودُ النَّارِ ﴿١٠﴾ كَذَّابِ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ
 بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١١﴾ قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُخْشَرُونَ إِلَىٰ
 جَهَنَّمَ وَبِئْسَ الْمِهَادُ ﴿١٢﴾

¹³⁹⁸ Sūrah Muḥammad (47), āyāt 8-11.

¹³⁹⁹ Sūrah Muḥammad (47), āyāt 32.

Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against All h; and it is they who will be fuel of the Fire.

Like the behaviour of the people of Fir aun and those before them; they belied Our y t, so All h seized them for their sins. And All h is Severe in punishment.

Say to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place to rest."¹⁴⁰⁰

3:14

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ
وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۚ ذَٰلِكَ مَتَّعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ
عِنْدَهُ حُسْنُ الْمَقَابِ ﴿١٤﴾

Beautified for men is the love of things they covet; women, children, much of gold and silver, branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but All h has the excellent return with Him¹⁴⁰¹.

3:116

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۖ وَأُولَٰئِكَ
أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾

Surely, those who reject Faith, neither their properties, nor their offspring will avail them aught against All h. They are the dwellers of the Fire, therein they will abide.¹⁴⁰²

10:7-8

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ
عَنْ آيَاتِنَا غَافِلُونَ ﴿٧﴾ أُولَٰئِكَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿٨﴾

Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our y t,

¹⁴⁰⁰ Sūrah Āl 'Imrān (3), āyāt 10-12.

¹⁴⁰¹ Sūrah Āl 'Imrān (3), āyāt 14.

¹⁴⁰² Sūrah Āl 'Imrān (3), āyāt 116.

19:73-80

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالِ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ
مَقَامًا وَأَحْسَنُ نَدِيرًا ﴿٧٣﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثْنًا وَرَدًّا ﴿٧٤﴾ قُلْ
مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ
وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُنْدًا ﴿٧٥﴾ وَيَزِيدُ اللَّهُ
الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَتِ الصَّلَاحَتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا ﴿٧٦﴾
أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾ أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ
عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾ كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾
وَنَرَاهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾

And when Our Clear y t are recited to them, those who disbelieve say to those who believe: "Which of the two groups is best in position and as regards station."

And how many a generation have We destroyed before them, who were better in wealth, goods and outward appearance?

Say whoever is in error, the Most Benificent will extend to him, until, when they see that which they were promised, either the torment or the Hour, - they will come to know who is worst in position, and who is weaker in forces.

And All h increases in guidance those who walk aright. And the righteous good deeds that last, are better with your Lord, for reward and better for resort.

Have you seen him who disbelieved in Our y t and (yet) says: "I shall certainly be given wealth and children,"

Has he known the unseen or has he taken a covenant from the Most Benificent?

Nay! we shall record what he says, and We shall increase his torment;

And We shall inherit from him all that he talks of, and he shall come to Us alone.¹⁴⁰⁴

20:131

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْثَنَّهُمْ فِيهِ
وَرَزَقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾

¹⁴⁰³ Sūrah Yūnus (10), āyāt 7-8.

¹⁴⁰⁴ Sūrah Maryam (19), āyāt 73-80.

*And strain not your eyes in longing for the things we have given for enjoyment to various groups of them, the splendour of the life of this world that We may test them thereby. But the provision of your Lord is better and more lasting.*¹⁴⁰⁵

26:205-207

أَفَرَأَيْتَ إِنَّمَتَّعْنَاهُمْ سِنِينَ ﴿٢٠٥﴾ ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٠٦﴾ مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يُمَتَّعُونَ ﴿٢٠٧﴾

*Tell Me, if We do let them enjoy for years,
And afterwards comes to them that which they had been promised!
All of that which they used to enjoy shall not avail them.*¹⁴⁰⁶

36:45-47

وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾ وَمَا تَأْتِيهِمْ مِنْ ءَايَةٍ مِنْ ءَايَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾ وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ لِلَّذِينَ ءَامَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٤٧﴾

*And when it is said to them: "Beware of that which is before you, and that which is behind you, in order that you may receive Mercy.
And never came an Ay h of their Lord to them, but they did turn away from it.
And when it is said to them: "Spend of that which All h has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if All h willed, He would have fed? You are only in a plain error."*¹⁴⁰⁷

73:10-13

وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾ وَذَرْنِي وَالْمُكَذِّبِينَ أُولَىٰ النَّعْمَةِ ﴿١١﴾ وَمَهْلَهٗمْ قَلِيلًا ﴿١٢﴾ إِنَّ لَدَيْنَا أَنكَالًا وَحَجِيمًا ﴿١٣﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٤﴾

*And be patient with what they say, and keep away from them in a good way.
And leave Me alone to deal with the beliers, and those who are in possession of good things of life. And give them respite for a little while.*

¹⁴⁰⁵ Sūrah Tā Hā (20), āyāh 131.

¹⁴⁰⁶ Sūrah Al Shu' arā(26), āyāt 205-207.

¹⁴⁰⁷ Sūrah Yā Sin (36), āyāt 45-47.

Verily, with Us are fetters, and a raging Fire.
And a food that chokes, and a painful torment.¹⁴⁰⁸

The attitude of the Faithful towards the Kāfirīn

109:1-6	There is no tolerance in issues of faith and worship; worship in accordance with various convictions;
3:149-151	always alert to their invitations towards the way of disbelief;
3:196	do not be deceived by their freedom within the land;
31:23-24	and also do not be grieved by their actions.
35:8	Do not be sorrowful over the deeds of the Kāfirīn;
2:190-193	when they fight, then we arise to fight them, we disperse them and
8:57	we (Muslims) must be severe towards them.
66:9	

قُلْ يٰٓأَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَتُشْرِعُ عِبَادُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾ وَلَا أَتُشْرِعُ عِبَادُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

Say (O Muhammad ﷺ) to These Mushrik n and K fir n): “O Al-K fir n (disbelievers in All h, in His Oneness, in His angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar, etc.)!

“I Worship not that which you worship,

“Nor will you worship that which I worship.

“And I shall not worship that which you are worshipping.

“Nor will you worship that which I worship.

“To you be your religion, and to me my religion (Isl mic Monotheism).”¹⁴⁰⁹

يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا إِن تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١﴾ بَلِ اللَّهُ مَوْلَاكُمْ ۖ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿٢﴾ سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ ۖ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانٌ ۖ وَمَأْوَهُمُ النَّارُ ۖ وَبِئْسَ مَثْوًى لِّلظَالِمِينَ ﴿٣﴾

O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.

Nay, All h is your Maul (Patron, Lord, Helper and Protector, etc.), and He is the best of helpers.

We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with All h, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the lim n

¹⁴⁰⁸ Sūrah Al Muzzammil (73), āyāt 10-13.

¹⁴⁰⁹ Sūrah Al Kāfirūn (109), āyāt 1-6.

لَا يُغْنِيكَ تَقْلُبُ الَّذِينَ كَفَرُوا فِي الْبَلَدِ ﴿٣٦﴾

Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.¹⁴¹¹

وَمَنْ كَفَرَ فَلَا تَحْزَنْكَ كُفْرُهُ ۚ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٧﴾ نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٣٨﴾

And whoever disbelieved, let not his disbelief grieve you (O Mu ammad ﷺ), to Us is their return, and We shall Inform them what they have done. Verily, All h is the All-Knower of what is in the breasts (of men). We let them enjoy for a little while, Then in the end We shall oblige them to (enter) a great torment.¹⁴¹²

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۚ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتًا ۚ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٣٩﴾

Is he, then, to whom the evil of his deeds made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, All h sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Mu ammad ﷺ) in sorrow for them. Truly, All h is the All-Knower of what they do!¹⁴¹³

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتُلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٤٠﴾ وَأَقْتُلُوهُمْ حَيْثُ تَقْبَلُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ ۚ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ ۚ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ ۚ كَذَٰلِكَ جَزَاءُ الْكَافِرِينَ ﴿٤١﴾ فَإِنْ أَنتَهُوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٤٢﴾ وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ لِلَّهِ فَإِنْ أَنتَهُوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿٤٣﴾

And fight in the Way of All h those who fight you, but transgress not the limits. Truly, All h likes not the transgressors. [This Verse is the first one that was revealed in connection with Jih d, but it was supplemented by another (V.9:36)]. And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah is worse than killing. And fight not with

¹⁴¹⁰ Sūrah Āl 'Imrān (3), āyāt 149-151.

¹⁴¹¹ Sūrah Āl 'Imrān (3), āyāt 196.

¹⁴¹² Sūrah Luqmān (31), āyāt 23-24.

¹⁴¹³ Sūrah Fāṭir [or Al Malā 'ikah] (35), āyāt 8.

them at Al-Masjid-al- ar m (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

But if they cease, then All h is Oft-Forgiving, Most Merciful.

And fight them until there is no more Fitnah (disbelief and worshipping of others along with All h) and (all and every kind of) worship is for All h (Alone). But if they cease, let there be no transgression except against A - lim n (the polytheists, and wrong-doers, etc.)¹⁴¹⁴

فَإِمَّا تَغْتَفَبْنَمُ فِي الْحَرْبِ فَتَرِدْ بِهِمْ مِّنْ خَلْفِهِمْ لَعَلَّهُمْ يَدْكُرُونَ ﴿٥٧﴾

So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.¹⁴¹⁵

يَأْتِيهَا النَّبِيُّ جِهْدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَهُمْ جَهَنَّمُ وَبِئْسَ

الْمَصِيرُ ﴿٥٨﴾

O Prophet (Mu ammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be severe against them, their abode will be Hell, and worst indeed is that destination.¹⁴¹⁶

The Kāfirīn are the worst of creatures

7:179

The Kāfirīn are like cattle, and moreover worse than that; they are the worst of moving beings, and they are the worst of creatures.

8:55-56

98:6

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ ۚ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ ۚ بَهَا وَهُمْ
أَعْيُنٌ لَا يُبْصِرُونَ ۚ بَهَا وَهُمْ ءَاذَانٌ لَا يَسْمَعُونَ ۚ بَهَا ۚ أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ
أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿٥٨﴾

And surely, We have created many of the jinns and mankind for Hell. They have hearts wherewith they understand not, they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, Nay even more astray; those! They are the heedless ones.¹⁴¹⁷

إِنَّ شَرَّ الدَّوَابِّ عِندَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٩﴾ الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ
يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٦٠﴾

¹⁴¹⁴ Sūrah Al Baqarah (2), āyāt 190-193.

¹⁴¹⁵ Sūrah Al Anfāl (8), ayāh 57.

¹⁴¹⁶ Sūrah At Tahrīm (66), ayāh 9.

¹⁴¹⁷ Sūrah Al A`rāf (7), ayāh 179.

Verily, the worst of moving (living) creatures before Allāh are those who disbelieve, - so they shall not believe.
They are those with whom you made a covenant, but they break their Covenant every time and they do not fear Allāh.¹⁴¹⁸

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿١٤١٨﴾

Verily, those who disbelieve (in the Religion of Islām, the Qurʾān and Prophet Muḥammad (ﷺ)) from among the people of the Scripture (Jews and Christians) and Al-Mushrikīn will abide in the Fire of Hell. They are the worst of creatures.¹⁴¹⁹

The sins of the Kāfirīn are not forgiven

Allāh does not forgive the sins of the Kāfirīn, those who commit despotism, and they die in a state of disbelief. Note the following āyāt:

2:161-162

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ خَالِدِينَ فِيهَا لَا تُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿١٦١﴾ ﴿١٦٢﴾

Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allāh and of the angels and of mankind, combined. They will abide therein (under the Curse in Hell), their punishment will neither be lightened, nor will they be reprieved.¹⁴²⁰

4:168-170

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾ يَتَأْتِي النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَقَامُنُوا خَيْرًا لَكُمْ ؕ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾

¹⁴¹⁸ Sūrah Al Anfāl (8), āyāt 55-56.

¹⁴¹⁹ Sūrah Al Baiyinah (98), ayāh 6.

¹⁴²⁰ Sūrah Al Baqarah (2), āyāt 161-162.

Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Mu ammad (ﷺ) and his message of true Isl mic Monotheism written with them in the Taur t (Torah) and the Injeel (Gospel)], All h will not forgive them, nor will He guide them to any way, Except the way of Hell, to dwell therein forever, and this is ever easy for All h.

O mankind! Verily, there has come to you the Messenger (Mu ammad ﷺ) with the truth from your Lord, so believe in him, it is better for you. But if you disbelieve, then certainly to All h belongs all that is in the heavens and the earth. And All h is ever All-Knowing, All-Wise.¹⁴²¹

8:38

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنتُ
الْأُولَىٰ ۚ

Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning).¹⁴²²

47:34

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ۚ

Verily, those who disbelieve, and hinder (men) from the Path of All h (i.e. Isl m); then die while they are disbelievers, All h will not forgive them.¹⁴²³

The punishment and torture for the Kāfirīn

There will be disaster and misfortune, as well as punishment in the Hereafter for the Kāfirīn because of the deeds of their own doing. Note the following āyāt:

3:106

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ
فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ۚ

On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): “Did you reject faith after accepting

¹⁴²¹ Sūrah Al Nisā’ (4), āyāt 168-170.

¹⁴²² Sūrah Al Anfāl (8), ayāh 38.

¹⁴²³ Sūrah Muhammad (47), ayāh 34.

4:56

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا
غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ غَرِيبًا حَكِيمًا ﴿٥٦﴾

*Surely! Those who disbelieved in Our signs (proofs, evidences, verses, lessons, signs, revelations, etc.) We shall burn them in fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allah is ever Most Powerful, All-Wise.*¹⁴²⁵

5:10

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٠﴾

*They who disbelieve and deny Our signs (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire.*¹⁴²⁶

11:18-22

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۖ أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ
الْأَشْهَدُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۖ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾
الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٩﴾
أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ۚ
يُضَاعَفُ لَهُمُ الْعَذَابُ ۖ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾
أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢١﴾ لَا جَرَمَ لَهُمْ فِي
الْآخِرَةِ هُمْ الْخَاسِرُونَ ﴿٢٢﴾

And who does more wrong than he who invents a lie against Allah. Such will be brought before their Lord, and the witnesses will say, “These are the ones who lied against their Lord!” No doubt! The Curse of Allah is on the Zālimin (polytheists, wrong-doers, oppressors, etc.). Those who hinder (others) from the Path of Allah (Islamic Monotheism),

¹⁴²⁴ Sūrah Āl ‘Imrān (3), ayāh 106.

¹⁴²⁵ Sūrah Al Nisā’ (4), ayāh 56.

¹⁴²⁶ Sūrah Al Mā’idah (5), ayāh 10.

and seek a crookedness therein, while they are disbelievers in the Hereafter.

By no means will they escape (from All h's torment) on earth, nor have they protectors besides All h! Their torment will be doubled! They could not bear to hear (the preachers of the truth) and they used not to see (the truth because of their severe aversion, in spite of the fact that they had the sense of hearing and sight).

They are those who have lost their own selves, and their invented false deities will vanish from them.

Certainly, they are those who will be the greatest losers in the Hereafter.¹⁴²⁷

13:31

وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كُتِبَ بِهِ الْمَوْتُ ۖ بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا ۖ أَفَلَمْ يَأْتِسَّ الَّذِينَ ءَامَنُوا أَن لَّو يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا ۚ وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُم بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ ۚ إِنَّ اللَّهَ لَا يَخْلِفُ الْمِيعَادَ ﴿٣١﴾

And if there had been a Qur n with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur n). But the decision of all things is certainly with All h. Have not then those who believe yet known that had All h willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieve because of their (evil) deeds or it (i.e. the disaster) settle close to their homes, until the Promise of All h comes to pass. Certainly, All h does not fail in His Promise.¹⁴²⁸

13:34

لَهُمْ عَذَابٌ فِي الْحَيَوةِ الدُّنْيَا ۖ وَلَعَذَابُ الْآخِرَةِ أَشَقُّ ۚ وَمَا لَهُم مِّن اللَّهِ مِن وَاقٍ ﴿٣٤﴾

For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no protector against All h.¹⁴²⁹

16:33-34

هَلْ يَنْظُرُونَ إِلَّا أَن تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرٌ رَبِّكَ ۚ كَذَٰلِكَ فَعَلَ الَّذِينَ مِن قَبْلِهِمْ ۚ وَمَا ظَلَمَهُمُ اللَّهُ وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾ فَأَصَابَهُمْ سَيِّفَاتُ

¹⁴²⁷ Sūrah Hūd (11), āyāt 18-22.

¹⁴²⁸ Sūrah Al Ra'd (13), ayāh 31.

¹⁴²⁹ Sūrah Al Ra'd (13), ayāh 34.

مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٥٣﴾

*Do they await but that the angels should come to them, or there should come the command of your Lord? Thus did those before them. And All h wronged them not, but they used to wrong themselves. Then, the evil results of their deeds overtook them, and that at which they used to mock surrounded them.*¹⁴³⁰

18:52-53

وَيَوْمَ يَقُولُ نَادُوا شُرَكَآئِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا
بَيْنَهُمْ مَوْبِقًا ﴿٥٤﴾ وَرَزَّاءُ الْبَجَرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عِنْدَهَا مَصْرَفًا
﴿٥٥﴾

*And the Day He will say: "Call those partners of Mine whom you pretended." Then they will cry unto them, but they will not answer them, and We shall put Maubiq between them. And the Mujrim n, shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.*¹⁴³¹

18:58-59

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ بَلْ لَهُمْ
مَوْعِدٌ لَّنْ يَجِدُوا مِنْ دُونِهِ مَوْيلًا ﴿٥٦﴾ وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَمَمُوا وَجَعَلْنَا
لِمَهْلِكِهِمْ مَوْعِدًا ﴿٥٧﴾

*And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape. And these towns we destroyed when they did wrong. And We appointed a fixed time for their destruction.*¹⁴³²

23:63-77

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَٰذَا وَهُمْ لَا يَعْلَمُونَ ﴿٦٤﴾ حَتَّىٰ
إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْعَرُونَ ﴿٦٥﴾ لَا تَجْعَرُوا الْيَوْمَ إِنَّكُمْ مِنَّا لَا

¹⁴³⁰ Sūrah Al Nahl (16), āyāt 33-34.

¹⁴³¹ Sūrah Al Kahf (18), āyāt 52-53.

¹⁴³² Sūrah Al Kahf (18), āyāt 58-59.

تُنصَرُونَ ﴿٣٦﴾ قَدْ كَانَتْ آيَاتِي تُتْلَى عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تَنكِصُونَ ﴿٣٧﴾
 مُسْتَكْبِرِينَ بِهِ سَمِرًا تَهْجُرُونَ ﴿٣٨﴾ أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ
 آبَاءَهُمُ الْأَوَّلِينَ ﴿٣٩﴾ أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ ﴿٤٠﴾ أَمْ يَقُولُونَ
 بِهِ جِنَّةٌ بَلْ جَاءَهُم بِالْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كِرْهُونَ ﴿٤١﴾ وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ
 لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ
 ذِكْرِهِمْ مُعْرِضُونَ ﴿٤٢﴾ أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَّاجُ رَبِّكَ خَيْرٌ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٤٣﴾
 وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤٤﴾ وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
 عَنِ الصِّرَاطِ لَنُكَيِّبُونَ ﴿٤٥﴾ * وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلْجُوفُ فِي
 طُغْيَانِهِمْ يَعْمَهُونَ ﴿٤٦﴾ وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا
 يَتَضَرَّعُونَ ﴿٤٧﴾ حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ ﴿٤٨﴾

Nay, but their hearts are covered from understanding this, and they have
 other deeds, besides, which they are doing.
 Until, when We grasp those of them who lead a luxurious life with
 punishment, behold! they make humble invocation with a loud voice.
 Invoke not loudly this day! Certainly, you shall not be helped by Us.
 Indeed My y y h used to be recited to you, but you used to turn back on your
 heels.
 In pride, talking evil about it by night.
 Have they not pondered over the Word, or has there come to them what had
 not come to their fathers of old?
 Or is it that they did not recognize their Messenger so they deny him?
 Or say they: "There is madness in him?" Nay, but he brought them the truth
 but most of them are averse to the truth.
 And if the truth had been in accordance with their desires, verily, the
 heavens and the earth, and whosoever is therein would have been
 corrupted! Nay, We have brought them their reminder, but they turn away
 from their reminder.
 Or is it that you ask them for some wages? But the recompense of your Lord
 is better, and He is the Best of those who give sustenance.
 And certainly, you call them to a Straight Path.
 And verily, those who believe not in the Hereafter are indeed deviating far
 astray from the Path.
 And though We had mercy on them and removed the distress which is on
 them, still they would obstinately persist in their transgression, wandering
 blindly.
 And indeed We seized them with punishment, but they humbled not

themselves to their Lord, nor did they invoke with submission to Him.
Until, when We open for them the gate of severe punishment, then lo! They will be plunged into destruction with deep regrets, sorrows and in despair.¹⁴³³

27:4-5

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ ﴿٤﴾ أُولَٰئِكَ الَّذِينَ هُمْ
سُوءَ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْآخَسِرُونَ ﴿٥﴾

Verily, those who believe not in the Hereafter, We have made their deeds fair-seeming to them, so they wander about blindly.
They are those for whom there will be an evil torment. And in the Hereafter they will be the greatest losers.¹⁴³⁴

29:22-23

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ
وَلَا نَصِيرٍ ﴿٢٢﴾ وَالَّذِينَ كَفَرُوا بِعَاقِبَةِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَئِسُوا مِنْ رَحْمَتِي
وَأُولَٰئِكَ هُمْ عَذَابُ أَلِيمٍ ﴿٢٣﴾

And you cannot escape in the earth or in the heaven. And besides Allah you have neither any Wali nor any Helper.

And those who disbelieve in the Meeting with Him, - it is they who have no hope of My Mercy, and it is they who will (have) a painful torment.¹⁴³⁵

29:52-55

قُلْ كَفَىٰ بِاللَّهِ بَيِّنًا وَبَيْنَكُمْ شَهِيدًا ۖ يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۚ
وَالَّذِينَ ءَامَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٥٢﴾ وَتَسْتَعْجِلُونَكَ
بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾
يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٤﴾ يَوْمَ يَغْشَاهُمُ الْعَذَابُ مِنْ
فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُقُوا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٥﴾

¹⁴³³ Sūrah Al Mu'minūn (23), āyāt 63-77.

¹⁴³⁴ Sūrah Al Naml (27), āyāt 4-5.

¹⁴³⁵ Sūrah Al 'Ankabūt (29), āyāt 22-23.

Say: "Sufficient is Allah for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in Allah, and disbelieve in Allah and (in His Oneness), it is they who are the losers. And they ask you to hasten on the torment, and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not! They ask you to hasten on the torment. And verily! Hell, of a surety, will encompass the disbelievers. On the Day when the torment shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."¹⁴³⁶

34:38

وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿٣٨﴾

And those who strive against Our sign, to frustrate them, will be brought to the torment.¹⁴³⁷

35:39

هُوَ الَّذِي جَعَلَ لَكُمُ خَلْقًا فِي الْأَرْضِ ۖ فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا مَقْتًا ۖ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ﴿٣٩﴾

He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred with their Lord. And the disbelief of the disbelievers adds nothing but loss.¹⁴³⁸

38:27

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ۚ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا ۖ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٧﴾

And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! then woe to those who disbelieve from the Fire!¹⁴³⁹

64:5-6

أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ كَفَرُوا مِن قَبْلُ فَدَافُوا وَبَالَ أَمْرِهِمْ وَهُمْ عَذَابُ أَلِيمٍ ﴿٥﴾ ذَٰلِكَ

¹⁴³⁶ Sūrah Al 'Ankabūt (29), āyāt 52-55.

¹⁴³⁷ Sūrah Sabā' (34), āyah 38.

¹⁴³⁸ Sūrah Fāṭir [or Al Malā'ikah] (35), āyah 39.

¹⁴³⁹ Sūrah Šād (38), āyah 27.

بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبَشِّرْهُدُونَنَا فَكَفَرُوا وَتَوَلَّوْا وَاسْتَغْنَى اللَّهُ
وَاللَّهُ غَفِيٌّ حَمِيدٌ ﴿٦٤﴾

Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment.

That was because there came to them their Messengers with clear proofs, but they said: "Shall mere men guide us?" So they disbelieved and turned away, and Allah was not in need. And Allah is Rich, Worthy of all Praise.¹⁴⁴⁰

64:10

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ
الْمَصِيرُ ﴿٦٥﴾

But those who disbelieved and denied Our signs, they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination!¹⁴⁴¹

Comparison of the Mu'minīn with the Kāfirīn

For the Mu'minīn, Allāh protects them and brings them out of the darkness into the light. They follow the truth and desire to heed His Āyāt and witness the signs of Allāh's authority. The blessings of paradise are from the fruit of Faith.

For the Kāfirīn, Shaitān is their protector who takes them out of the light into pitch darkness. They follow what is invalid because they are deaf and blind to the call of the truth of Allāh's Āyāt. Their recompense is Hell, and that is the fruit of disbelief.

Are they the same?

Note the following āyāt:

2:257

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ
الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ﴿٢٥٧﴾

Allah is the Wali of those who believe. He brings them out from darkness

¹⁴⁴⁰ Sūrah Al Taghābun (64), āyāt 5-6.

¹⁴⁴¹ Sūrah Al Taghābun (64), āyah 10.

into light. But as for those who disbelieve, their Auliya are gh t, they bring them out from light into darkness. those are the dwellers of the Fire, and they will abide therein forever.¹⁴⁴²

11:24

﴿ مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى وَالْأَصْمَرَ وَالْبَصِيرِ وَالسَّمِيعِ ۚ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ ﴾

The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?¹⁴⁴³

30:44-45

﴿ مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسَ لَهُ يَمْهَدُونَ ﴾ ﴿ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ ۚ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ﴾

Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds, then such will prepare a good place for themselves. That He may reward those who believe, and do righteous good deeds, out of His Bounty. Verily, He likes not the disbelievers.¹⁴⁴⁴

32:18-22

﴿ أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۚ لَا يَسْتَوُونَ ﴾ ﴿ أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴾ ﴿ وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ ۖ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ ۚ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴾ ﴿ وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴾ ﴿ وَمَنْ أَظْلَمُ مِمَّنْ دُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا ۚ إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ ﴾

Is then he who is a believer like him who is F siq? Not equal are they. As for those who believe and do righteous good deeds, for them are Gardens as an entertainment, for what they used to do. And as for those who are F siq n, their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny."

¹⁴⁴² Srah Al Baqarah (2), ayāh 257.

¹⁴⁴³ Sah Hūd (11), ayāh 24.

¹⁴⁴⁴ Sūrah Al Rūm (30), āyāt 44-45.

And verily, we will make them taste of the near torment prior to the supreme torment, in order that they may return.
And who does more wrong than he who is reminded of the Mercy of his Lord, then he turns aside therefrom? Verily, we shall exact retribution from the Mujrim n.¹⁴⁴⁵

38:28

أَمْ خَجَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ يُجَعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ۚ

Shall we treat those who believe and do righteous good deeds, as Mufsid n on earth? Or shall We treat the Muttaq n, as the Fujj r?¹⁴⁴⁶

41:40

إِنَّ الَّذِينَ يُلْحِدُونَ فِي ءَايَاتِنَا لَا يَخَفُونَ عَلَيْنَا ۚ أَفَمَن يُلْقَىٰ فِي النَّارِ خَيْرٌ أَمْ مَن يَأْتِيَ ءَامِنًا يَوْمَ الْقِيَمَةِ ۚ أَعْمَلُوا مَا شِئْتُمْ ۚ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝

Verily, those who turn away from Our Mercy, are not hidden from Us. Is he who is cast into the Fire better – or he who comes secure on the Day of Resurrection? Do what you will. Verily! He is All-Seer of what you do.¹⁴⁴⁷

47:1-3

الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ أَضَلَّ أَعْمَلُهُمْ ۝ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَءَامَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِن رَبِّهِمْ ۚ كَفَرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَاهُمْ ۝ ذَٰلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ ءَامَنُوا اتَّبَعُوا الْحَقَّ مِن رَبِّهِمْ ۚ كَذَٰلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَلَهُمْ ۝

Those who disbelieve, and hinder from the Path of Allah, He will render their deeds vain.

But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad, for it is the truth from their Lord, He will expiate from them their sins, and will make good their state.

That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allah set forth their

¹⁴⁴⁵ Sūrah Al Sajdah (32), āyāt 18-22.

¹⁴⁴⁶ Sūrah Sād (38), ayāh 28.

¹⁴⁴⁷ Sūrah Fuṣṣilat (41), ayāh 40.

Mushrikūn مشركين

Shirk (شرك) Polytheism

There have been many efforts by mankind, from the time of the Prophets until now, to create partnerships with Allāh (the One) using something alien to Allāh.

Note the following āyāt:

4:36

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا﴾¹⁴⁴⁹

*Worship Allāh and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Mas kīn, the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer, and those whom your hand possess. Verily, Allāh does not like such as are proud and boastful.*¹⁴⁴⁹

4:117-119

﴿إِن يَدْعُوا مِن دُونِهِ إِلَّا إِنسًا وَإِنْ يَدْعُوا إِلَّا شَيْطَانًا مَّرِيدًا ۚ لَّعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ۚ وَلَا تُلْهِهُمُ وَلَا تُضِلَّهُمْ وَلَا تَرْبُهُمْ فَلْيَنْصُرُوا اللَّهَ الَّذِي خَلَقَهُمْ فَلْيَغَيِّرُوا ۚ خَلْقَ اللَّهِ وَمَن يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا﴾¹⁴⁴⁹

*They invoke nothing but female deities besides Him, and they invoke nothing but Shaiṭān, a persistent rebel!
Allāh cursed him. And he said: "I will take an appointed portion of your slaves;
Verily, I will mislead them, and surely, I will arouse in them false desires;
and certainly, I will order them to slit the ears of cattle, and indeed I will*

¹⁴⁴⁸ Sūrah Muḥammad (47), āyāt 1-3.

¹⁴⁴⁹ Sūrah Al Nisā' (4), āyah 36.

order them to change the nature created by All h.” And whoever takes *Shai n* as a *Wal i* instead of All h, has surely suffered a manifest loss.¹⁴⁵⁰

5:60

قُلْ هَلْ أَنْتُمْ بِشَيْرٍ مِنْ ذَلِكَ مُتُوبَةً عِنْدَ اللَّهِ ۚ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ
الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ ﴿٦٠﴾

Say: “Shall I inform you of something worse than that, regarding the recompense from All h: those who incurred the Curse of All h and His Wrath, those of whom He transformed into monkeys and swines, those who worshipped *gh_t*; such are worse in rank, and far more astray from the Right Path.”¹⁴⁵¹

6:56

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ ۚ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ
ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٦﴾

Say: “I have been forbidden to worship those whom you invoke besides All h.” Say: “I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided.”¹⁴⁵²

6:100

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ ۚ سُبْحَنَهُ وَتَعَالَى
عَمَّا يَصِفُونَ ﴿١٠٠﴾

Yet, they join the jinns as partners in worship with All h, though He has created them, and they attribute falsely without knowledge sons and daughters to Him. Be He Glorified and Exalted above (all) that they attribute to Him.¹⁴⁵³

10:18

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَا

¹⁴⁵⁰ Sūrah Al Nisā' (4), āyāt 117-119.

¹⁴⁵¹ Sūrah Al Mā'idah (5), ayah 60.

¹⁴⁵² Sūrah Al An'ām (6), ayah 56.

¹⁴⁵³ Sūrah Al An'ām (6), ayah 100.

عِنْدَ اللَّهِ ۚ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ ۚ سُبْحَنَهُ
وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١٥﴾

And they worship besides All h things that hurt them not, nor profit them,
and they say: "These are our intercessors with All h." Say: "Do you
inform All h of that which He knows not in the heavens and on the earth?"
Glorified and exalted be He above all that which they associate as partners
with Him!¹⁴⁵⁴

12:106-109

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٦﴾ أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِّنْ
عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٧﴾ قُلْ هَذِهِ سَبِيلِي أَدْعُوهُ
إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِ ۚ وَسُبْحَنَ اللَّهُ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٨﴾ وَمَا
أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِم مِّنْ أَهْلِ الْقُرَىٰ ۚ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ
فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ اتَّقَوْا ۚ أَفَلَا
تَعْقِلُونَ ﴿١٩﴾

And most of them believe not in All h except that they attribute partners
unto Him.
Do they then feel secure from the coming against them of the covering veil
of the Torment of All h, or of the coming against them of the Hour, all of a
sudden while they perceive not?
Say: "This is my way; I invite unto All h with sure knowledge, I and
whosoever follows me with sure knowledge. And Glorified and Exalted be
All h. And I am not of the Mushrik n."
And We sent not before you any but men, whom we inspired from among the
people of townships. Have they not travelled through the earth and seen
what was the end of those who were before them? And verily, the home of
the Hereafter is the best for those who fear All h and obey Him. Do you not
then understand?¹⁴⁵⁵

14:30

وَجَعَلُوا لِلَّهِ أَنْدَادًا لِّيُضِلُّوا عَنْ سَبِيلِهِ ۚ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ ﴿٢٠﴾

¹⁴⁵⁴ Sūrah Yūnus (10), ayāh 18.

¹⁴⁵⁵ Sūrah Yūsuf (12), āyāt 106-109.

And they set up rivals to Allah, to mislead men from His Path! Say: "Enjoy!
But certainly, your destination is the Fire!"¹⁴⁵⁶

16:35

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا
وَلَا حَرَمًا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا
الْبَلَاغُ الْمُبِينُ ﴿٣٥﴾

And those who join others in worship with Allah say: "If Allah had so
willed, neither we nor our fathers would have worshipped aught but Him,
nor would we have forbidden anything without Him." So did those before
them. Then! Are the Messengers charged with anything but to convey
clearly the Message?¹⁴⁵⁷

16:56-57

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ ﴿٥٦﴾
وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَنَهُ وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٧﴾

And they assign a portion of that which We have provided them unto what
they know not. By Allah, you shall certainly be questioned about (all) that
you used to fabricate.

And they assign daughters unto Allah! – Glorified (and Exalted) be He
above all that they associate with Him! - And unto themselves what they
desire.¹⁴⁵⁸

53:19-25

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾ وَمَنْوَةَ الثَّالِثَةَ الْآخَرَىٰ ﴿٢٠﴾ أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ﴿٢١﴾
تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ ﴿٢٢﴾ إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمِيَّتُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ
بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ
أَهْدَىٰ ﴿٢٣﴾ أَمْ لِلْإِنْسَانِ مَا تَمَنَّىٰ ﴿٢٤﴾ فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ ﴿٢٥﴾

Have you then considered Al-Lat, and Al-'Uzza

And Manat, the other third?

Is it for you the males and for Him the females?

That indeed is a division most unfair!

They are but names which you have named, - you and your fathers, - for

¹⁴⁵⁶ Sūrah Ibrāhīm (14), ayāh 30.

¹⁴⁵⁷ Sūrah Al Nahl (16), ayāh 35.

¹⁴⁵⁸ Sūrah Al Nahl (16), āyāt 56-57.

which All h has sent down no authority. they follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their lord!
Or shall man have what he wishes?
But to All h belongs the last and the first.¹⁴⁵⁹

Ṭaghūt

Included amongst that which is ṭaghūt is Shaitān; those who determine the law in a fraudulent manner based on their desires; in the direction of and including everything that is worshipped besides Allāh. Amongst those who believe in ṭaghūt are:

- 16:36 Those people who denounce the Messengers; the disbelievers;
- 2:256-257 these are people who worship an ilāh besides Allāh;
- 4:51-52 People who are Fāsiq, the majority of whom are the people of the Scripture (Christians and Jews); they do not want to judge by their Holy books (the Taurat and the Injīl);
- 5:59-60 and people who are Munāfiq, they do not believe with certitude in the truth of the laws of Islām, sometimes believing and sometimes disbelieving.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۚ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۚ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٢٥٦﴾

And Verily, We have sent among every ummah (community, nation) a Messenger (proclaiming): "Worship All h (Alone), and avoid (or keep away from) gh t (all false deities, etc. i.e. do not worship gh t besides All h)." Then of them were some whom All h guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).¹⁴⁶⁰

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٧﴾ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٨﴾

There is no compulsion in the Deen (religion). Verily, the Right Path has

¹⁴⁵⁹ Sūrah Al Najm (53), āyāt 19-25.

¹⁴⁶⁰ Sūrah Al Nahl (16), āyah 36.

become distinct from the wrong Path. Whoever disbelieves in *gh* t and believes in All h, then he has grasped the most trustworthy handhold that will never break. And All h is All-Hearer, All-Knower. All h is the Wal y (protector or guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliy (supporters and helpers) are *gh* t [false deities and false leaders, etc.], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.¹⁴⁶¹

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْكِتَابِ وَأَطِيعُوا وَيَقُولُونَ
لِلَّذِينَ كَفَرُوا هَتُّؤَلَاءِ أَهْدَىٰ مِنَ الْإِيمَانِ ءَامَنُوا سَبِيلًا ۚ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ
وَمَن يَلْعَنِ اللَّهُ فَلَن نَجِدَ لَهُ نَصِيرًا ۚ

Have you not seen those who were given a portion of the Scripture? They believe in *Jibt* and *gh* t and say to the disbelievers that they are better guided as regards the Way than the believers (Muslims). They are those whom All h has cursed, and he whom All h curses, you will not find for him (any) helper...¹⁴⁶²

قُلْ يَٰٓأَهْلَ الْكِتَابِ هَلْ تَنصُرُونَ مِمَّا إِلَّا أَن ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن
قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ ۚ قُلْ هَلْ أُنَبِّئُكُمْ بِشَيْءٍ مِّنْ ذَٰلِكُمْ مَّتَوَيَّةٌ عِندَ اللَّهِ مَن لَّعَنَهُ
اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرْدَوْسَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ ؕ أُولَٰئِكَ شَرٌّ مَّكَانًا
وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ ۚ

Say: “O people of the Scripture (Jews and Christians)! Do you criticize us for no other reason than that we believe in All h, and in (the Revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are F siq n [rebellious and disobedient (to Allāh)]?”

Say (O Mu ammad ﷺ to the people of the Scripture): “Shall I Inform you of something worse than that, regarding the Recompense from All h: those (Jews) who incurred the Curse of All h and His Wrath, those of whom (some) He transformed into monkeys and swines, those who worshipped *gh* t (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world).”¹⁴⁶³

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ
أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ ؕ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ

¹⁴⁶¹ Sūrah Al baqarah (2), āyāt 256-257.

¹⁴⁶² Sūrah Al Nisā' (4), āyāt 51-52.

¹⁴⁶³ Sūrah Al Mā'idah (5), āyāt 59-60.

صَلَّاءُ بَعِيدًا ﴿٦٤﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ رَأَيْتَ الْمُتَنَفِّعِينَ
يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦٥﴾ فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ
جَاءُوكَ يَخْلِفُونَ بِاللَّهِ إِنَّ آدَتَنَا إِلَّا إِحْسَنًا وَتَوْفِيقًا ﴿٦٦﴾ أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ
مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٧﴾

Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the gh t (false judges, etc.) while they have been ordered to reject them. But Shai' n (Satan) wishes to lead them far astray.

And when it is said to them: "Come to what All h has sent down and to the Messenger (Mu ammad ﷺ)," you (Mu ammad ﷺ) see the hypocrites turn away from you (Mu ammad ﷺ) with aversion.

How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by All h, "We meant no more than goodwill and conciliation!"

They (hypocrites) are those of whom All h knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in All h, worship Him, obey Him, and be afraid of Him) to reach their innerselves.¹⁴⁶⁴

The Impotence of Shirk's Idolatry

25:1-3	The only true Lord is the One True Lord, without offspring and
17:22	without partners unto Him; for that reason there is no other Ilāh
6:71	in existence besides Allāh.
25:55	Their idols cannot create, since they themselves created them;
7:191-193	their idols are fruitless and bring no benefit whatsoever, only disadvantage;
35:40	their idols have no control over life or death, nor moreover, have any
16:19-21	power on the Day of Judgement later.
22:11-13	For these reasons do not become like someone who is vague in their belief and worships Allāh from the sidelines.

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿٦٨﴾ الَّذِي لَهُ مَلِكُ
السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ
فَقَدَرَهُ تَقْدِيرًا ﴿٦٩﴾ وَأَتَّخِذُوا مِن دُونِهِ ءَالِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ
وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَوةً وَلَا نُشُورًا ﴿٧٠﴾

Blessed be He who sent down the criterion (of right and wrong, i.e. this Qur' n) to His slave (Mu ammad ﷺ) that he may be a warner to the

¹⁴⁶⁴ Sūrah Al Nisā' (4), āyāt 60-63.

lam n (mankind and jinns).

He to whom belongs the dominion of the heavens and the earth, and who has begotten no son (children or offspring) and for whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.

Yet they have taken besides Him other ilh (gods) that created nothing but are themselves created, and possess neither hurt nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.¹⁴⁶⁵

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعَدَ مَذْمُومًا مَّحْدُولًا ﴿١٦٦﴾

Set not up with All h any other Il h (God), (O man)! (this verse is addressed to Prophet Mu ammad ﷺ but its implication is general to all mankind), or you will sit down reprov'd, forsaken (in the Hell-fire).¹⁴⁶⁶

قُلْ أَتَدْعُونَا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ أَتَيْنَا قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ وَأَمْرًا لِّلْمَلِكِ لِرَبِّ الْعَالَمِينَ ﴿١٦٧﴾

Say (O Mu ammad ﷺ): "Shall we invoke others besides All h (false deities), that can do us neither good nor harm, and shall we turn on our heels after All h has guided us (to true Monotheism)? - like one whom the Shay in (devils) have made to go astray, confused (wandering) through the earth, his companions calling him to guidance (saying): 'Come to us.' "Say: "Verily, All h's guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the lam n (mankind, jinns and all that exists)."¹⁴⁶⁷

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ ۚ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿١٦٨﴾

And they (disbelievers, polytheists, etc.) worship besides All h, that which can neither profit them nor harm them, and the disbeliever is ever a helper (of the Satan) against his Lord.¹⁴⁶⁸

أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٦٩﴾ وَلَا يَسْتَطِيعُونَ هَمًّا نَّصْرًا وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٧٠﴾ وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ ﴿١٧١﴾

¹⁴⁶⁵ Sūrah Al Furqān (25), āyāt 1-3.

¹⁴⁶⁶ Sūrah al Isrā' (17), ayāh 22.

¹⁴⁶⁷ Sūrah Al An'ām (6), ayāh 71.

¹⁴⁶⁸ Sūrah Al Furqān (25), ayāh 55.

Do they attribute as partners to All h those who created nothing but they themselves are created?

No help can they give them, nor can they help themselves.

And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.¹⁴⁶⁹

قُلْ أَرَأَيْتُمْ شُرَكَاءَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَمْ آتَيْنَهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَةٍ مِّنْهُ ۚ بَلْ إِنْ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا ﴿٤٠﴾

Say (O Muhammad ﷺ): "Tell me or inform me (what) do you think about your (so-called) partner-gods to whom you call upon besides All h, show me, what they have created of the earth? Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the *līm n* (polytheists and wrong-doers, etc.) promise one another nothing but delusions."¹⁴⁷⁰

وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ ۚ وَمَا تُعْلِنُونَ ﴿٤١﴾ وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٤٢﴾ أَمْوَاتٌ غَيْرُ أَحْيَاءٍ ۖ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٤٣﴾

And All h knows what you conceal and what you reveal.
Those whom they (Al-Mushrik n) invoke besides All h have not created anything, but are themselves created.
(They are) dead, lifeless, and they know not when they will be raised up.¹⁴⁷¹

وَمِنَ النَّاسِ مَنْ يَدْعُو اللَّهَ عَلَىٰ حَرْفٍ ۖ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۚ وَإِنْ أَصَابَتْهُ فِتْنَةٌ أِنْقَلَبَ عَلَىٰ وَجْهِهِ خَبِيرَ الدُّنْيَا وَالْآخِرَةِ ۚ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿٤٤﴾ يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا نَنْفَعُهُ ۚ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿٤٥﴾ يَدْعُوا لَمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ ۚ لَيْسَ الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ ﴿٤٦﴾

And among mankind is he who worships All h as it were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Isl m). He loses both this world and the Hereafter. That is the evident loss.

He calls besides All h unto that which hurts him not, nor profits him. That is a straying far away.

He calls unto him whose harm is nearer than his profit; Certainly, and evil

¹⁴⁶⁹ Sūrah Al A'rāf (7), āyāt 191-193.

¹⁴⁷⁰ Sūrah Fūr [or Al Malā'ikah] (35), āyāh 40.

¹⁴⁷¹ Sūrah Al Nahl (16), āyāt 19-21.

The Relationship between Allāh's Authority and Shirk

7:194-198	Their idols are merely created beings, and in fact weaker than 'mankind itself;
22:71-73	these idols have no soul, and do not possess senses that function;
16:73-76	these idols cannot even create a fly, and in fact even something weaker than a fly; the comparison with the likeness of Allāh is as a submissive servant and that of his employer; or the likeness of a mute with a person who orders the doing of what is good and just;
4:117	so whomsoever worships that besides Allāh it is the same as them worshipping Shaitān.
6:162-164	Verily, my Ṣalāt, my sacrifice, my living, and my dying are for Allāh.

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادُ أَمْثَلُكُمْ فَأَدْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾ أَلَمْ يَكُنْ لَهُمْ آيَاتُ أَنْبِيَائِهِمْ بَيِّنَاتٍ وَلَٰكِنْ أَخَذُوا بِالْعِلْمِ وَأَنْتُمْ لَا تَعْقِلُونَ ﴿١٩٥﴾ إِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطَةً فَلَا تُنْظَرُونَ ﴿١٩٦﴾ إِنَّ وَلِيَّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٧﴾ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْمَعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٨﴾ وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٩﴾

Verily, those whom you call upon besides Allāh are slaves like you. So call upon them and let them answer you if you are truthful.

Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad ﷺ): "Call your (so-called) partners (of Allāh) and then plot against me, and give me no respite!"

"Verily, My Walī (protector, supporter, and helper, etc.) is Allāh who has revealed the Book (the Qur'ān), and He protects (supports and helps) the righteous.

"And those whom you call upon besides Him (Allāh) cannot help you nor can they help themselves."

And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.¹⁴⁷³

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانٌ وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٢٠٠﴾ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا

¹⁴⁷² Sūrah Al Ḥajj (22), āyāt 11-13.

¹⁴⁷³ Sūrah Al A'rāf (7), āyāt 194-198.

And they worship besides All h others for which He has sent down no authority, and of which they have no knowledge and for the lim n (wrong-doers, polytheists and disbelievers in the Oneness of All h) there is no helper.

*O mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides All h, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are (both) the seeker and the sought.*¹⁴⁷⁴

And they worship others besides All h, such as do not and cannot own any provision for them from the heavens or the earth.

All h puts forward the example (of two men a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be

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equal? (by no means, not). All the praises and thanks be to Allāh. Nay! (but) most of them know not.
 And Allāh puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden to his master, whichever way he directs him, he brings no good. Is such a man equal to one (believer in the Islamic Monotheism) who commands justice, and is himself on a Straight Path?¹⁴⁷⁵

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْتًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١٤٧٥﴾

They (all those who worship others than Allāh) invoke nothing but female deities besides Him (Allāh), and they invoke nothing but Shayṭān (Satan), a persistent rebel!¹⁴⁷⁶

قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٤٧٦﴾ لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٤٧٧﴾ قُلْ أَغْوَى اللَّهُ أَتْبَعِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَاقًا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ۚ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٤٧٨﴾

Say (O Muḥammad ﷺ): "Verily, my ṣalāt (prayer), my sacrifice, my living, and my dying are for Allāh, the Lord of the ʿālamīn (mankind, jinns and all that exists).

"He has no partner. And of this I have been commanded, and I am the first of the Muslims."

Say: "Shall I seek a Lord other than Allāh, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then unto your Lord is your return, so He will tell you that wherein you have been differing."¹⁴⁷⁷

The State of a Mushrik and his Shirk in the Hereafter

6:22-24	The Mushrikūn do not acknowledge themselves as once holding partners with Allāh;
16:86-87	after having been confronted with their partners, they deny their
19:81-82	shirk which they used to involve themselves in on the earth;
35:13-14	and the idols that they themselves created will be their enemies;
36:74-75	the idols will become an army against those who used to worship them, whilst those of 'mankind' whom they worshipped will
17:56-57	themselves look for a way to be closer to Allāh.
29:25	The state of the Mushrikūn will be to mutually deny and mutually recriminate; and Hell is their place of return.

¹⁴⁷⁵ Sūrah Al Nahl (16), āyāt 73-76.

¹⁴⁷⁶ Sūrah Al Nisā' (4), āyāh 117.

¹⁴⁷⁷ Sūrah Al An'ām (6), āyāt 162-164.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا إِنَّا سُرَكَاؤُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٢﴾
ثُمَّ لَمْ تَكُنْ فَتَنْتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾ أَنْظِرْ كَيْفَ كَذَبُوا عَلَى
أَنْفُسِهِمْ ۖ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤﴾

And on the Day when We shall gather them all together, We shall say to those who joined partners in worship (with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with All h)?"

There will then be (left) no Fitnah (excuses or statements or arguments) for them but to say: "By All h, our Lord, we were not those who joined others in worship with All h."

Look! How they lie against themselves! But the (lie) which they invented will disappear from them.¹⁴⁷⁸

وَإِذَا رَأَوْا الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا
مِنْ دُونِكَ ۖ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٢٥﴾ وَالْقَوَا إِلَى اللَّهِ يَوْمَئِذٍ
السَّلَامُ ۖ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٦﴾

And when those who associated partners with All h see their (All h's so-called) partners, they will say: "Our Lord! These are our partners whom we used to invoke besides You." But they will throw back their word at them (and say): "Surely! you indeed are liars!"

And they will offer (their full) submission to All h (Alone) on that day, and their invented false deities [all that they used to invoke besides All h, e.g. idols, saints, priests, monks, angels, jinns, Jibrael (Gabriel), Messengers, etc.] will vanish from them.¹⁴⁷⁹

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا ﴿٢٧﴾ كَلَّا ۖ سَيَكْفُرُونَ بِعِبَادَتِهِمْ
وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٢٨﴾

And they have taken (for worship) liha (gods) besides All h, that they might give them honour, power and glory (and also protect them from All h's punishment etc.).

Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection).¹⁴⁸⁰

يُولِجُ اللَّيْلُ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي
لِأَجَلٍ مُسَمًّى ۚ ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا

¹⁴⁷⁸ Sūrah al An'ām (6), āyāt 22-24.

¹⁴⁷⁹ Sūrah Al Nahl (16), āyāt 86-87.

¹⁴⁸⁰ Sūrah Maryam (19), āyāt 81-82.

يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿٣٥﴾ إِنَّ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَعُوا مَا اسْتَجَابُوا
لَكُمْ وَيَوْمَ الْقِيَمَةِ يَكْفُرُونَ بَشْرِكَكُمْ ۖ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿٣٦﴾

He merges the night into the Day (i.e. the decrease in the hours of the night are added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day are added to the hours of the night). And He has subjected the sun and the moon, each runs its course for a term appointed. Such is All h your Lord; His is the kingdom. And those, whom you invoke or call upon instead of him, own not even a Qitm r (the thin membrane over the date-stone).

If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Mu ammad ﷺ) like Him who is the All-Knower (of each and everything).¹⁴⁸¹

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ ﴿٣٧﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ
جُنْدٌ مُحْضَرُونَ ﴿٣٨﴾

And they have taken besides All h liha (gods), hoping that they might be helped (by those so called gods). They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of reckoning).¹⁴⁸²

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِي فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا
﴿٣٩﴾ أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ
رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٤٠﴾

Say (O Mu ammad ﷺ): “Call unto those besides Him whom you pretend [to be gods like angels, s (Jesus), Uzair (Ezra), etc.], they have neither the power to remove the adversity from you nor even to shift it from you to another person.”

Those whom they call upon [like s (Jesus) - son of Maryam (Mary), Uzair (Ezra), angel, etc.] desire (for themselves) means of access to their Lord (All h), as to which of them should be the nearest and they [s (Jesus), Uzair (Ezra), angels, etc.] hope for His Mercy and fear His torment. Verily, the torment of your Lord is something to be afraid of!¹⁴⁸³

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَنًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَمَةِ
يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّنْ

¹⁴⁸¹ Sūrah Fāṭir [or Al Malā'ikah] (35), āyāt 13-14.

¹⁴⁸² Sūrah Yā Sīn (36), āyāt 74-75.

¹⁴⁸³ Sūrah Al Isrā' (17), āyāt 56-57.

And [‘Ibr h m (Abraham)] said: “You have taken (for worship) idols instead of All h, and the love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper.”¹⁴⁸⁴

The Sin of Shirk is Unpardonable

39:53 Allāh forgives all sins;
4:48 except the sin of Shirk, so do not bother or even think about
4:116 asking forgiveness for the Mushrikūn - even if they are of your
9:113-114 own family.

﴿ قُلْ يَٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ
الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴾

Say: “O Ib d (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of All h, Verily All h forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.”¹⁴⁸⁵

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ ۚ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ
فَتَّرَ ۖ إِنَّهُ إِثْمٌ عَظِيمٌ ﴾

Verily, All h forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with All h in worship, he has indeed invented a tremendous sin.¹⁴⁸⁶

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ ۚ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ
فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴾

Verily! All h forgives not (the sin of) setting up partners in worship with Him, but He forgives whom He pleases sins other than that, and whoever sets up partners in worship with All h, has indeed strayed far away.¹⁴⁸⁷

﴿ مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ
مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴾ وَمَا كَانَ أَسْتَغْفَارُ إِبْرَاهِيمَ

¹⁴⁸⁴ Sūrah al ‘Ankabūt (29), ayāh 25.

¹⁴⁸⁵ Sūrah Al Zumar (39), ayāh 53.

¹⁴⁸⁶ Sūrah Al Nisā’ (4), ayāh 48.

¹⁴⁸⁷ Sūrah Al Nisā’ (4), ayāh 116.

لَأَبِيهِ إِلَّا عَنْ مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَأَ مِنْهُ إِنَّ إِبْرَاهِيمَ

لَأَوَّهٌ حَلِيمٌ ﴿١٤٨﴾

It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the Mushrikīn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

And [‘Ibrāhīm’s (Abraham)] invoking (of Allāh) for his father’s forgiveness was only because of a promise he [‘Ibrāhīm (Abraham)] had made to him (his father). But when it became clear to him [‘Ibrāhīm (Abraham)] that he (his father) is an enemy to Allāh, he dissociated himself from him. Verily ‘Ibrāhīm (Abraham) was Al-Awwah (has fifteen different meanings but the correct one seems to be that he used to invoke Allāh with humility, glorify Him and Remember Him much), and was forbearing. (Tafsir Al-Qurtub).¹⁴⁸⁸

¹⁴⁸⁸ Sūrah Al Taubah (9), āyāt 113-114.

CHAPTER 7

The Life of ‘mankind’ , World

الْإِنْسَانَ إِنَّا نَحْيِيكُمْ ثُمَّ نُمِيتُكُمْ ثُمَّ أَحْيَاكُمْ الَّذِي وَهُوَ
لَكَفُورٌ ﴿٦٦﴾

*It is He, Who gave you life, and then will cause you to die, and will again give you life. Verily! Man is indeed an ingrate.*¹⁴⁸⁹

فِيهَا يُعِيدُكُمْ ثُمَّ ﴿٦٧﴾ نَبَاتًا الْأَرْضِ مِّنْ أَنْبَتَكُمْ وَاللَّهُ
إِخْرَاجًا وَنُخْرَجُكُمْ ﴿١٨﴾

*And All h has brought you forth from the (dust of) earth. Afterwards He will return you into it, and bring you forth.*¹⁴⁹⁰

¹⁴⁸⁹ Sūrah Al Hajj (22), ayāh 66.

¹⁴⁹⁰ Sūrah Nūh (71), āyāt 17-18.

The Womb

The Condition of the Womb

- 39:6 Allāh created mankind in the wombs of their mothers, in three veils of darkness; the darkness of the fundus; the darkness of the uterus; and the darkness within the membrane that encloses the baby within the uterus.

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَانزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَّةً أَزْوَاجًا
تَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ
لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ ﴿٦﴾

He created you (all) from a single person (dam); Then made from him his wife [Hawwa' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two, male and female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers, creation after creation in three veils of darkness, such is All h your Lord. His is the kingdom, L il ha illa Huwa (none has the right to be worshipped but He). How then are you turned away?¹⁴⁹¹

The Process of 'Mankinds' Creation

- 23:12-14 He creates you in the wombs of your mothers, creation after creation in three veils of darkness, such is Allāh your Lord. His is the kingdom, Lā ilāha illa Huwa.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ﴿١٣﴾
ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا
الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾

*And indeed We created man (dam) out of an extract of clay (water and earth).
Thereafter We made him (the offspring of dam) as a Nu fah (mixed drops of the male and female sexual discharge) (and lodged it) in a safe lodging (womb of the woman).
Then We made the Nu fah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that*

¹⁴⁹¹ Sūrah Al Zumar (39), ayāh 6.

little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be All h, the best of creators.¹⁴⁹²

71:14 While He has created you in stages.

وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿٧١﴾

While He has created you in (different) stages [i.e. first Nu fah, then Alaqaḥ and then Mu ḡḡah, see (VV.23:13,14) the Qur'ān].¹⁴⁹³

Refer also page 80.

The Existence of 'Mankinds' Situation

- 22:5 Of the events surrounding 'Mankinds' full existence are those that are complete and also those that are incomplete or flawed; there are times that exceed and times that fall short within the duration of time
- 13:8 in the womb; all of this has been measured in accordance with the measurements of Allāh;
- 77:20-23 how 'Mankinds' bodies are so perfectly balanced; even those who are flawed have favours.
- 82:7-8

يَتَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاهُ مِن تُرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عُلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لَّيِّبِينَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ خَرَجُكُم مِّمَّا كُنْتُمْ فِيهِ فَطِفْلًا ثُمَّ لَتَبَلَّغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يَمُوتُ وَمِنْكُمْ مَّن يَرُدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأُنْتَبَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ ﴿٨٢﴾

O mankind! If you are in doubt about the Resurrection, then verily! We have created you (i.e. dam) from dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e. offspring of dam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh, some formed and some unformed (miscarriage), that We may make (it) clear to you (i.e. to show you Our power and ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), it swells and puts forth every lovely kind (of growth).¹⁴⁹⁴

¹⁴⁹² Sūrah Al Mu'minūn (23), āyāt 12-14.

¹⁴⁹³ Sūrah Nūḥ (71), āyāh 14.

¹⁴⁹⁴ Sūrah Al Ḥajj (22), āyāh 5.

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ ۖ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿١٤٩٥﴾

*All h knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.*¹⁴⁹⁵

أَلَمْ تَخْلُقْهُمْ مِنْ مَّاءٍ مَّهِينٍ ﴿١٤٩٦﴾ فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ﴿١٤٩٧﴾ إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿١٤٩٨﴾ فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ﴿١٤٩٩﴾

*Did We not create you from a worthless water (semen, etc.)? Then We placed it in a place of safety (womb), for a known period (determined by gestation)? So We did measure, and We are the best to measure (the things).*¹⁴⁹⁶

الَّذِي خَلَقَكَ فَسَوَّنَكَ فَعَدَلَكَ ﴿١٤٩٧﴾ فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ ﴿١٤٩٨﴾

*Who created you, fashioned you perfectly, and gave you due proportion; In whatever form He willed, He put you together.*¹⁴⁹⁷

The Kinds of Formed ‘mankind’

75:39 Allāh created both male and female.

خَلَقَ مِنْهُ الذَّكَرَ وَالْأُنْثَىٰ ﴿٧٥﴾

And made him in two sexes, male and female.

53:32 Allāh knows the state of ‘mankind’ from their initial time they are
42:49-50 in their mother’s womb; He creates male and female, and moreover, renders whomsoever He wills barren.

الَّذِينَ يَحْتَبِئُونَ كَثِيرَ الْإِثْمِ وَالْفَوَاحِشِ إِلَّا اللَّعَمَ ۚ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ۚ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنْ الْأَرْضِ وَإِذْ أَنْتُمْ أَجْنَةٌ فِي بُطُونِ أُمَّهَاتِكُمْ ۚ فَلَا تُرْكُوا أَنْفُسَكُمْ ۚ هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ ﴿٧٦﴾

Those who avoid great sins (See the Qur n, Verses: 6:152,153) and Al-Faw ish (illegal sexual intercourse, etc.) except the small faults, verily, your Lord is of Vast Forgiveness. He knows you well when He created you from the earth (dam), and when you were fetuses in your mothers’

¹⁴⁹⁵ Sūrah Al Ra’d (13), ayāh 8.

¹⁴⁹⁶ Sūrah Al Mursalāt (77), āyāt 20-23.

¹⁴⁹⁷ Sūrah Al Infiṭār (82), āyāt 7-8.

wombs. So ascribe not purity to yourselves. He knows best him who fears Allāh and keep his duty to Him [i.e. those who are Al-Muttaqin].¹⁴⁹⁸

يَلَهُ الْمُلْكُ السَّمَوَاتِ وَالْأَرْضِ خَلَقَ مَا يَشَاءُ يَهْبُ لِمَنْ يَشَاءُ إِنْتَا وَيَهْبُ لِمَنْ يَشَاءُ
الذُّكُورِ ۝ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنْتَا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ۝

To Allāh belongs the Kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do All things.¹⁴⁹⁹

The Testimony of ‘Mankinds’ Soul before Birth

57:8 Allāh has already taken a testament from ‘mankind’ as to His Oneness; in order that ‘mankind’ does not associate partners with Him.

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرُّسُولِ يَدْعُوهُمْ لِيُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ۝

And what is the matter with you that you believe not in Allāh! While the Messenger (Muhammad ﷺ) invites you to believe in your Lord (Allāh), and He (Allāh) has indeed taken your covenant, if you are real believers.¹⁵⁰⁰

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَسْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ۝
أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ
الْمُبْطِلُونَ ۝

And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loins his offspring) and made them testify as to themselves (saying): “Am I not your Lord?” They said: “Yes! we testify,” lest you should say on the Day of Resurrection: “Verily, we have been unaware of this.”

Or lest you should say: “It was only our fathers afortime who took others as partners in worship along with Allāh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised Al-Batil (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allāh)?” (Tafsir

¹⁴⁹⁸ Sūrah Al Najm (53), ayāh 32.

¹⁴⁹⁹ Sūrah Al Shūra (42), āyāt 49-50.

¹⁵⁰⁰ Sūrah Al Ḥadīd (57), ayāh 8.

33:72-73 And 'mankind' has already been allocated *Al-Am nah* in order that they undertake their religious duties, however, there are many of 'mankind' who betray this trust.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾ لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٣﴾

Truly, We did offer *Al-Am nah* (the trust or moral responsibility or honesty and all the duties which All h has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of All h's torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).

So that All h will punish the hypocrites, men and women, and the men and women who are *Al-Mushrik n* (the polytheists, idolaters, pagans, disbelievers in the Oneness of All h, and in His Messenger Muhammad ﷺ). And All h will pardon (accept the repentance of) the true believers of the Islamic Monotheism, men and women. And All h is ever Oft-Forgiving, Most Merciful.¹⁵⁰²

The World

The Development of Mankind (Growth)

22:5 A baby grows into maturity; some die and some live to senility.

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاهُ مِن تُرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۚ وَتُقَرَّبُ إِلَى الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ خَرَجُكُم طِفْلًا ثُمَّ لَتَبْتُمْ أَشُدَّكُمْ ۖ وَمِنْكُمْ مَّن يَمُوتُ ۖ وَمِنْكُمْ مَّن يَرُدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا ۚ وَتَرَىٰ الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأُنتَبَتْ مِن كُلِّ رَوْحٍ بِهِيجٌ ﴿٥﴾

O mankind! If you are in doubt about the Resurrection, then Verily! We have created you (i.e. Adam) from dust, then from a Nu fah (mixed drops of

¹⁵⁰¹ Sūrah Al A' rāf (7), āyāt 172-173.

¹⁵⁰² Sūrah Al Ahzāb (33), āyāt 72-73.

male and female sexual discharge i.e. offspring of dam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh, some formed and some unformed (miscarriage), that we may make (it) clear to you (i.e. to show you Our power and ability to do what We will). And We Cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), it swells and puts forth every lovely kind (of growth).¹⁵⁰³

16:78 A baby at birth knows nothing;

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ
وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

And All h has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to All h).¹⁵⁰⁴

30:54 from a state of weakness the baby grows strong, and in the end it becomes weak once again;

16:70 there are those who also attain an advanced age, until ones appointed time is completed; according to the Allāh's decision until one arrives at death, that is as brought about by His angels.

6:60-61
35:11

﴿٥٤﴾ وَاللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥٥﴾

All h is He who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He who is the All-Knowing, the All-Powerful (i.e. able to do all things).¹⁵⁰⁵

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ ؕ وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْدَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ؕ إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٥٦﴾

And All h has created you and then He will cause you to die, and of you there are some who are sent back to senility, so that they know nothing after having known (much). Truly! All h is All-Knowing, All-Powerful.¹⁵⁰⁶

¹⁵⁰³ Sūrah Al Hajj (22), ayāh 5.

¹⁵⁰⁴ Sūrah Al Nahl (16), ayāh 78.

¹⁵⁰⁵ Sūrah Al Rūm (30), ayāh 54.

¹⁵⁰⁶ Sūrah Al Nahl (16), ayāh 70.

وَهُوَ الَّذِي يَتَوَفَّنَكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقَاسَى أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾ وَهُوَ الْغَافِرُ فَوقَ عِبَادِهِ ۖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾

*It is He, who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then in the end unto Him will be your return. Then He will inform you what you used to do. He is the Irresistible, Supreme over His slaves, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you, until when death approaches one of you, Our Messengers (angel of death and his assistants) take his soul, and they never neglect their duty.*¹⁵⁰⁷

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا ۚ وَمَا تَحْمِلُ مِنْ أَثْقَلٍ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۚ وَمَا يُعَمِّرُ مِنْ مُّعَمَّرٍ وَلَا يُنْقِصُ مِنْ عُمرِهِ ۚ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٦٢﴾

*And Allah did create you (dam) from dust, Then from Nu fah (male and female discharge semen drops i.e. dam's offspring), then He made you pairs (male and female). And no female conceives or gives birth, but with His knowledge. And no aged man is granted a length of life, nor is a part cut off from his life (or another man's life), but is in a Book (Al-Lau Al-Ma f) surely, that is easy for Allah.*¹⁵⁰⁸

21:34-35 Nobody from 'mankind' lives forever.

وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ ۖ أَفَلَا يَمِتُّ فَهُمْ أَلْخَالِدُونَ ﴿٦٣﴾ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ وَنَبْلُوكُمْ بِالشَّرِّ وَالْحَيْرِ فَتْنَةً ۖ وَلِإِنَّا لَنَرْجِعُوكُمْ

*And We granted not to any human being immortality before you (O Muhammad ﷺ), then if you die, would they live forever? Everyone is going to taste death, and We shall make a trial of you with evil and with good, and to Us you will be returned.*¹⁵⁰⁹

The Life of the World Continues Onward

84:19 'Mankinds' passage throughout life passes from level to level;
71:17-18 before they were nothing; after they were given life; then death;

¹⁵⁰⁷ Sūrah Al An'ām (6), āyāt 60-61.

¹⁵⁰⁸ Sūrah Fāṭir [or Al Malā'ikah] (35), āyah 11.

¹⁵⁰⁹ Sūrah Al 'Anbiyā' (21), āyāt 34-35.

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ﴿٦٦﴾

You shall certainly travel from stage to stage (in this life and in the Hereafter).¹⁵¹⁰

وَاللَّهُ أَتْبَعَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿٦٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿٦٨﴾

And Allāh has brought you forth from the (dust of) earth. [Tafsir At-Tabar , Vol.29, Page 97].

Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)?¹⁵¹¹

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۚ إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿٦٩﴾

It is He, who gave you life, and then will Cause you to die, and will again give you life (on the Day of Resurrection). Verily! Man is indeed an ingrate.¹⁵¹²

45:24-26

Some of ‘mankind’ are of the opinion that there is only the life of this world. They are only presuming.

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا يَنْتَسِبُ مَا كَانَ حُجُبَهُمْ إِلَّا أَنْ قَالُوا اتَّبِعُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾ قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾

And they say: “There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (the time). And they have no knowledge of it, they only conjecture.

And when Our clear Verses are recited to them, their argument is no other than that they say: “Bring back our (dead) fathers, if you are truthful!”

Say (to them): “Allāh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not.”¹⁵¹³

29:19-20

Allāh brought ‘mankind’ into being from the beginning, and afterwards Allāh will bring this about again.

¹⁵¹⁰ Sūrah Al Inshiqāq (84), ayāh 19.

¹⁵¹¹ Sūrah Nūh (71), āyāt 17-18.

¹⁵¹² Sūrah Al Hajj (22), ayāh 66.

¹⁵¹³ Sūrah Al Jāthiyah (45), āyāt 24-26.

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٣٠﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنْشِئُ النَّشْأَةَ الْآخِرَةَ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣١﴾

See they not how All h originates creation, then repeats it. Verily, that is easy for All h.

Say: "Travel in the land and see how (All h) originated creation, and then All h will bring forth (resurrect) the creation of the Hereafter (i.e. Resurrection after death). Verily, All h is Able to do All things."¹⁵¹⁴

The Fiṭrah of ‘mankind’

30:30 According to ‘Mankinds’ *fī rah*, the worship of none but Allāh alone, this *fī rah* can never be altered.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣١﴾

So set you (O Mu ammad ﷺ) your face towards the Deen (religion) of pure Isl mic Monotheism anif (worship none but All h Alone) All h's Fiṭrah (i.e. All h's Isl mic Monotheism), with which He has created mankind. No change let there be in *Khalq-ill h* (i.e. the Deen of All h - Isl mic Monotheism), that is the straight religion, but most of men know not. [Tafsir At-Tabar , Vol 21, Page 41]¹⁵¹⁵

16:78 ‘mankind’ has been complemented with senses and two ways have
17:36 been indicated to ‘him’, namely, ‘Mankinds’ soul is aware of the
91:7-10 true (*taqw*) path and the false (*fukhur*) path.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ
وَالْأَفْئِدَةَ ۚ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٢﴾

And All h has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to All h).¹⁵¹⁶

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ
مَسْئُولًا ﴿٣٣﴾

¹⁵¹⁴ Sūrah Al 'Ankabūt (29), āyāt 19-20.

¹⁵¹⁵ Sūrah Al Rūm (30), āyāh 30.

¹⁵¹⁶ Sūrah Al Nahl (16), āyāh 78.

And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by All h).¹⁵¹⁷

وَنَفْسٍ وَمَا سَوَّاهَا ﴿١٥١٧﴾ فَأَهْمَهَا جُورَهَا وَتَقْوَاهَا ﴿١٥١٨﴾ قَدْ أَفْلَحَ مَن زَكَّاهَا ﴿١٥١٩﴾ وَقَدْ خَابَ مَن دَسَّاهَا ﴿١٥٢٠﴾

And by Nafs (dam or a person or a soul, etc.), and Him who perfected him in proportion;
Then He showed him what is wrong for him and what is right for him;
Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that All h ordered, by following the true faith of Isl mic Monotheism and by doing righteous good deeds).
And indeed he fails who corrupts his ownself (i.e. disobeys what All h has ordered by rejecting the true faith of Isl mic Monotheism or by following polytheism, etc. or by doing every kind of evil wicked deeds).¹⁵¹⁸

2:256 Do not coerce 'mankind' into believing in the truth,
10:99-100 because each soul of 'mankind' will bear its own responsibility.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٩﴾

There is no compulsion in the Deen (religion). Verily, the right path has become distinct from the wrong path. Whoever disbelieves in gh t and believes in All h, then he has grasped the most trustworthy handhold that will never break. And All h is All-Hearer, All-Knower.¹⁵¹⁹

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿١١٠﴾ وَمَا كَانَ لِنَفْسٍ أَن تُؤْمِرَ إِلَّا بِإِذْنِ اللَّهِ ۚ وَنَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١١١﴾

And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Mu ammad ﷺ) then compel mankind, until they become believers.
It is not for any person to believe, except by the leave of All h, and He will put the wrath on those who are heedless.¹⁵²⁰

18:29-30 The duty of those who believe is only to remind.

¹⁵¹⁷ Sūrah Al Isrā' (17), ayāh 36.

¹⁵¹⁸ Sūrah Al Shams (91), ayāt 7-10.

¹⁵¹⁹ Sūrah Al Baqarah (2), ayāh 256.

¹⁵²⁰ Sūrah Yūnus (10), ayāt 99-100.

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۚ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ
نَارًا أَحَاطَ بِهَا ۖ لَهُمْ سُرَادِقُهَا ۚ وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ
الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿١٢١﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ
أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿١٢٢﴾

And say: "The Truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve. Verily, We have prepared for the *lim n* (polytheists and wrong-doers, etc.), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allah). And if they ask for help (relief, water, etc.) they will be granted water like boiling oil, that will scald their faces. Terrible the drink, and an evil Murtafaq (dwelling, resting place, etc.)!

Verily! As for those who believe and do righteous deeds, certainly! We shall not suffer to be lost the reward of anyone who does his (righteous) deeds in the most perfect manner.¹⁵²¹

74:38 And whomsoever diverts from the narrow path of truth then in
20:124-125 the Hereafter they will be gathered together in a state of blindness.

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينٌ ﴿١٢٣﴾
Every person is a pledge for what he has earned..¹⁵²²

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ﴿١٢٤﴾
قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٥﴾

"But whosoever turns away from My Reminder (i.e. neither believes in this Qur'n nor acts on its orders, etc.) Verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."
He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)."¹⁵²³

The Reminder for 'mankind' is in order that they are not Remorseful

Do not be deceived by the life of this world

28:60-61 'Mankind' should not be deceived by the temporary life of this
31:33 world. This life is like the rain which fertilizes the plants for a

¹⁵²¹ Sūrah Al Kahf (18), āyāt 29-30.

¹⁵²² Sūrah Al Muddaththir (74), āyah 38.

¹⁵²³ Sūrah Tā Hā (20), āyāt 124-125.

وَمَا أُوتِيتُمْ مِّن شَيْءٍ فَمَتَّعُ الْحَيَاةِ الدُّنْيَا وَزَيَّنْتُهَا ۚ وَمَا عِندَ اللَّهِ خَيْرٌ وَأَبْقَى ۚ أَفَلَا تَعْقِلُونَ ﴿١٥٤﴾ أَفَمَن وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَن مَّتَّعْنَاهُ مَتَّعَةً مِّنَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُخْضَرِينَ ﴿١٥٥﴾

And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with All h is better and will remain forever. Have you then no sense?

Is he whom We have promised an excellent Promise (Paradise), which he will find true, like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)?¹⁵²⁴

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَخْشَوْا يَوْمًا لَا تَجْزِي وَالِدٌ عَن وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٌ عَن وَالِدِهِ شَيْئًا ۚ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ ﴿١٥٦﴾

O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of All h is true, let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about All h.¹⁵²⁵

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أُنزِلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُونَ ۖ عَلَيْنَا أُمُرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْرِبَ بِالْأَمْسِ ۚ كَذَٰلِكَ تُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٥٧﴾

Verily the likeness of (this) worldly life is as the water (rain) which We send down from the sky, so by it arises the intermingled produce of the earth of which men and cattle eat until when the earth is clad with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our command reaches it by night or by Day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the y t (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect.¹⁵²⁶

¹⁵²⁴ Sūrah Al Qaṣaṣ (28), āyāt 60-61.

¹⁵²⁵ Sūrah Luqmān (31), ayāh 33.

¹⁵²⁶ Sūrah Yūnus (10), ayāh 24.

وَأَصْرَبَتْ لَهُمْ مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٥٧﴾

And put forward to them the example of the life of this world, it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And All h is Able to do everything.¹⁵²⁷

6:32 The life of this world is merely play or amusement which often
29:64 deceives 'mankind' into being neglectful of the everlasting life of
35:5 the Hereafter.

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ ۖ وَلِلْآخِرَةِ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۚ أَفَلَا تَعْقِلُونَ ﴿٥٨﴾

And the life of this world is nothing but play and amusement. But far better is the House in the Hereafter for those who are Al-Muttaq n. Will you not then understand?¹⁵²⁸

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ ۖ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿٥٩﴾

And this life of the world is only amusement and play! Verily, the home of the Hereafter, that is the life indeed (i.e. the eternal life that will never end), if they but knew.¹⁵²⁹

يَتَأْتِيهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَكُمُ الْحَيَاةُ الدُّنْيَا ۖ وَلَا يَغُرَّنَكُم بِاللَّهِ الْغُرُورُ ﴿٦٠﴾

O mankind! Verily, the Promise of All h is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about All h.¹⁵³⁰

47:36 (Zuhd – the characteristic of renouncing and abstaining from the
57:20 ways of this world)

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ ۖ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجُورَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ ﴿٦١﴾

The life of this world is but play and pastime, but if you believe (in the

¹⁵²⁷ Sūrah Al Kahf (18), ayāh 45.

¹⁵²⁸ Sūrah Al An'ām (6), ayāh 32.

¹⁵²⁹ Sūrah Al 'Ankabūt (29), ayāh 64.

¹⁵³⁰ Sūrah Fāṭir [or Al Malā'ikah] (35), ayāh 5.

Oneness of All h - Isl mic Monotheism), and fear All h, and avoid evil, He will grant you your wages, and will not ask you your wealth.¹⁵³¹

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَتُهُمْ وَتَفَاخُرُ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ
وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا
وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعٌ
الْغُرُورِ ﴿٦١﴾

Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; Then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) forgiveness from All h and (His) good pleasure (for the believers, good-doers), whereas the life of this world is only a deceiving enjoyment.¹⁵³²

The Life of the Hereafter is far better and everlasting

28:60-61 Is he whom We have promised an excellent promise, which he will
42:36 find true, like him whom We have made to enjoy the luxuries of the
87:17 life of (this) world, then on the Day of Resurrection, he will be
among those brought up?

وَمَا أُولَئِكَ مِن شَيْءٍ فَمَتَّعُ الْحَيَاةَ الدُّنْيَا وَزَيَّنْتُهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ أَفَلَا
تَعْقِلُونَ ﴿٦٠﴾ أَفَمَن وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَئِيهِ كَمَن مَّتَّعْنَاهُ مَتَّعُ الْحَيَاةِ الدُّنْيَا
ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ ﴿٦١﴾

And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with All h is better and will remain forever. Have you then no sense?

Is he whom We have promised an excellent promise (Paradise), which he will find true, like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)?¹⁵³³

فَمَا أُولَئِكَ مِن شَيْءٍ فَمَتَّعُ الْحَيَاةَ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ ءَامَنُوا وَعَلَىٰ
رَبِّهِمْ يَتَوَكَّلُونَ ﴿٦٢﴾

¹⁵³¹ Sūrah Muḥammad (47), ayāh 36.

¹⁵³² Sūrah Al Ḥadīd (57), ayāh 20.

¹⁵³³ Sūrah Al Qaṣaṣ (28), āyāt 60-61.

So whatever you have been given is but a passing enjoyment for this worldly life, but that which is with All h (Paradise) is better and more lasting for those who believe (in the Oneness of All h - Isl mic Monotheism) and put their trust in their Lord (concerning all of their affairs).¹⁵³⁴

وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ﴿٣٥﴾

Although the Hereafter is better and more lasting.¹⁵³⁵

Do not be deceived by this world

13:26 Contentment with this world is a part of the benefit of the
9:67-69 Hereafter. The Munafiqūn, Mushrikūn, Kāfirīn, and Fāsiqūn love
14:2-3 the life of this world more than the life of the Hereafter.
40:39

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي
الْآخِرَةِ إِلَّا مَتَعٌ ﴿٣٦﴾

All h increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment.¹⁵³⁶

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُم مِّن بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ
الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ ۚ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ
﴿٣٧﴾ وَعَدَّ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ
حَسْبُهُمْ وَلَعْنُهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٨﴾ كَالَّذِينَ مِن قَبْلِكُم كَانُوا أَشَدَّ
مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَدًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُم بِخَلْقِكُمْ كَمَا
اسْتَمْتَعَ الَّذِينَ مِن قَبْلِكُم بِخَلْقِهِمْ وَخُضُّمٌ كَالَّذِي خَاصُوا ۚ أُولَٰئِكَ حَبِطَتْ
أَعْمَلُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٩﴾

The hypocrites, men and women, are from one another, they enjoin (on the people) Al-Munkar (i.e. disbelief and polytheism of all kinds and all that Isl m has forbidden), and forbid (people) from Al-Ma r f (i.e. Isl mic Monotheism and all that Isl m orders one to do), and they close their hands [from giving (spending in All h's Cause) alms, etc.]. They have forgotten All h, so He has forgotten them. Verily, the hypocrites are the F siq n (rebellious, disobedient to All h).

¹⁵³⁴ Sūrah Al Shūra (42), ayāh 36.

¹⁵³⁵ Sūrah Al 'A lā (87), ayāh 17.

¹⁵³⁶ Sūrah Al Ra'd (13), ayāh 26.

All h has promised the hypocrites; men and women, and the disbelievers, the Fire of Hell, therein shall they abide. It will suffice them. All h has cursed them and for them is the lasting torment. Like those before you, they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion awhile, so enjoy your portion awhile as those before you enjoyed their portion awhile; and you indulged in play and pastime (and in telling lies against All h and His Messenger Mu ammad ﷺ) as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.¹⁵³⁷

اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۖ وَوَيْلٌ لِّلْكَافِرِينَ مِّنْ عَذَابٍ شَدِيدٍ ﴿١٥٣٧﴾ الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا ۖ أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ ﴿١٥٣٨﴾

All h to whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment. Those who prefer the life of this world instead of the Hereafter, and hinder (men) from the Path of All h (i.e. Isl m) and seek crookedness therein - they are far astray.¹⁵³⁸

يَقُولُونَ إِنَّمَا هِيَ الدُّنْيَا مَتَّعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿١٥٣٩﴾

“O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever.”¹⁵³⁹

46:20 Their riches are only consumed extravagantly or out of
27:65-66 self-enjoyment, and they are unwillingly charitable.

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَدْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۖ وَمَا كُنْتُمْ تَفْسُقُونَ ﴿١٥٤٠﴾

On the Day when those who disbelieve (in the Oneness of All h - Isl mic Monotheism) will be exposed to the Fire (it will be said): “You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel and disobey (All h).¹⁵⁴⁰

¹⁵³⁷ Sūrah Al Taubah (9), āyāt 67-69.

¹⁵³⁸ Sūrah Ibrāhīm (14), āyāt 2-3.

¹⁵³⁹ Sūrah Al Mū'min [or Ghāfir] (40), ayāh 39.

¹⁵⁴⁰ Sūrah Al Ahqāf (46), ayāh 20.

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

﴿٦٥﴾ بَلْ أَدْرَكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا عَمُونَ ﴿٦٦﴾

Say: "None in the heavens and the earth knows the Ghaib (unseen) except All h, nor can they perceive when they shall be resurrected."

Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are blind about it.¹⁵⁴¹

30:7 Whereas they doubt the life of the Hereafter and they are neglectful of the coming of death.

﴿٦٧﴾ يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَفْلُونَ ﴿٦٨﴾

They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter.¹⁵⁴²

17:18 Whomsoever only likes this world will have it hastened by Allāh,
11:15-16 but the happiness of the Hereafter will not be theirs.

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا

مَذْمُومًا مَّدْحُورًا ﴿١٧﴾

Whoever wishes for the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected, (far away from All h's Mercy).¹⁵⁴³

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِيَ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ

﴿١٨﴾ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطِلَ مَا

كَانُوا يَعْمَلُونَ ﴿١٩﴾

Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.

They are those for whom there is nothing in the Hereafter but fire; and vain are the deeds they did therein. And of no effect is that which they used to do.¹⁵⁴⁴

45:33-35 The punishment of Allāh is allocated for those people who cheated
17:10 within and mocked the benefits available in the life of this world; and

¹⁵⁴¹ Sūrah Al Naml (27), āyāt 65-66.

¹⁵⁴² Sūrah Al Rūm (30), ayāh 7.

¹⁵⁴³ Sūrah Al Isrā' (17), ayāh 18.

¹⁵⁴⁴ Sūrah Hūd (11), āyāt 15-16.

did not believe in the reality of the Hereafter.

وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَخَافُوا بِهَمِّ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٥﴾ وَقِيلَ الْيَوْمَ
نَنْسِيكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّنْ نَّاصِرِينَ ﴿٣٦﴾ ذَلِكُمْ
بِأَنكُمْ أَخَذْتُمْ ءَايَاتِ اللَّهِ هُزُوًا وَغَرَّتْكُمُ الْحَيَاةُ الدُّنْيَا ۖ فَالْيَوْمَ لَا تَخْرُجُونَ مِنْهَا وَلَا
هُم يُسْتَعْتَبُونَ ﴿٣٧﴾

*And the evil of what they did will appear to them, and they will be completely encircled by that which they used to mock at!
And it will be said: "This Day We will forget you as you forgot the Meeting of This Day of yours. And your abode is the Fire, and there is none to help you."*

This, because you took the revelations of Allah (this Qur'an) in mockery, and the life of the world deceived you. So This day, they shall not be taken out from there (Hell), nor shall they be resurrected (i.e. they shall not return to the worldly life, so that they repent to Allah, and beg His Pardon for their sins).¹⁵⁴⁵

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَغْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿٣٨﴾

And that those who believe not in the Hereafter (i.e. they disbelieve that they will be recompensed for what they did in this world, good or bad, etc.), for them We have prepared a painful torment (Hell).¹⁵⁴⁶

Reach for the happiness of the Hereafter with piety (taqwā)

18:46	Acts of righteousness are better than a life in this world of
43:35	continuous self-gratification;
16:30-32	and the home in the Hereafter is better for those people who are
	righteous;
44:51-56	they will never taste death therein, will enjoy eternal happiness, as
51:15	a gift from Allāh.

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ۖ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ
أَمَلًا ﴿٣٩﴾

Wealth and children are the adornment of the life of this world. but the good righteous deeds (five compulsory prayers, deeds of Allah's obedience, good and nice talk, remembrance of Allah with glorification, praises and thanks, etc.), that last, are better with your Lord for rewards and better in respect of hope.¹⁵⁴⁷

¹⁵⁴⁵ Sūrah Al Jāthiyah (45), āyāt 33-35.

¹⁵⁴⁶ Sūrah Al Isrā' (17), āyah 10.

¹⁵⁴⁷ Sūrah Al Kahf (18), āyah 46.

وَزُخْرَفًا ۚ وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَّعَ الْحَيَاةَ الدُّنْيَا ۚ وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿١٥٤٨﴾

And adornments of gold. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones etc. of their houses) would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is only for the Muttaq n. ¹⁵⁴⁸

۞ وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ ۚ قَالُوا خَيْرًا ۚ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۚ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿١٥٤٩﴾ جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ۚ هُمْ فِيهَا مَا يَشَاءُونَ ۚ كَذَلِكَ يُجْزَى اللَّهُ الْمُتَّقِينَ ﴿١٥٥٠﴾ الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ طَيِّبِينَ ۚ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ۖ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥٥١﴾

And (when) it is said to those who are the Muttaq n “What is it that your Lord has sent down?” they say: “That which is good.” For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the Muttaq n.

Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus All h rewards the Muttaq n.

Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but All h Alone) saying (to them): Sal mun Alaikum (peace be on you) enter you Paradise, because of (the good) which you used to do (in the world). ¹⁵⁴⁹

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿١٥٥٢﴾ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥٥٣﴾ يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ﴿١٥٥٤﴾ كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿١٥٥٥﴾ يَدْخُلُونَ فِيهَا بِكُلِّ فُكْهَةٍ ءَامِينَ ﴿١٥٥٦﴾ لَا يَدْخُلُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ ۖ وَوَقَّهُمْ عَذَابَ الْجَحِيمِ ﴿١٥٥٧﴾

Verily! the Muttaq n, will be in place of security (Paradise).

Among gardens and springs;

Dressed in fine silk and (also) in thick silk, facing each other, so (it will be), and We shall marry them to Houris (female fair ones) with wide, lovely eyes.

They will call therein for every kind of fruit in peace and security; they will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire. ¹⁵⁵⁰

¹⁵⁴⁸ Sūrah Al Zukhruf (43), ayāh 35.

¹⁵⁴⁹ Sūrah Al Nahl (16), āyāt 30-32.

¹⁵⁵⁰ Sūrah Al Dukkhan (44), āyāt 51-56.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٥١﴾

Verily, the Muttaq n will be in the midst of gardens and springs (in the Paradise),...¹⁵⁵¹

53:29-30 It is therefore necessary to withdraw from those people who love this world only.

فَاعْرِضْ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٩﴾ ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّٰ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَىٰ ﴿٣٠﴾

Therefore withdraw (O Muhammad ﷺ) from him who turns away from Our Reminder (this Qur n) and desires nothing but the life of this world. That is what they could reach of knowledge. Verily, your Lord it is He who knows best him who goes astray from His path, and He knows best him who receives guidance.¹⁵⁵²

Barzakh - The Period between Death and Judgement

Barzakh (برزخ) means something which is located between two objects, or a barrier. The world of Barzakh (in the grave) is a specific place where 'mankind' remains until the arrival of the Day of Judgement.

Every soul surely dies

67:1-2 Every soul will surely taste death, without exception.

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾

Blessed is He in whose Hand is the Dominion, and He is Able to do all things. Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving.¹⁵⁵³

21:34-35 Allāh tests 'mankind', both with what is good and with what is bad
29:57 in order to establish the quality of their deeds upon this earth.

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ أَفَلَا يَن مَّتَّ فَهُمْ يُخْلَدُونَ ﴿٣٤﴾ كُلُّ نَفْسٍ ذَائِقَةُ

¹⁵⁵¹ Sūrah Al Dhāriyāt (51), ayāh 15.

¹⁵⁵² Sūrah Al Najm (53), āyāt 29-30.

¹⁵⁵³ Sūrah Al Mulk (67), āyāt 1-2.

الْمَوْتِ وَتَبْلُوكُمْ بِالنَّارِ وَالْحَتِّ فَتَنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٥٤﴾

And We granted not to any human being immortality before you (O Mu ammad ﷺ), then if you die, would they live forever? Everyone is going to taste death, and We shall make a trial of you with evil and with good, and to Us you will be returned.¹⁵⁵⁴

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٥﴾

Everyone shall taste the death. Then unto Us you shall be returned.¹⁵⁵⁵

16:61 The deaths of 'mankind' cannot be anticipated nor delayed from
23:43 their appointed times; when its time is due.
15:5
10:49

وَلَوْ يُؤَاجِدُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَجِرُّونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٥٦﴾

And if All h were to seize mankind for their wrong-doing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment).¹⁵⁵⁶

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَجِرُّونَ ﴿٥٧﴾

No nation can anticipate their term, nor can they delay it.¹⁵⁵⁷

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَجِرُّونَ ﴿٥٨﴾

No nation can anticipate its term, nor delay it.¹⁵⁵⁸

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَجِرُّونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٥٩﴾

Say (O Mu ammad ﷺ): "I have no power over any harm or profit to myself except what All h may will. For every ummah (a community or a nation), there is a term appointed; when their term is reached, neither can they delay it nor can they advance it an hour (or a moment)." (Tafsir Al-Qurtub).¹⁵⁵⁹

¹⁵⁵⁴ Sūrah Al 'Anbiyā' (21), āyāt 34-35.

¹⁵⁵⁵ Sūrah Al 'Ankabūt (29), āyāh 57.

¹⁵⁵⁶ Sūrah Al Nahl (16), āyāh 61.

¹⁵⁵⁷ Sūrah Al Mu'minūn (23), āyāh 43.

¹⁵⁵⁸ Sūrah Al Hījr (15), āyāh 5.

¹⁵⁵⁹ Sūrah Yūnus (10), āyāh 49.

‘Mankind’ cannot flee from their predestined hour of death

62:8 Death surely comes, in spite of the fact that many of ‘mankind’ flee
4:78 from it; even if contained within strong fortresses we do not know
when or where we will die.

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلْفِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ
وَالشَّهِيدِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٦٢﴾

Say (to them): “Verily, the death from which you flee will surely meet you, then you will be sent back to (Allāh), the All-Knower of the unseen and the seen, and He will tell you what you used to do.”¹⁵⁶⁰

أَيَنَّمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٦٣﴾

“Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!” And if some good reaches them, they say, “This is from Allāh,” but if some evil befalls them, they say, “This is from you (O Muḥammad ﷺ).” Say: “All things are from Allāh,” so what is wrong with these people that they fail to understand any word?¹⁵⁶¹

3:145 Those with souls will die by Allāh’s will and death comes precisely
16:61 when ordained.
15:5

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُوَدَّلًا * وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا
نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ ﴿٦٤﴾

And no person can ever die except by Allāh’s leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.¹⁵⁶²

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ
مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَحْجِرُونَ سَاعَةً * وَلَا يَسْتَقْدِمُونَ ﴿٦٥﴾

And if Allāh were to seize mankind for their wrong-doing, He would not leave on it (the earth) a single moving (living) creature, but He postpones

¹⁵⁶⁰ Sūrah Al Jumū‘ah (62), ayāh 8.

¹⁵⁶¹ Sūrah Al Nisā’ (4), ayāh 78.

¹⁵⁶² Sūrah Al ‘Imrān (3), ayāh 145.

them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment).¹⁵⁶³

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ﴿١٥٦﴾

No nation can anticipate its term, nor delay it.¹⁵⁶⁴

3:185 In the Hereafter alone are blessings completed for them.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَمَةِ فَمَنْ زُحِرَ عَنْ
النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ﴿١٥٧﴾ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٥٨﴾

Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).¹⁵⁶⁵

3:154 People who are to die are killed and even they cannot avert their
3:168 deaths.

ثُمَّ أُنْزِلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنٌ نُعَاسًا يَغْشَى طَآئِفَةً مِنْكُمْ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ
أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ
شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخَفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا
مِنْ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ
إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ
بِدَاتِ الصُّدُورِ ﴿١٥٩﴾

Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet ﷺ) and thought wrongly of Allah - the thought of ignorance. They said, "Have we any part in the affair?" Say you (O Muhammad ﷺ): "Indeed the affair belongs wholly to Allah." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allah might test what is in your breasts; and to Ma'i (to purge or remove all the impurities) that which was in your hearts (sins), and Allah is All-Knower of what is in (your) breasts.¹⁵⁶⁶

¹⁵⁶³ Sūrah Al Nahl (16), ayāh 61.

¹⁵⁶⁴ Sūrah Al Hijr (15), ayāh 5.

¹⁵⁶⁵ Sūrah Al 'Imrān (3), ayāh 185.

¹⁵⁶⁶ Sūrah Al 'Imrān (3), ayāh 154.

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا ۖ قُلْ فَادْرَءُوا عَنِّي أَنفُسِكُمُ
الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٥٦﴾

(They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your own selves, if you speak the truth."¹⁵⁶⁷

The 'life' in Barzakh

40:41-46 After death, 'mankind' will dwell in Barzakh (in the grave). In the grave the souls of 'mankind' will realize the truth as promised by Allāh.

وَيَقُولُ مَا لِيَ أَدْعُوكُمْ إِلَى النَّجْوَىٰ وَتَدْعُونَنِي إِلَى النَّارِ ﴿١٥٧﴾ تَدْعُونَنِي
لِلْكَفْرِ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ ﴿١٥٨﴾
لَا جَرَمَ أَنْتُمْ تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَرَدَّنَا إِلَى
اللَّهِ وَأَنْتَ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ ﴿١٥٩﴾ فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ ۖ
وَأُفَوِّضُ أَمْرِي إِلَى اللَّهِ ۚ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴿١٦٠﴾ فَوَقَّهَ اللَّهُ سَيِّئَاتٍ مَا
مَكَرُوا ۚ وَحَاقَ بِقَالٍ فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿١٦١﴾ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا
وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿١٦٢﴾

"And O my people! How is it that I call you to salvation while you call me to the Fire!

"You invite me to disbelieve in Allāh (and in His Oneness), and to join partners in worship with Him; of which I have no knowledge, and I invite you to the All-Mighty, the Oft-Forgiving!

"No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allāh, and Al-Musrifīn (i.e. polytheists and arrogant, those who commit great sins, the transgressors of Allāh's set limits)! They shall be the dwellers of the Fire!

"And you will remember what I am telling you, and my affair I leave it to Allāh. Verily, Allāh is the All-Seer of (His) slaves."

So Allāh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people.

The fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): "Cause

¹⁵⁶⁷ Sūrah Āl 'Imrān (3), ayāh 168.

23:99-100 For those people who were/are evil the torture of Hell will already be revealed to them from morning till night.

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ۖ وَمِنْ وَرَائِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾

Until, when death comes to one of them (those who join partners with All h), he says: "My Lord! Send me back, "So that I may do good in that which I have left behind!" No! it is but a word that he speaks, and behind them is Barzakh (a barrier) until the Day when they will be resurrected.¹⁵⁶⁹

The length of time spent in Barzakh

20:100-104 Life in Barzakh will continue until the Day of Resurrection.

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا ۖ ﴿١٠٠﴾ خَالِدِينَ فِيهِ ۖ وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ حِمْلًا ۖ ﴿١٠١﴾ يَوْمَ يُنْفَخُ فِي الصُّورِ ۚ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ۖ ﴿١٠٢﴾ يَخْتَخِفُوكَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ۖ ﴿١٠٣﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ۖ ﴿١٠٤﴾

Whoever turns away from it (this Qur n i.e. does not believe in it, nor acts on its orders), verily, they will bear a heavy burden (of sins) on the Day of Resurrection,

They will abide in that (state in the Fire of Hell), and evil indeed will it be that load for them on the Day of Resurrection;

The Day when the trumpet will be blown (the second blowing): that day, We shall gather the Mujrim n (criminals, polytheists, sinners, disbelievers in the Oneness of All h, etc.) Zurq : (blue or blind eyed with black faces).

In whispers will they speak to each other (saying): "You stayed not longer than ten (days)."

We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!"¹⁵⁷⁰

23:112-114 On the Day of Resurrection 'mankind' will then assuredly realize that the life of the world is not long as compared to the life of the Hereafter.

¹⁵⁶⁸ Sūrah Al Mū' min [or Ghāfir] (40), āyāt 41-46.

¹⁵⁶⁹ Sūrah Al Mu' minūn (23), āyāt 99-100.

¹⁵⁷⁰ Sūrah Tā Hā (20), āyāt 100-104.

قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿٥٦﴾ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسَنُلِ
الْعَادِينَ ﴿٥٧﴾ قُلْ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا ۖ لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ ﴿٥٨﴾

He (All h) will say: "What number of years did you stay on earth?"

They will say: "We stayed a day or part of a day. Ask of those who keep account."

He (All h) will say: "You stayed not but a little, if you had only known!"¹⁵⁷¹

79:46 Those people who commit sins state that the life of the world is
10:45-46 only ten days, a day, or half a day; but in truth it is only a fleeting
17:52 moment in the afternoon, early morning, or late morning, in the
30:55-57 eyes of man. 'mankind' will be in the grave until the coming of the
Day of Resurrection.

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبُثُوا إِلَّا عَشِيَّةً أَوْ ضُحًى ﴿٥٩﴾

The Day they see it, (it will be) as if they had not tarried (in this world)
except an afternoon or a morning.¹⁵⁷²

وَيَوْمَ نَخْشُرُهُمْ كَأَن لَّمْ يَلْبُثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۚ قَدْ خَسِرَ الَّذِينَ
كَذَّبُوا بِلِقَاءِ اللَّهِ ۖ وَمَا كَانُوا مُهْتَدِينَ ﴿٦٠﴾ وَإِنَّمَا تَرِيكَ بَعْضَ الَّذِي نَعْدُهُمْ أَوْ نتَوْفِئُكَ
فَالْيَنَّا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٦١﴾

And on the Day when He shall gather (resurrect) them together, (it will be)
as if they had not stayed (in the life of this world and graves, etc.) but an
hour of a day. They will recognise each other. Ruined indeed will be those
who denied the Meeting with All h, and were not guided.

Whether We show you (in your lifetime, O Mu ammad ﷺ) some of what We
promise them (the torment), - or We cause you to die, - still unto Us is their
return, and moreover All h is witness over what they used to do.¹⁵⁷³

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ ۖ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٦٢﴾

On the Day when He will call you, and you will answer (His Call) with
(words of) His praise and obedience, and you will think that you have
stayed (in this world) but a little while!¹⁵⁷⁴

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ ۚ كَذَٰلِكَ كَانُوا يُفَكِّحُونَ ﴿٦٣﴾
وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَىٰ يَوْمِ الْبَعْثِ ۖ فَهَٰذَا يَوْمُ

¹⁵⁷¹ Sūrah Al Mu'minūn (23), āyāt 112-114.

¹⁵⁷² Sūrah Al Nāzi'āt (79), āyah 46.

¹⁵⁷³ Sūrah Yūnus (10), āyāt 45-46.

¹⁵⁷⁴ Sūrah Al Isrā' (17), āyah 52.

الْبَعَثَ وَلَيَكْنَعَنَّكُمْ كُنُتُمْ لَا تَعْلَمُونَ ﴿٥٥﴾ فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعذِرَتُهُمْ

وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٦﴾

And on the Day that the Hour will be established, the Mujrim n (criminals, disbelievers, polytheists, sinners, etc.) will swear that they stayed not but an hour, thus were they ever deluded [away from the truth (i.e they used to tell lies and take false oaths, and turn away from the truth) in this life of the world)].

And those who have been bestowed with knowledge and faith will say: "Indeed you have stayed according to the decree of All h, until the Day of Resurrection, so this is the Day of Resurrection, but you knew not."

So on that Day no excuse of theirs will avail those who did wrong (by associating partners in worship with All h, and by denying the Day of Resurrection), nor will they be allowed (then) to return to seek All h's pleasure (by having Isl mic faith with righteous deeds and by giving up polytheism, sins and crimes with repentance).¹⁵⁷⁵

The Hereafter

Parables that confirm the event of the Day of Resurrection

7:57 The Day of Resurrection, the resurrection of 'mankind' from their graves, is similar to the issue of Allāh starting life from an already lifeless world.

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا يَبْرِئَ بِدَى رَحْمَتِهِ ۖ حَتَّىٰ إِذَا أَفْلَتْ سَحَابًا ثِقَالًا
سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۚ كَذَٰلِكَ تَخْرُجُ
الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

And it is He who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.¹⁵⁷⁶

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فُسْقِنَاهُ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ
مَوْتِهَا ۚ كَذَٰلِكَ النُّشُورُ ﴿٥٨﴾

And it is All h who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As

¹⁵⁷⁵ Sūrah Al Rūm (30), āyāt 55-57.

¹⁵⁷⁶ Sūrah Al A' rāf (7), āyāt 57.

such (will be) the Resurrection!¹⁵⁷⁷

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيِّتًا كَذَلِكَ تُخْرَجُونَ ﴿٥٠﴾

And who sends down water (rain) from the sky in due measure. Then We revive a dead land therewith, and even so you will be brought forth (from the dead),...¹⁵⁷⁸

50:9-11 Allāh will resurrect all of 'mankind' just as the creation and resurrection of one soul.
30:50

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ﴿٥١﴾ وَالنَّخْلَ
بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ﴿٥٢﴾ رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيِّتًا كَذَلِكَ الْخُرُوجُ



And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped. And tall date-palms, with ranged clusters; A provision for (All h's) slaves. And We give life therewith to a dead land. Thus will be the Resurrection (of the dead).¹⁵⁷⁹

فَانظُرْ إِلَىٰ آثَرِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَٰلِكَ لَمُحْيِ الْمَوْتَىٰ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٣﴾

Look then at the effects (results) of All h's Mercy, how He revives the earth after its death. Verily! that (All h) who revived the earth after its death shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things.¹⁵⁸⁰

31:28 Such an issue is effortless for Allāh.

مَا خَلَقُكُمْ وَلَا يَعْنُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ ۖ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٣١﴾

The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, All h is All-Hearer, All-Seer.¹⁵⁸¹

Those who do not believe in the life of the Hereafter

¹⁵⁷⁷ Sūrah Fātir [or Al Malā'ikah] (35), ayāh 9.

¹⁵⁷⁸ Sūrah Al Zūkhuf (43), ayāh 11.

¹⁵⁷⁹ Sūrah Qāf (50), āyāt 9-11.

¹⁵⁸⁰ Sūrah Al Rūm (30), ayāh 50.

¹⁵⁸¹ Sūrah Luqmān (31), ayāh 28.

16:38-39 There are many of ‘mankind’ who do not believe in the life of the Hereafter.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾ لِيُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ ﴿٣٩﴾

And they swear by All h their strongest oaths, that All h will not raise up him who dies. Yes, (He will raise them up), a Promise (binding) upon Him in truth, but most of mankind know not.

In order that He may make manifest to them the Truth of that wherein they differ, and that those who disbelieved (in Resurrection, and in the Oneness of All h) may know that they were liars.¹⁵⁸²

17:49-52 They deride and ridicule the Prophets and those people who bring
17:98-99 the reminder to believe in Allāh and believe in the Last Day.

وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرُفْنًا أَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾ * قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾ أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ قُلْ عَسَىٰ أَن يَكُونَ قَرِيبًا ﴿٥١﴾ يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِئْسَ إِلَّا قَلِيلًا ﴿٥٢﴾

And they say: “When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?”

Say (O Mu ammad ﷺ) “Be you stones or iron,”

“Or some created thing that is yet greater (or harder) in your breasts (thoughts to be resurrected, even then you shall be resurrected)” Then, they will say: “Who shall bring us back (to life)?” Say: “He who created you first!” Then, they will shake their heads at you and say: “When will that be ?” Say: “Perhaps it is near!”

On the Day when He will call you, and you will answer (His Call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while!¹⁵⁸³

ذَٰلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرُفْنًا أَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٥٣﴾ * أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ

¹⁵⁸² Sūrah Al Nahl (16), āyāt 38-39.

¹⁵⁸³ Sūrah Al Isrā’ (17), āyāt 49-52.

تَخْلُقُ مِثْلَهُمْ وَجَعَلْ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا ﴿٦٨﴾

That is their recompense, because they denied Our *y* t (proofs, evidences, verses, lessons, signs, revelations, etc.) and said: "When we are bones and fragments, shall we really be raised up as a new creation?"

See they not that All h, who created the heavens and the earth, is able to create the like of them. And He has decreed for them an appointed term, whereof there is not doubt. But the *lim* n (polytheists and wrong-doers, etc.) refuse (the Truth - the message of Isl mic Monotheism, and accept nothing) but disbelief.¹⁵⁸⁴

19:66-68 Their words belie that their doubt and incertitude.

وَيَقُولُ الْإِنْسَنُ أَإِذَا مَا مِثُّ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾ أَوَلَا يَذْكُرُ الْإِنْسَنُ أَنَا خَلَقْتُهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ﴿٦٧﴾ فَوَرَيْكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾

And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?"

Does not man remember that We created him before, while he was nothing? So by your Lord, surely, We shall gather them together, and (also) the *Shay* in (devils) (with them), then We shall bring them round Hell on their knees.¹⁵⁸⁵

21:1-3 What are they asking (one another)? About the great news,
21:37-40 About which they are in disagreement.
27:65-66 Nay, they will come to know!
78:1-5 Nay, again, they will come to know!

أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿٦٩﴾ مَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا أَسْتَمِعُوهُ وَهُمْ يَلْعَبُونَ ﴿٧٠﴾ لَاهِيَةً قُلُوبُهُمْ وَأَسْرُوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونََ السِّحْرَ وَأَنْتُمْ تُبْصِرُونَ ﴿٧١﴾

Draws near for mankind their Reckoning, while they turn away in heedlessness.

Comes not unto them an admonition (a chapter of the Qur n) from their Lord as a recent revelation but they listen to it while they play, with their hearts occupied (with evil things) those who do wrong, conceal their private counsels, (saying): "Is this (Mu ammad ﷺ) more than a human being like you? Will you submit to magic while you see it?"¹⁵⁸⁶

¹⁵⁸⁴ Sūrah Al Isrā' (17), āyāt 98-99.

¹⁵⁸⁵ Sūrah Maryam (19), āyāt 66-68.

¹⁵⁸⁶ Sūrah Al 'Anbiyā' (21), āyāt 1-3.

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُورِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ ﴿٢١﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٢﴾ لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكُفُونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿٢٣﴾ بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٢٤﴾

Man is created of haste, I will show you My signs (torments, proofs, evidences, verses, lessons, signs, revelations, etc.). So ask Me not to hasten (them).

And they say: "When will this promise (come to pass), if you are truthful." If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs; and they will not be helped.

Nay, it (the Fire or the Day of Resurrection) will come upon them all of a sudden and will perplex them, and they will have no power to avert it, nor will they get respite.¹⁵⁸⁷

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢٥﴾ بَلْ أَذْرَكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا عَمُونَ ﴿٢٦﴾

Say: "None in the heavens and the earth knows the *Ghaib* (unseen) except Allah, nor can they perceive when they shall be resurrected."

Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are blind about it.¹⁵⁸⁸

عَمَّ يَتَسَاءَلُونَ ﴿٢٧﴾ عَنِ النَّبِيِّ الْعَظِيمِ ﴿٢٨﴾ الَّذِي هُوَ فِيهِ يُخْتَلَفُونَ ﴿٢٩﴾ كَلَّا سَيَعْلَمُونَ ﴿٣٠﴾ ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٣١﴾

What are they asking (one another)?

About the great news, (i.e. Islamic Monotheism, the Qur'an, which Prophet Muhammad ﷺ brought and the Day of Resurrection, etc.), About which they are in disagreement.

Nay, they will come to know!

Nay, again, they will come to know!¹⁵⁸⁹

32:10	Qaf. By the Glorious Qur'an.
34:7-9	Nay, they wonder that there has come to them a warner from among themselves. So the disbelievers say: "This is a strange thing!
37:11-19	When we are dead and have become dust (shall we be resurrected?)
44:34-37	That is a far return"
45:24-26	We know that which the earth takes of them (their dead bodies), and
50:1-5	with Us is a Book preserved (i.e. Book of Decrees).
56:42-56	

¹⁵⁸⁷ Sūrah Al 'Anbiyā' (21), āyāt 37-40.

¹⁵⁸⁸ Sūrah Al Naml (27), āyāt 65-66.

¹⁵⁸⁹ Sūrah Al Naba' (78), āyāt 1-5.

وَقَالُوا أَءِذَا ضَلَلْنَا فِي الْأَرْضِ أَءِنَّا لَفِي خَلْقٍ جَدِيدٍ ۚ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ ﴿٦٤﴾

And they say: "When we are (dead and become) lost in the earth, shall we indeed be recreated anew?" Nay, but they deny the Meeting with their Lord!¹⁵⁹⁰

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُوكُمْ عَلَىٰ رَجُلٍ يَمِينُكُمْ إِذَا مُرِقَتُمْ كُلٌّ مُمَرِّقٍ ۚ إِنَّمَا لَفِي خَلْقٍ جَدِيدٍ ﴿٦٥﴾ أَفَتَرَىٰ عَلَىٰ اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ ۚ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ﴿٦٦﴾ أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ ۚ إِن شَاءَ نَحْصِفْ بِهِمُ الْأَرْضَ أَوْ نُسْقِطَ عَلَيْهِمْ كِسَفًا مِّنَ السَّمَاءِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ﴿٦٧﴾

Those who disbelieve say: "Shall we direct you to a man (Mu ammad ﷺ) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then, you will be created (again) anew?"

Has he (Mu ammad ﷺ) invented a lie against Allāh, or is there a madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.

See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them. Verily, in this is a sign for every faithful believer that [believes in the Oneness of Allāh], and turns to Allāh (in all affairs with humility and in repentance).¹⁵⁹¹

فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَن خَلَقْنَا ۚ إِنَّا خَلَقْنَاهُم مِّن طِينٍ لَّازِبٍ ﴿٦٨﴾ بَلْ عَجِبْتَ وَيَسْخَرُونَ ﴿٦٩﴾ وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ﴿٧٠﴾ وَإِذَا رَأَوْا آيَةً يَسْتَسْخَرُونَ ﴿٧١﴾ وَقَالُوا إِن هَٰذَا إِلَّا سِحْرٌ مُّؤْتٍ ۚ أَعِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا ۖ أَءِنَّا لَمَبْعُوثُونَ ﴿٧٢﴾ أَوَءَابَاؤُنَا الْأَوَّلُونَ ﴿٧٣﴾ قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿٧٤﴾ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ۖ فَإِذَا هُمْ يَنْظُرُونَ ﴿٧٥﴾

Then ask them (i.e. these polytheists, O Mu ammad ﷺ): "Are they stronger as creation, or those (others like the heavens and the earth and the mountains, etc.) whom We have created?" Verily, We created them of a sticky clay.

Nay, you (O Mu ammad ﷺ) wondered (at their insolence) while they mock

¹⁵⁹⁰ Sūrah Al Sajdah (32), ayāh 10.

¹⁵⁹¹ Sūrah Al Saba' (34), āyāt 7-9.

(at you and at the Qur'an).

And when they are reminded, they pay no attention.

And when they see an Ayah (a sign, a proof, or an evidence) from Allah, they mock at it.

And they say: "This is nothing but evident magic!

"When we are dead and have become dust and bones, shall we (then) Verily be resurrected?

"And also our fathers of old?"

Say (O Muhammad ﷺ): "Yes, and you shall then be humiliated."

It will be a single Zajrah [shout (i.e. the second blowing of the Trumpet)], and behold, they will be staring!¹⁵⁹²

إِنْ هَؤُلَاءِ لَيَقُولُونَ ﴿٣٦﴾ إِنْ هِيَ إِلَّا مَوْتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٧﴾ فَاتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾ أَهُمْ خَيْرٌ أَمْ قَوْمُ النَّبِيِّ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٩﴾

Verily, these (Quraysh) people are saying:

"There is nothing but our first death, and we shall not be resurrected.

"Then bring back our fore-fathers, if you speak the truth!"

Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed Mujrimin (disbelievers, polytheists, sinners, criminals, etc.).¹⁵⁹³

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٤٠﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اتُّنُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٤١﴾ قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٢﴾

And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (the time). And they have no knowledge of it, they only conjecture.

And when Our clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"

Say (to them): "Allah gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not."¹⁵⁹⁴

قُلْ وَالْقُرْآنِ الْمَجِيدِ ﴿٤٣﴾ بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٤٤﴾ أَوَدَّ آمَنَّا وَكُنَّا تُرَابًا ۚ ذَٰلِكَ رَجْعٌ بَعِيدٌ ﴿٤٥﴾ قَدْ عَلِمْنَا مَا تَنْقُصُ

¹⁵⁹² Sūrah Al Šāffāt (37), āyāt 11-19.

¹⁵⁹³ Sūrah Al Duḡhān (44), āyāt 34-37.

¹⁵⁹⁴ Sūrah Al Jāthiyah (45), āyāt 24-26.

الْأَرْضُ مِنْهُمْ ۖ وَعِنْدَنَا كِتَابٌ حَفِيفٌ ﴿١٠﴾ لَنْ نَكْذِبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ

مَرِيجٍ ﴿١١﴾

Q f. [These letters (Q f, etc.) are one of the miracles of the Qur'an, and none but Allh (Alone) knows their meanings].

Nay, they wonder that there has come to them a warner (Mu'ammad ﷺ) from among themselves. So the disbelievers say: "This is a strange thing! "When we are dead and have become dust (shall we be resurrected?). That is a far return."

We know that which the earth takes of them (their dead bodies), and with us is a Book preserved (i.e. the Book of Decrees).

Nay, but they have denied the Truth (this Qur'an) when it has come to them, so they are in a confused state (can not differentiate between right and wrong).¹⁵⁹⁵

فِي سَمُومٍ وَخَمِيمٍ ﴿١٢﴾ وَظِلٍّ مِنْ تَحْمُومٍ ﴿١٣﴾ لَا بَارِدٍ وَلَا كَرِيمٍ ﴿١٤﴾ إِنَّهُمْ كَانُوا قَبْلَ
ذَلِكَ مُتْرَفِينَ ﴿١٥﴾ وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ ﴿١٦﴾ وَكَانُوا يَقُولُونَ أَإِذَا
مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَعْنَّا لَمَبْعُوثُونَ ﴿١٧﴾ أَوَءَابَاؤُنَا الْأَوَّلُونَ ﴿١٨﴾ قُلْ إِنْ
أَلَّوْلَئِينَ وَالْآخِرِينَ ﴿١٩﴾ لَمَجْبُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَعْلُومٍ ﴿٢٠﴾ ثُمَّ إِنَّكُمْ أَيْتَا
الضَّالِّينَ ﴿٢١﴾ الْمُكَذِّبِينَ ﴿٢٢﴾ لَا يَكُونُ مِنْ شَجَرٍ مِنْ زُقُومٍ ﴿٢٣﴾ فَمَا لَوْ مِنْهَا الْبَطُونَ
﴿٢٤﴾ فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٢٥﴾ فَشَرِبُونَ شُرْبَ أَهْمٍ ﴿٢٦﴾ هَذَا نُزْلُهُمْ يَوْمَ
الَّذِينَ ﴿٢٧﴾

*In fierce hot wind and boiling water,
and shadow of black smoke,*

(that shadow) neither cool, nor (even) good,

verily, before that, they indulged in luxury,

and were persisting in great sin (joining partners in worship along with Allh, committing murders and other crimes, etc.)

and they used to say: "When we die and become dust and bones, shall we then indeed be resurrected?"

"And also our forefathers?"

Say (O Mu'ammad ﷺ): "(Yes) Verily, those of old, and those of later times.

"All will surely be gathered together for appointed Meeting of a known Day.

"Then moreover, verily, you the erring-ones, the deniers (of Resurrection)!"

"You verily will eat of the trees of Zaqq m.

"Then you will fill your bellies therewith,

"And drink boiling water on top of it,

"so you will drink (that) like thirsty camels!"

¹⁵⁹⁵ Sūrah Qāf (50), āyāt 1-5.

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَىٰ
 اللَّهِ يَسِيرٌ ﴿٥٨﴾

The disbelievers pretend that they will never be resurrected (for the account). Say (O Mu ammad ﷺ): “Yes! by my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for All h.¹⁵⁹⁷

75:1-5 They say: “Shall we indeed be returned to (our)
 78:1-5 former state of life?
 79:10-14 “Even after we are crumbled bone?”

لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ ﴿٥٩﴾ وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٦٠﴾ أَحَسِبُ الْإِنْسَنُ أَنْ
 لَنْ يَجْمَعَ عِظَامُهُ ﴿٦١﴾ بَلَىٰ قَدَرِينَ عَلَىٰ أَنْ تُسَوَّىٰ بَنَانُهُ ﴿٦٢﴾ بَلْ يُرِيدُ الْإِنْسَنُ لِيَفْجَرُ
 أَمَامَهُ ﴿٦٣﴾

I swear by the Day of Resurrection;
 and I swear by the self-reproaching person (a believer).
 Does man (a disbeliever) think that We shall not assemble his bones?
 Yes, We are able to put together in perfect order the tips of his fingers.
 Nay! (man denies Resurrection and reckoning. So) he desires to continue
 committing sins.¹⁵⁹⁸

عَمَّ يَتَسَاءَلُونَ ﴿٦٤﴾ عَنِ النَّبِيِّ الْعَظِيمِ ﴿٦٥﴾ الَّذِي هُوَ فِيهِ يُخْتَلَفُونَ ﴿٦٦﴾ كَلَّا سَيَعْلَمُونَ
 ﴿٦٧﴾ ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٦٨﴾

What are they asking (one another)?
 About the great news, (i.e. Isl mic Monotheism, the Qur n, which Prophet
 Mu ammad ﷺ brought and the Day of Resurrection, etc.),
 about which they are in disagreement.
 Nay, they will come to know!
 Nay, again, they will come to know!¹⁵⁹⁹

يَقُولُونَ أَإِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ ﴿٦٩﴾ أِذْآ كُنَّا عِظَامًا مَّخْرَجَةً ﴿٧٠﴾ قَالُوا تِلْكَ إِذًا كَرَّةٌ
 خَاسِرَةٌ ﴿٧١﴾ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿٧٢﴾ فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿٧٣﴾

They say: “Shall we indeed be returned to (our) former state of life?
 “Even after we are crumbled bones?”

¹⁵⁹⁶ Sūrah Al Wāqī'ah (56), āyāt 42-56.

¹⁵⁹⁷ Sūrah Al Taghābun (64), ayāh 7.

¹⁵⁹⁸ Sūrah Al Qiyyāmah (75), āyāt 1-5.

¹⁵⁹⁹ Sūrah Al Naba' (78), āyāt 1-5.

They say: "It would in that case, be a return with loss!"
 But only, it will be a single Zajrah [shout (i.e., the second blowing of the Trumpet)]. (See Verse 37:19).
 When, behold, they find themselves over the earth alive after their death...¹⁶⁰⁰

Only Allāh knows when the Last Day will come

- 7:187-188 They ask you about the Hour (Day of Resurrection): "When will be its appointed time?"
 27:65 Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden."
 31:34 They ask you as if you have a good knowledge of it.
 33:63 Say: "the knowledge thereof is with Allāh (Alone) but most of 'mankind' know not."
 34:29-30 Say: "I possess no power of benefit or hurt to myself except as Allāh wills. If I had the knowledge of the Ghaib, I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."
 42:17-18
 42:47
 53:58
 79:44

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِنُهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجِيبُهَا لَوْفَتَهَا إِلَّا هُوَ
 ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْثَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ
 إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾ قُلْ لَا أَمْلِكُ لِنَفْسِي
 نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْبَرْتُ مِنَ الْخَيْرِ وَمَا
 مَسْنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾

They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allāh (Alone) but most of mankind know not."

Say (O Muhammad ﷺ): "I possess no power of benefit or hurt to myself except as Allāh wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."¹⁶⁰¹

¹⁶⁰⁰ Sūrah Al-Nāzi'āt (79), āyāt 10-14.

¹⁶⁰¹ Sūrah Al-A'rāf (7), āyāt 187-188.

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ



Say: "None in the heavens and the earth knows the *Ghaib* (unseen) except All h, nor can they perceive when they shall be resurrected."¹⁶⁰²

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ

مَاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٦٣﴾

Verily, All h! with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, All h is All-Knower, All-Aware (of things).¹⁶⁰³

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةُ تَكُونُ



قَرِيبًا ﴿٦٤﴾ People ask you concerning the Hour, say: "The knowledge of it is with All h only. What do you know? It may be that the Hour is near!"¹⁶⁰⁴

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٦٥﴾ قُلْ لَّكُمْ مِيعَادُ يَوْمٍ لَا

تَسْتَعِجِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَغْدِمُونَ ﴿٦٦﴾

And they say: "When is this Promise (i.e. the Day of Resurrection will be fulfilled) if you are truthful?"

Say (O Mu ammad ﷺ): "The appointment to you is for a day, which you cannot put back for an hour (or a moment) nor put forward."¹⁶⁰⁵

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿٦٧﴾

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا

الْحَقُّ ۖ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ﴿٦٨﴾

It is All h who has sent down the Book (the Qur n) in truth, and the balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand?

Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away.¹⁶⁰⁶

¹⁶⁰² Sūrah Al Naml (27), ayāh 65.

¹⁶⁰³ Sūrah Luqmān (31), ayāh 34.

¹⁶⁰⁴ Sūrah Al Ahzāb (33), ayāh 63.

¹⁶⁰⁵ Sūrah Saba' (34), āyāt 29-30.

¹⁶⁰⁶ Sūrah Al Shūra (42), āyāt 17-18.

لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفُهُ ﴿٤٤﴾

None besides All h can avert it, (or advance it, or delay it).¹⁶⁰⁷

إِلَىٰ رَبِّكَ مُنتَهَىٰ ﴿٤٥﴾

To your Lord belongs (the knowledge of) the term thereof?¹⁶⁰⁸

The Names for the Day of Resurrection

Arabic name	Transliteration	English name	Ayāh/Āyāt
الْيَوْمُ الْمَقْدِمَاتِ	Al-Yaum-il Qiyāmah	The Day of Resurrection	75:1-6

لَا أُقْسِمُ بِيَوْمِ الْقِيَمَةِ ﴿١﴾ وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾ أَخَسِبُ الْإِنْسَنُ الْآلَ
 جَمَعَ عِظَامَهُ ﴿٣﴾ بَلَىٰ قَدَرِينِ عَلَىٰ أَنْ تُسَوَّىٰ بَنَاتُهُ ﴿٤﴾ بَلَنْ يُرِيدُ الْإِنْسَنُ لِيَفْجُرَ
 أَمَامَهُ ﴿٥﴾ يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَمَةِ ﴿٦﴾

*I swear by the Day of Resurrection;
 and I swear by the self-reproaching person (a believer).
 Does man (a disbeliever) think that We shall not assemble his bones?
 Yes, We are able to put together in perfect order the tips of his fingers.
 Nay! (man denies Resurrection and Reckoning, so) he desires to continue
 committing sins.
 He asks: "When will be This Day of Resurrection?"*¹⁶⁰⁹

الْأَخِرِ الْيَوْمِ	Al-Yaum-al Akhir	The Last Day	60:4-6
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قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ
 وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ
 تُؤْمِنُوا بِاللَّهِ وَحَدُّهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ

¹⁶⁰⁷ Sūrah Al Najm (53), ayāh 58.

¹⁶⁰⁸ Sūrah Al Nazi āt (79), ayāh 44.

¹⁶⁰⁹ Sūrah Al Qiyāmah (75), āyāt 1-6.

مَنْ رَزَقْنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْتَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿١٠﴾ رَزَقْنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ
كَفَرُوا وَاعْفُ عَنَّا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١﴾ لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ
لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٢﴾

Indeed there has been an excellent example for you in 'Ibr h m (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides All h, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in All h Alone," except the saying of 'Ibr h m (Abraham) to his father: "Verily, I will ask for forgiveness (from All h) for you, but I have no power to do anything for you before All h." Our Lord! In You (alone) we put our trust, and to You (alone) we turn in repentance, and to You (alone) is (our) final return, "Our Lord! Make us not a trial for the disbelievers, and forgive us, our Lord! Verily, You, Only You are the All-Mighty, the All-Wise." Certainly, there has been in them an excellent example for you to follow, for those who look forward to (the Meeting with) All h (for the reward from Him) and the Last Day. and whosoever turn away, then Verily, Allh is Rich (free of all wants), Worthy of All praise.¹⁶¹⁰

النَّيُّومُ الدِّينِ	Al-Yaum-ul Dīn	The Day of Recompense	51:12
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يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ ﴿١٠﴾

They ask; "When will be the Day of Recompense?"¹⁶¹¹

النَّيُّومُ الْفَصْلِ	Al-Yaum-il Faṣl	The Day of Sorting out	77:13-14
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لِيَوْمِ الْفَصْلِ ﴿١٠﴾ وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ ﴿١١﴾

For the Day of sorting out (the men of Paradise from the men destined for Hell).
And what will explain to you what is the Day of Sorting out?¹⁶¹²

النَّيُّومُ الْفَتْحِ	Al-Yaum-al Faṭḥ	The Day of Decision	32:29
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¹⁶¹⁰ Sūrah Al Mumtaḥinah (60), āyāt 4-6.

¹⁶¹¹ Sūrah Al Dhāriyāt (51), āyāt 12.

¹⁶¹² Sūrah Al Mursalāt (77), āyāt 13-14.

فَلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنْظَرُونَ ﴿١٦٣﴾

Say: "On the Day of Al-Fat (Decision), no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite."¹⁶¹³

اليَوْمُ التَّلَاقِ	Al-Yaum-al Talāq	The Day of Mutual Meeting	40:15
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رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ ﴿١٦٤﴾

(He is All h) Owner of High ranks and Degrees, the Owner of the throne. He sends the inspiration by His command to any of His slaves He wills, that he (the person who receives inspiration) may warn (men) of the Day of Mutual Meeting (i.e. the Day of Resurrection).¹⁶¹⁴

اليَوْمُ مَجْمُوعٌ	Al-Yaum-ul Majmū'	The Day of Gathering	11:103
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إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ الْآخِرَةِ ۚ ذَلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَشْهُودٌ ﴿١٦٥﴾

Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present.¹⁶¹⁵

اليَوْمُ الْخُلُودِ	Al-Yaum-ul Khulūd	The Day of Eternal life	50:30-35
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يَوْمَ نَقُولُ لِحَـجْهَمُ هَلْ أَمْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ ﴿١٦٦﴾ وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿١٦٧﴾ هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيفٍ ﴿١٦٨﴾ مَنْ خَشِيَ الرَّحْمَنََ الْغَيْبِ وَأَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿١٦٩﴾ ادْخُلُوهَا بِسَلَامٍ ۚ ذَلِكَ يَوْمُ الْخُلُودِ ﴿١٧٠﴾ لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿١٧١﴾

¹⁶¹³ Sūrah Al Sajdah (32), ayāh 29.

¹⁶¹⁴ Sūrah Al Mū' min [or Ghāfir] (40), ayāh 15.

¹⁶¹⁵ Sūrah Hūd (11), ayāh 103.

On the Day when We will say to Hell: "Are you filled?" it will say: "Are there any more (to come)?"

And Paradise will be brought near to the Muttaq in not far off.

(It will be said): "This is what you were promised, - (it is) for those oft-returning (to All h) in sincere repentance, and those who preserve their Covenant with All h (by obeying Him in all what He has ordered, and worship none but All h alone, i.e. follow All h's religion, Isl mic Monotheism).

"Who feared the Most Beneficent (All h) in the Ghaib (unseen): (i.e. in this worldly life before seeing and meeting Him), and brought a heart turned in repentance (to Him - and absolutely free from each and every kind of polytheism),

"Enter you therein in peace and security; This is a Day of eternal life!"

There they will have all that they desire, and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic).¹⁶¹⁶

الْيَوْمُ الْبَعْثِ	Al-Yaum-ul Ba'th	The Day of Resurrection	30:56-57
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وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْنَا فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾ فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾

And those who have been bestowed with knowledge and faith will say: "Indeed you have stayed according to the decree of All h, until the Day of Resurrection, so this is the Day of Resurrection, but you knew not."

So on that Day no excuse of theirs will avail those who did wrong (by associating partners in worship with All h, and by denying the Day of Resurrection), nor will they be allowed (then) to return to seek All h's pleasure (by having Isl mic faith with righteous deeds and by giving up polytheism, sins and crimes with repentance).¹⁶¹⁷

الْيَوْمُ الْخُرُوجِ	Al-Yaum-ul Khuruj	The Day of Coming out	50:42
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يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾

The Day when they will hear A - ai ah (shout, etc.) in truth, that will be the Day of Coming Out (from the graves i.e. the Day of Resurrection).¹⁶¹⁸

¹⁶¹⁶ Sūrah Qāf (50), āyāt 30-35.

¹⁶¹⁷ Sūrah Al Rūm (30), āyāt 56-57.

¹⁶¹⁸ Sūrah Qāf (50), āyāt 42.

اليَوْمَ الْحِسَابِ	Al-Yaum-il Hisāb	The Day of Reckoning	38:53
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هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٣﴾

*This it is what you (Al-Muttaq n - the pious) are promised for the Day of Reckoning!*¹⁶¹⁹

اليَوْمَ الْحَسْرَةِ	Al-Yaum-al Ḥasrah	The Day of Grief and Regrets	19:37-39
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فَاحْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدٍ يَوْمٍ عَظِيمٍ ﴿٣٧﴾ أَسْمِعْ يَسْمِ وَأَبْصِرْ يَوْمَ يَأْتُوتُنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿٣٨﴾ وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾

*Then the sects differed [i.e. the Christians about isa (Jesus)], so woe unto the disbelievers [those who gave false witness by saying that isa (Jesus) is the son of All h] from the meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown In the blazing Fire). How clearly will they (polytheists and disbelievers in the Oneness of All h) see and hear, the Day when they will appear before us! But the lim n (polytheists and wrong-doers) today are in plain error. And warn them (O Mu ammad ﷺ) of the Day of Grief and Regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.*¹⁶²⁰

اليَوْمَ التَّنَادِ	Al-Yaum-al Tanād	The Day of Mutual Calling	40:30-32
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وَقَالَ الَّذِي ءَامَنَ يَقَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ ﴿٣٠﴾ مِثْلَ دَابِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ ؕ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ ﴿٣١﴾ وَيَقَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٣٢﴾

And he who believed said: "O my people! Verily, I fear for you a fate like that Day (of disaster) of the Confederates (of old)!" "Like the fate of the people of N (Noah), and d, and Tham d and those who came after them. and All h wills no injustice for (His) slaves. "And, O my people! Verily! I fear for you the Day when there will be

¹⁶¹⁹ Sūrah Sād (38), ayāh 53.

¹⁶²⁰ Sūrah Maryam (19), āyāt 37-39.

الْيَوْمُ النَّعَّابِينَ	Al-Yaum-ul Taghābun	The Day of Mutual Loss and Gain	64:5-9
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أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَدَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٥﴾ ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوْا وَاسْتَغْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ ﴿٦﴾ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ نَبِيٌّ مِثْلِي وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبُّوا بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾ فَآمَنُوا بِاللَّهِ وَرُسُولِهِ وَالنُّورَ الَّذِي أُنْزِلَنَا وَاللَّهُ بِمَا نَعْمَلُونَ خَبِيرٌ ﴿٨﴾ يَوْمَ نَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ النَّعَّابِينَ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَنُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

yHas not the news reached You of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment.

That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth), and All h was not in need (of them). And All h is rich (Free of All wants), Worthy of All praise.

The disbelievers pretend that they will never be resurrected (for the account). Say (O Mu ammad ﷺ): "Yes! by my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for All h.

Therefore, believe in All h and His Messenger (Mu ammad ﷺ), and in the light (this Qur n) which We have sent down. And All h is All-Aware of what you do.

*(And remember) the Day when He will gather you (all) on the Day of gathering, that will be the Day of Mutual Loss and Gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). And whosoever believes in All h and performs righteous good deeds, He will remit from him his sins, and will admit him to gardens under which rivers flow (Paradise) to dwell therein forever, that will be the great success.*¹⁶²²

الْيَوْمُ عَقِيمٍ	Al-Yaum-il 'Aqīm	The Day of which there is No Night	22:55-57
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¹⁶²¹ Sūrah Al Mū' min [or Ghāfir] (40), āyāt 40-42.

¹⁶²² Sūrah Al Taghābun (64), āyāt 5-9.

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِّنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ
يَوْمٍ عَقِيمٍ ﴿٤٤﴾ أَلَمْ لَكُ يَوْمَئِذٍ لِلَّهِ تَحَكُّمٌ بَيْنَهُمْ ۚ فَالَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ ﴿٤٥﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ
عَذَابٌ مُّهِينٌ ﴿٤٦﴾

*And those who disbelieve will not cease to be in doubt about it (this Qur'an) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night (i.e. the Day of Resurrection).
The sovereignty on that Day will be that of Allah (the one who has no partners). He will judge between them. So those who believed (in the Oneness of Allah - Islamic Monotheism) and did righteous good deeds will be in Gardens of delight (Paradise).
And those who disbelieved and belied Our Verses (of this Qur'an), for them will be a humiliating torment (in Hell).¹⁶²³*

اليَوْمِ أَلِيمٍ	Al-Yaum-il Alīm	The Painful Day	43:64-65
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إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٤٧﴾ فَاخْتَلَفَ الْأَحْزَابُ مِنْ
بَيْنِهِمْ ۖ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمٍ أَلِيمٍ ﴿٤٨﴾

*“Verily, Allah! He is my Lord (God) and your Lord (God). So worship Him (Alone). This is the (only) Straight Path (i.e. Allah's Religion of true Islamic Monotheism).”
But the sects from among themselves differed. So woe to those who do wrong (by ascribing things to Jesus) that are not true) from the torment of a Painful Day (i.e. the Day of Resurrection).¹⁶²⁴*

اليَوْمِ الْأَزْفَةِ	Al-Yaum-al Azifah	The Day that is Drawing Near	40:18-20
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وَأَنْذَرَهُمْ يَوْمَ الْأَزْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظِيمٍ ۚ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا
شَفِيعٍ يُطَاعُ ﴿٤٩﴾ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿٥٠﴾ وَاللَّهُ يَقْضِي بِالْحَقِّ
وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ شَيْئًا ۚ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٥١﴾

And warn them (O Muhammad ﷺ) of the Day that is Drawing Near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they

¹⁶²³ Sūrah Al Hajj (22), āyāt 55-57.

¹⁶²⁴ Sūrah Al Zukhruf (43), āyāt 64-65.

can neither return them (hearts) to their chests nor can they throw them out.
There will be no friend, nor an intercessor for the *ḥim n* (polytheists and wrong-doers, etc.), who could be given heed to.
All *h* knows the fraud of the eyes, and all that the breasts conceal.
And All *h* judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, All *h*! He is the All-Hearer, the All-Seer.¹⁶²⁵

اليَوْمُ الْعَسِيرُ	Al-Yaum-ul 'Asīr	The Hard Day	74:8-9
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فَإِذَا نُفِرَ فِي النَّاقُورِ ﴿١٠﴾ فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿١١﴾

Then, when the trumpet is sounded (i.e. its second blowing);
Truly, that Day will be a Hard Day.¹⁶²⁶

اليَوْمُ الْعَظِيمُ	Al-Yaum-il 'Aẓīm	The Great Day	19:37-40
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فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدٍ يَوْمٍ عَظِيمٍ ﴿٣٧﴾ أَسْمِعْ بِهِمْ
وَأَنْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿٣٨﴾ وَأَنْذِرْهُمْ يَوْمَ الْخَسِرَةِ
إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾ إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا
وَالْيَنَّا يُرْجَعُونَ ﴿٤٠﴾

Then the sects differed [i.e. the Christians about *ḥsa* (Jesus)], so woe unto the disbelievers [those who gave false witness by saying that *ḥsa* (Jesus) is the son of All *h*] from the Meeting of a Great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire).
How clearly will they (polytheists and disbelievers in the Oneness of All *h*) see and hear, the Day when they will appear before Us! But the *ḥim n* (polytheists and wrong-doers) today are in plain error.
And warn them (O Mu *hammad* ﷺ) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.
Verily! We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned.¹⁶²⁷

اليَوْمُ الْأَشْهَادُ	Al-Yaum-ul Ashhād	The Day when Witnesses Stand Forth	40:51-52
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¹⁶²⁵ Sūrah Al Mū'min [or Ghāfir] (40), āyāt 18-20.

¹⁶²⁶ Sūrah Al Muddaththir (74), āyāt 8-9.

¹⁶²⁷ Sūrah Maryam (19), āyāt 37-40.

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿٥٠﴾ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٥١﴾

Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of All h - Isl mic Monotheism) in this world's life and on the Day when the Witnesses will Stand Forth, (i.e. Day of Resurrection),

The Day when their excuses will be of no profit to them (polytheists, wrong-doers and disbelievers in the Oneness of All h). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).¹⁶²⁸

اليَوْمُ الْوَعِيدِ	Al-Yaum-ul Wa'id	The Day of Given Warning	50:20-21
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وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمَ الْوَعِيدِ ﴿٥٢﴾ وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ ﴿٥٣﴾
 And the trumpet will be blown, that will be the Day whereof Warning (had been given) (i.e. the Day of Resurrection).
 And every person will come forth along with an (angel) to drive (him), and an (angel) to bear witness.¹⁶²⁹

السَّاعَةِ	Al-Sā'ah	The Hour	22:1-2
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يَتَذَكَّرُهَا النَّاسُ انْقُضُوا رَبَّكُمْ إِنَّا زَلْزَلْنَا السَّاعَةَ شَيْءٌ عَظِيمٌ ﴿٥٤﴾ يَوْمَ تَرَوُنَّهَا تُدْهَلُ
 كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ
 وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٥٥﴾

O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.
 The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the torment of All h.¹⁶³⁰

الْقَارِعَةِ	Al-Qāri'ah	The Striking Hour	101:1-11
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¹⁶²⁸ Sūrah Al Mū'min [or Ghāfir] (40), āyāt 51-52.

¹⁶²⁹ Sūrah Qāf (50), āyāt 20-21.

¹⁶³⁰ Sūrah Al Hajj (22), āyāt 1-2.

الْقَارِعَةُ ﴿١﴾ مَا الْقَارِعَةُ ﴿٢﴾ وَمَا أَذْرَكَ مَا الْقَارِعَةُ ﴿٣﴾ يَوْمَ يَكُونُ النَّاسُ
كَالْفَرَّاشِ الْمَبْتُوثِ ﴿٤﴾ وَتَكُونُ الْجِبَالُ كَالْعِجَنِ الْمَنْفُوشِ ﴿٥﴾ فَمَا مِنْ
ثَقُلَتِ مَوَازِينُهُ ﴿٦﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٧﴾ وَأَمَا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾ فَأُمُّهُ
هَآوِيَةٌ ﴿٩﴾ وَمَا أَذْرَكَ مَا هِيَ ﴿١٠﴾ نَارٌ حَامِيَةٌ ﴿١١﴾

*Al-Q ri ah (the striking Hour i.e. the Day of Resurrection),
What is the striking (Hour)?
And what will make you know what the striking (Hour) is?
It is a Day whereon mankind will be like moths scattered about,
and the mountains will be like carded wool,
then as for him whose balance (of good deeds) will be heavy,
he will live a pleasant life (in Paradise).
But as for him whose balance (of good deeds) will be light,
he will have his home in H wiyah (pit, i.e. Hell).
And what will make you know what it is?
(It is) a hot blazing Fire!¹⁶³¹*

الْغَاشِيَةِ	Al-Ghāshiyah	The Overwhelming	88:1-2
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هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴿١﴾ وَجُوهٌ يَوْمَئِذٍ خَشِيعَةٌ ﴿٢﴾

*Has there come to you the narration of the Overwhelming (i.e. the Day of Resurrection);
Some faces, that Day, will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians, etc.).¹⁶³²*

الْحَاقَّةُ	Al-Hāqqah	The Reality	69:1-3
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الْحَاقَّةُ ﴿١﴾ مَا الْحَاقَّةُ ﴿٢﴾ وَمَا أَذْرَكَ مَا الْحَاقَّةُ ﴿٣﴾

*The reality (i.e. the Day of Resurrection)!
What is the Reality?
And what will make you know what the Reality is?¹⁶³³*

الْوَاقِعَةُ	Al-Wāqi'ah	The Event	56:1-2
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¹⁶³¹ Sūrah Al Qāri'ah (101), āyāt 1-11.

¹⁶³² Sūrah Al Ghāshiyah (88), āyāt 1-2.

¹⁶³³ Sūrah Al Hāqqah (69), āyāt 1-3.

إِذَا وَقَعَتِ الْوَاقِعَةُ ۚ لَيْسَ لَوْقَعِهَا كَاذِبُهُ ۚ

When the Event (i.e. the Day of Resurrection) befalls.
And there can be no denying of its befalling.¹⁶³⁴

الْصَّخَّةُ	Al-Ṣakhkhah	The Day of the Second Blowing of the Trumpet	80:33-42
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فَإِذَا جَاءَتِ الصَّاحَةُ ۚ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۚ وَأُمِّهِ وَأَبِيهِ ۚ
وَصَدَحَتِيهِ وَبَنِيهِ ۚ لِكُلِّ أَمْرٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۚ وَوُجُوهُ يَوْمَئِذٍ
مُسْفِرَةٌ ۚ صَاحِكَةٌ مُّسْتَبْشِرَةٌ ۚ وَوُجُوهُ غَافِرَةٌ ۚ تَرَهَقَهَا فَتْرَةٌ
أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ۚ

Then, when there comes A - *khkhah* (the Day of Resurrection's second blowing of the Trumpet),
that Day shall a man flee from his brother,
and from his mother and his father,
and from his wife and his children.
Everyman, that Day, will have enough to make him careless of others.
Some faces that Day, will be bright (true believers of Islamic Monotheism).
Laughing, rejoicing at good news (of Paradise).
And other faces, that day, will be dust-stained;
Darkness will cover them,
such will be the Kafarah (disbelievers in Allah, in His Oneness, and in His Messenger Muhammad (ﷺ), etc.), the Fajarah (wicked evil doers).¹⁶³⁵

الطَّامَّةُ	Al-Ṭammah	The Greatest Catastrophe	79:34-39
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فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى ۚ يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ۚ وَبُرْزَتِ الْجَحِيمُ
لِمَن يَرَى ۚ فَأَمَّا مَنْ طَغَى ۚ وَءَاثَرَ الْحَيَاةِ الدُّنْيَا ۚ فَإِنَّ الْجَحِيمَ هِيَ
الْمَأْوَى ۚ

But when there comes the Greatest Catastrophe (i.e. the Day of recompense, etc.),
the Day when man shall remember what he strove for,
and Hell-fire shall be made apparent in full view for (every) one who sees,
then, for him who *agh* (transgressed all bounds, in disbelief, oppression

¹⁶³⁴ Sūrah Al Wāq'ah (56), āyāt 1-2.

¹⁶³⁵ Sūrah 'Abasa (80), āyāt 33-42.

and evil deeds of disobedience to Allāh).

And preferred the life of this world (by following his evil desires and lusts),
Verily, his abode will be Hell-fire;¹⁶³⁶

There are various other names which are used to describe this specific event, this specific 'Day', such as those found in the following Āyāt, amongst others:

2:48	3:9	14:42	26:88-89
40:17	69:4-12		80:34-42

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا
عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.¹⁶³⁷

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٢٠٠﴾

Our Lord! Verily, it is You who will gather mankind together on the Day about which there is no doubt. Verily, Allāh never breaks His Promise¹⁶³⁸

وَلَا تَحْسِبَنَّ اللَّهُ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ۚ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ
الْأَبْصَارُ ﴿١٢٩﴾

Consider not that Allāh is unaware of that which the *ẓālim* n (polytheists, wrong-doers, etc.) do, but He gives them respite up to a Day when the eyes will stare in horror.¹⁶³⁹

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٢٤٦﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٢٤٧﴾

The Day whereon neither wealth nor sons will avail, except him who brings to Allāh a clean heart [clean from *Shirk* (polytheism) and *Nifāq* (hypocrisy)].¹⁶⁴⁰

الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ الْيَوْمَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٠٤﴾

This Day shall every person be recompensed for what he earned. No injustice (shall be done to anybody). Truly, Allāh is Swift in Reckoning.¹⁶⁴¹

¹⁶³⁶ Sūrah Al-Nāzi'āt (79), āyāt 34-39.

¹⁶³⁷ Sūrah Al-Baqarah (2), āyah 48.

¹⁶³⁸ Sūrah Āl-'Imrān (3), āyah 9.

¹⁶³⁹ Sūrah Ibrāhīm (14), āyah 42.

¹⁶⁴⁰ Sūrah Al-Shu'arā' (26), āyāt 88-89.

¹⁶⁴¹ Sūrah Al-Mū'min [or *Qhāfir*], āyah 17.

كَذَّبَتْ ثَمُودُ بِالقَارِعَةِ ﴿١﴾ فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ ﴿٢﴾ وَأَمَّا عَادُ
فَأُهْلِكُوا بِرِيحِ صَرْصَرٍ عَاتِيَةٍ ﴿٣﴾ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَتَمَينَةَ أَيَّامٍ حُسُومًا
فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعِجَازٌ نَحْلٌ حَاوِيَةٍ ﴿٤﴾ فَهَلْ تَرَى لَهُم مِّن بَاقِيَةٍ ﴿٥﴾
وَجَاءَ فِرْعَوْنُ وَمَن قَبْلَهُ وَالْمُؤْتَفِكَةُ بِالْحَاطِئَةِ ﴿٦﴾ فَعَصُوا رَسُولَ رَبِّهِمْ فَاخَذَهُمْ
أَخَذَةً رَّابِيَةً ﴿٧﴾ إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكِمْ فِي الْجَارِيَةِ ﴿٨﴾ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً
وَتَعْيِبًا أَدْنَىٰ ﴿٩﴾ وَعِيتٌ ﴿١٠﴾

Tham d and d people denied the Q ri ah [the striking Hour (of Judgement)]!

As for Tham d, they were destroyed by the awful cry!

And as for d, they were destroyed by a furious violent wind;

which All h imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms!

Do you see any remnants of them?

And Fir aun (Pharaoh), and those before him, and the cities overthrown [the towns of the people of [Lout (Lot)] committed sin,

And they disobeyed their Lord's Messenger, so He punished them with a strong punishment.

Verily! when the water rose beyond its limits [N 's (Noah) flood], We carried you (mankind) in the floating [ship that was constructed by N (Noah)].

That We might make it a remembrance for you, and the keen ear (person) may (hear and) understand it.¹⁶⁴²

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿١﴾ وَأُمِّهِ وَأَبِيهِ ﴿٢﴾ وَصَاحِبَتِهِ وَبَنِيهِ ﴿٣﴾ لِكُلِّ امْرِئٍ
مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٤﴾ وَوُجُوهُ يُومِئِدُ مُسْفِرَةٌ ﴿٥﴾ صَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٦﴾
وَوُجُوهُ يُومِئِدُ عَلَيْهَا غَبْرَةٌ ﴿٧﴾ تَرَهَقَهَا فَتْرَةٌ ﴿٨﴾ أُولَٰئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ﴿٩﴾

That Day shall a man flee from his brother,

and from his mother and his father,

and from his wife and his children.

Everyman, that day, will have enough to make him careless of others.

Some faces that Day, will be bright (true believers of Isl mic Monotheism).

Laughing, rejoicing at good news (of Paradise).

And other faces, that Day, will be dust-stained;

darkness will cover them,

such will be the Kafarah (disbelievers in All h, in His Oneness, and in His Messenger Mu ammad (ﷺ), etc.), the Fajarah (wicked evil doers).¹⁶⁴³

¹⁶⁴² Sūrah Al Hāqqah (69), āyāt 4-12.

¹⁶⁴³ Sūrah 'Abasa (80), āyāt 34-42.

Signs of the Nearness of the Day of Resurrection

- 27:82-86 One of the signs of the proximity of the Day of Resurrection is the coming out from the earth of Dābbat-ul-Ard (الدَّابَّةُ الْأَرْضُ). To embrace faith on that day is already too late and it has no further meaning; so 'mankind' must surely be careful within this life.
- 47:18-19

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨٢﴾ وَيَوْمَ نَخْشِرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾ حَتَّىٰ إِذَا جَاءَهُمْ قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِطُوا بِهَا عِلْمًا أَمْ آدَا كُنْتُمْ تَعْمَلُونَ ﴿٨٤﴾ وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿٨٥﴾ أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنَا فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنِّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾

And when the word (of torment) is fulfilled against them, We shall bring out from the earth a beast to them, which will speak to them because mankind believed not with certainty in Our y t (verses of the Qur n and Prophet Muhammad ﷺ).

And (remember) the Day when We shall gather out of every nation a troop of those who denied Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be gathered (and driven to the place of reckoning),

till, when they come (before their Lord at the place of reckoning), He will say: "Did you deny My y t (proofs, evidences, verses, lessons, signs, revelations, etc.) when you comprehended them not in knowledge, or what (else) was it that you used to do?"

And the word (of torment) will be fulfilled against them, because they have done wrong, and they will be unable to speak (in order to defend themselves).

See they not that We have made the night for them to rest therein, and the Day sight-giving? Verily, in this are y t (proofs, evidences, verses, lessons, signs, revelations, etc.) for the people who believe.¹⁶⁴⁴

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً ۖ فَقَدْ جَاءَ أَشْرَاطُهَا ۚ فَأَنَّىٰ لَهُمْ إِذَا جَاءَهُمْ ذِكْرُهُمْ ﴿٨٧﴾ فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ ۚ وَاسْتَغْفِرَ لِذَنْبِكِ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۚ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ﴿٨٨﴾

Do they then await (anything) other than the Hour, that it should come upon them suddenly? But some of its portents (indications and signs) have already come, and when it (actually) is on them, how can they benefit then by their reminder?

¹⁶⁴⁴ Sūrah Al Naml (27), āyāt 82-86.

So know (O Mu ammad ﷺ) that L il ha ill-All h (none has the right to be worshipped but All h), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And All h knows well your moving about, and your place of rest (in your homes).¹⁶⁴⁵

The blowing of the trumpet three times¹⁶⁴⁶

The first blowing of the trumpet - will startle

27:87-90	And (remember) the day on which the Trumpet will be blown – and
6:73	all who are in the heavens and all who are on the earth, will be
69:13-18	terrified except him whom Allāh will. And all shall come to Him
78:17-20	humbled.
79:6-7	

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَرَعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ دَاخِرِينَ ﴿٢٧﴾ وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنْعَ اللَّهِ الَّذِي أَتَقَنَ كُلُّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ﴿٢٨﴾ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِمَّا يَتَّبِعُهُمْ مِنَ الْغَيْبِ وَمَنْ جَاءَ بِالْبِئْسَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٩﴾

And (remember) the Day on which the trumpet will be blown and all who are in the heavens and all who are on the earth, will be terrified except him whom All h will (exempt). And all shall come to Him humbled.

And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The work of All h, who perfected all things, Verily! He is Well-Acquainted with what you do.

Whoever brings a good deed (i.e. belief in the Oneness of All h along with every deed of righteousness), will have better than its worth, and they will be safe from the terror on that Day.

And whoever brings an evil (deed) (i.e. Shirk polytheism, disbelief in the Oneness of All h and every evil sinful deed), they will be cast down (prone) on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do?"¹⁶⁴⁷

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عَنِ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ

¹⁶⁴⁵ Sūrah Muhammad (47), āyāt 18-19.

¹⁶⁴⁶ Bey Arifin, *Hidup Sesudah Mati* (Life after Death).

¹⁶⁴⁷ Sūrah Al Naml (27), āyāt 87-90.

It is He who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: "Be!", - and it shall become. His word is the truth. His will be the dominion on the Day when the trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware (of all things).¹⁶⁴⁸

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ﴿٦٨﴾ وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿٦٩﴾ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿٧٠﴾ وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿٧١﴾ وَالْمَلَائِكَةُ عَلَى أَزْجَائِهَا وَنَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ مَنِيَّةٌ ﴿٧٢﴾ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ﴿٧٣﴾

Then when the trumpet will be blown with one blowing (the first one), and the earth and the mountains shall be removed from their places, and crushed with a single crushing, then on that Day shall the (Great) event befall, and the heaven will split asunder, for that Day it (the heaven will be frail (weak), and torn up, and the angels will be on its sides, and eight angels will, that day, bear the Throne of your Lord above them. That Day shall you be brought to judgement, not a secret of you will be hidden.¹⁶⁴⁹

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴿٧٤﴾ يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿٧٥﴾ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿٧٦﴾ وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٧٧﴾

Verily, the Day of Decision is a fixed time, the Day when the trumpet will be blown, and you shall come forth in crowds (groups); and the heaven shall be opened, and it will become as gates, and the mountains shall be moved away from their places and they will be as if they were a mirage.¹⁶⁵⁰

يَوْمَ تَرْجُفُ الرَّاجِفَةُ ﴿٧٨﴾ تَتَّبِعُهَا الرَّاكِبَةُ ﴿٧٩﴾

On the Day (when the first blowing of the trumpet is blown), the earth and the mountains will shake violently (and everybody will die), the second blowing of the trumpet follows it (and everybody will be raised up)...¹⁶⁵¹

¹⁶⁴⁸ Sūrah Al An'ām (6), ayāh 73.

¹⁶⁴⁹ Sūrah Al Hāqqah (69), āyāt 13-18.

¹⁶⁵⁰ Sūrah Al Naba' (78), āyāt 17-20.

¹⁶⁵¹ Sūrah Al Nazi'āt (79), āyāt 6-7.

The second blowing of the trumpet – death

39:67-68 And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allāh will...

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ
مَطْوِيَّاتٌ بِيَمِينِهِ ۚ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٦٧﴾ وَنُفِخَ فِي الصُّورِ فَصَعِقَ
مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ۚ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ
يَنْظُرُونَ ﴿٦٨﴾

They made not a just estimate of Allāh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His right hand. Glorified is He, and High is He above all that they associate as partners with Him!

And the trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allāh will. Then it will be blown a second time and behold, they will be standing, looking on (waiting).¹⁶⁵²

The third blowing of the trumpet – resurrection

39:68 Then it will be blown again and behold, they will
36:51-53 be standing, looking on (waiting).

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ۚ ثُمَّ نُفِخَ
فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾

And the trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allāh will. Then it will be blown a second time and behold, they will be standing, looking on (waiting).¹⁶⁵³

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٦٩﴾ قَالُوا يَبُولْنَا مِنْ
بَعْعِنَا مِنْ مَرَقَدِنَا ۖ هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٧٠﴾ إِن كَانَتْ
إِلَّا صِحَّةٌ وَاحِدَةٌ فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٧١﴾

And the trumpet will be blown (i.e. the second blowing) and behold! from the graves they will come out quickly to their Lord.

¹⁶⁵² Sūrah Al Zumar (39), āyāt 67-68.

¹⁶⁵³ Sūrah Al Zumar (39), āyāt 68.

They will say: "Woe to us! Who has raised us up from our place of sleep."
 (It will be said to them): "This is what the Most Beneficent (All h) had
 promised, and the Messengers spoke truth!"
 It will be but a single Saihah (shout, etc.), so behold! they will all be
 brought up before us!¹⁶⁵⁴

50:41-45 And the Trumpet will be blown and behold! From the graves they
 18:99 will come out quickly to their Lord.
 99:1-5

وَأَسْمِعْ يَوْمَ يُنَادِ الْمُنَادُ مِنْ مَّكَانٍ قَرِيبٍ ﴿٥٠﴾ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَٰلِكَ
 يَوْمَ الْخُرُوجِ ﴿٥١﴾ إِنَّا خَنُّنُكُمْ وَأَنبِئُكُمْ وَإِلَيْنَا الْمَصِيرُ ﴿٥٢﴾ يَوْمَ تَشَقَّقُ الْأَرْضُ
 عَنْهُمْ سِرَاعًا ذَٰلِكَ خَشَرٌ عَلَيْنَا يَسِيرٌ ﴿٥٣﴾ خُنَّ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ
 بِجَبَّارٍ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ﴿٥٤﴾

And listen on the Day when the Caller will call from a near place,
 the Day when they will hear A - ai ah (shout, etc.) in truth, that will be the
 Day of coming out (from the graves i.e. the Day of Resurrection).
 Verily, We it is who give life and cause death; and to Us is the final return,
 on the Day when the earth shall be cleft, from off them, (they will come out)
 hastening forth. That will be a gathering, quite easy for Us.
 We know of best what they say; and you (O Mu ammad ﷺ) are not a tyrant
 over them (to force them to belief). But warn by the Qur n, him who fears
 My threat.¹⁶⁵⁵

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ﴿٥٥﴾

And on that Day [i.e. the Day Ya j j and Ma j j (Gog and Magog) will
 come out], We shall leave them to surge like waves on one another, and the
 trumpet will be blown, and We shall collect them all together.¹⁶⁵⁶

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿٥٦﴾ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٥٧﴾ وَقَالَ الْإِنْسَانُ مَا هَٰذَا
 ﴿٥٨﴾ يَوْمَئِذٍ تُخْبِتُ أَخْبَارَهَا ﴿٥٩﴾ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٦٠﴾

When the earth is shaken with its (final) earthquake.
 And when the earth throws out its burdens,
 and man will say: "What is the matter with it?"
 That Day it will declare its information (about all what happened over it of
 good or evil).
 Because your Lord has inspired it.¹⁶⁵⁷

¹⁶⁵⁴ Sūrah Yā Sīn (36), ayāh 53.

¹⁶⁵⁵ Sūrah Qāf (50), āyāt 41-45.

¹⁶⁵⁶ Sūrah Al Kahf (18), ayāh 99.

¹⁶⁵⁷ Sūrah Al Zalzalah (99), āyāt 1-5.

Maḥshar and the state of ‘mankind’

99:6	After the blowing of the Trumpet ‘mankind’ will rise from their
79:8-9	graves; in various scattered groups;
78:17-20	they will come in crowds; with fearful hearts and in submission;
39:68-70	with feelings of fear, awaiting the jurisdiction of Allāh.

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّرُؤَا أَعْمَلِهِمْ ﴿٦﴾

*That Day mankind will proceed in scattered groups that they may be shown their deeds.*¹⁶⁵⁹

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴿٦﴾ أَتَبَصَّرُهَا خَشْيَةً ﴿٧﴾

*(Some) hearts that Day will shake with fear and anxiety.
Their eyes cast down.*¹⁶⁶⁰

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴿٦﴾ يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿٧﴾
وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿٨﴾ وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٩﴾

*Verily, the Day of Decision is a fixed time,
the Day when the trumpet will be blown, and you shall come forth in crowds
(groups);
and the heaven shall be opened, and it will become as gates,
and the mountains shall be moved away from their places and they will be
as if they were a mirage.*¹⁶⁶¹

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ
فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٩﴾ وَأَشْرَقَتِ الْأَرْضُ بِنُورٍ رَبِّهَا وَوُضِعَ الْكِتَابُ
وَجَاءَ بِالنَّبِيِّينَ وَالشُّهَدَاءَ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿١٠﴾ وَوُفِّيَتْ كُلُّ
نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿١١﴾

*And the trumpet will be blown, and all who are in the heavens and all who
are on the earth will swoon away, except him whom Allāh will. Then it will
be blown a second time and behold, they will be standing, looking on
(waiting).
And the earth will shine with the light of its Lord (Allāh), when He will come*

¹⁶⁵⁸ The Day when the dead shall migrate from their graves and assemble for judgement.

¹⁶⁵⁹ Sūrah Al Zalzalah (99), ayah 6.

¹⁶⁶⁰ Sūrah Al Nāzi'āt (79), āyat 8-9.

¹⁶⁶¹ Sūrah Al Naba' (78), āyat 17-20.

to judge among men) and the Book will be placed (open) and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged.
And each person will be paid in full of what he did; and He is best Aware of what they do.¹⁶⁶²

18:99-101 They will be gathered on the earth and clearly illuminated by the light of Allāh's justice.

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ ۖ وَنُفِخَ فِي الصُّورِ ۚ جَمَعْنَاهُمْ جَمْعًا ۝
وَعَرَّضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا ۝ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي ۖ وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ۝

And on that Day [i.e. the Day Ya j j and Ma j j (Gog and Magog) will come out], We shall leave them to surge like waves on one another, and the trumpet will be blown, and We shall collect them all together.
And on that Day We shall present Hell to the disbelievers, plain to view, (to) those whose eyes had been under a covering from My Reminder (this Qur'n), and who could not bear to hear (it).¹⁶⁶³

89:22-27 For those with faith will be returned to Allāh with hearts once again
89:30 satisfied with the blessings of Allāh.

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۝ وَجِئَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ ۚ وَأَنَّى لَهُ الذِّكْرَىٰ ۚ يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ۚ فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا ۚ وَلَا يُوثِقُ وِثْقَاهُ أَحَدًا ۚ يَتَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ۚ

And your Lord comes with the angels in rows, and Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?
He will say: "Alas! would that I had sent forth (good deeds) for (this) my life!"
So on that Day, none will punish as He will punish.
And none will bind as He will bind.
(It will be said to the pious): "O (you) the one in (complete) rest and satisfaction!"¹⁶⁶⁴

وَادْخُلِي جَنَّتِي ۝

"And enter you My Paradise!"¹⁶⁶⁵

¹⁶⁶² Sūrah Al Zumar (39), āyāt 68-70.

¹⁶⁶³ Sūrah Al Kahf (18), āyāt 99-101.

¹⁶⁶⁴ Sūrah Al Fajr (89), āyāt 22-27.

¹⁶⁶⁵ Sūrah Al Fajr (89), āyāt 30.

At Maḥshar there is no affiliation because of lineage or friendship links

20:109	O 'mankind' ! Be afraid of your Lord, and fear a Day when no father
2:48	can avail aught for his son, nor a son avail aught for his father.
23:101-111	Verily, the Promise of Allāh is true, let not then this present life
80:33-42	deceive you, nor let the chief deceiver deceive you about Allāh.
82:19	
31:33	

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿١٥٦﴾

*On that Day no intercession shall avail, except the one for whom the Most Beneficent (All h) has given permission and whose word is acceptable to Him.*¹⁶⁶⁶

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿١٥٧﴾

*And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.*¹⁶⁶⁷

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٥٨﴾ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٩﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٦٠﴾ تَلَفَحَ وَجُوهُهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿١٦١﴾ أَلَمْ تَكُنْ ءَايَتِي تُنْتَلَى عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٦٢﴾ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٦٣﴾ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٦٤﴾ قَالَ آخِذُوا فِيهَا وَلَا تُكَلِّمُوا ﴿١٦٥﴾ إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا ءَامَنَّا فَآغْفِرْ لَنَا وَأَرْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٦٦﴾ فَاتَّخَذْتُمُوهُمْ سَخِرِيًّا حَتَّى أَنْسَوْكُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ ﴿١٦٧﴾ إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَافِرُونَ ﴿١٦٨﴾

¹⁶⁶⁶ Sūrah Tā Hā (20), ayāh 109.

¹⁶⁶⁷ Sūrah Al Baqarah (2), ayāh 48.

Then, when the trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.
 Then, those whose scales (of good deeds) are heavy, - these, they are the successful.
 And those whose scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide.
 The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).
 "Were not My Verses (this Qur'an) recited to you, and then you used to deny them?"
 They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people.
 "Our Lord! bring us out of this; if ever we return (to evil), then indeed we shall be *lim n*: (polytheists, oppressors, unjust, and wrong-doers, etc.)."
 He (All h) will say: "Remain you in it with ignominy! And speak you not to Me!"
 Verily! there was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the best of all who show mercy!"
 But you took them for a laughingstock, so much so that they made you forget My remembrance while you used to laugh at them!
 Verily! I have rewarded them this Day for their patience, they are indeed the ones that are successful.¹⁶⁶⁸

فَإِذَا جَاءَتِ الصَّاحَّةُ ﴿٢٣٨﴾ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٢٣٩﴾ وَأُمِّهِ وَأَبِيهِ ﴿٢٤٠﴾ وَصَنْحَتِهِ وَبَنِيهِ ﴿٢٤١﴾ لِكُلِّ أَمْرٍ مِّمَّنْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٢٤٢﴾ وَوَجْهُ يَوْمَئِذٍ مُّسْفِرٌ ﴿٢٤٣﴾ صَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٢٤٤﴾ وَوَجْهُ يَوْمَئِذٍ عَلَيَّا غَبْرَةٌ ﴿٢٤٥﴾ تَرَهَقَهَا قَرَّةٌ ﴿٢٤٦﴾ أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ﴿٢٤٧﴾

Then, when there comes A - *khkhah* (the Day of Resurrection's second blowing of Trumpet),
 that Day shall a man flee from his brother,
 and from his mother and his father,
 and from his wife and his children.
 Everyman, that Day, will have enough to make him careless of others.
 Some faces that Day, will be bright (true believers of Isl mic Monotheism).
 Laughing, rejoicing at good news (of Paradise).
 And other faces, that Day, will be dust-stained;
 Darkness will cover them,
 such will be the Kafarah (disbelievers in All h, in His Oneness, and in His Messenger Muhammad (ﷺ), etc.), the Fajarah (wicked evil doers).¹⁶⁶⁹

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا ۖ وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿٢٤٨﴾

(It will be) the Day when no person shall have power (to do) anything for

¹⁶⁶⁸ Sūrah Al Mu' minūn (23), āyāt 101-111.

¹⁶⁶⁹ Sūrah 'Abasa (80), āyāt 33-42.

another, and the decision, that day, will be (wholly) with Allāh.¹⁶⁷⁰

يَتَأْتِيهَا النَّاسُ أَتَقُودُوا رَبَّكُمْ وَأَحْشَوْا يَوْمًا لَا تَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٌ
عَنْ وَالِدِهِ شَيْعًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُمُ
بِاللَّهِ الْغُرُورُ ﴿٢٥٤﴾

*O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allāh is true, let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allāh.*¹⁶⁷¹

2:254 Verily, the day of Judgement is the time appointed for all of them.
37:28-33 The day when Maulan cannot avail Maulan in aught, and no help can
70:10-14 they receive, except him on whom Allāh has Mercy.
44:40-42 Verily, He is the All-Mighty, the Most Merciful.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَنْفَقُوا مِمَّا رَزَقْنَكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا
شَفَعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٥﴾

*O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the ظالِمُونَ (wrong-doers, etc.).*¹⁶⁷²

قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا مِنَ الْيَمِينِ ﴿٢٥٦﴾ قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ﴿٢٥٧﴾ وَمَا كَانَ
لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنْتُمْ قَوْمًا طَٰغِينَ ﴿٢٥٨﴾ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَٰبِقُونَ
فَأَعْوَيْنَكُمْ إِنَّا كُنَّا غَاوِينَ ﴿٢٥٩﴾ فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٢٦٠﴾

They will say: "It was you who used to come to us from the right side [i.e. from the right side of one of us and beautify for us every evil, order us for polytheism, and stop us from the truth i.e. Islāmic Monotheism and from every good deed]."

They will reply: "Nay, you yourselves were not believers.

"And we had no authority over you. Nay! but you were transgressing people (disobedient, polytheists, and disbelievers).

"So now the word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment).

"So we led you astray because we were ourselves astray."

*Then verily, that day, they will (all) share in the torment.*¹⁶⁷³

¹⁶⁷⁰ Sūrah Al Infitār (82), ayāh 19.

¹⁶⁷¹ Sūrah Luqmān (31), ayāh 33.

¹⁶⁷² Sūrah Al Baqarah (2), ayāh 254.

¹⁶⁷³ Sūrah Al Šāffāt (37), āyāt 28-33.

وَلَا يَسْتَلُ حَمِيمٌ حَمِيمًا ﴿١٦٦﴾ يُبْصَرُونَ ﴿١٦٧﴾ يَوْمَ الْمَجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِهِ
بَبْنِيهِ ﴿١٦٨﴾ وَصَحْبَتِهِ وَأَخِيهِ ﴿١٦٩﴾ وَفَصِيلَتِهِ الَّتِي تُتَوَكَّلُ عَلَيْهَا ﴿١٧٠﴾ وَمَنْ فِي الْأَرْضِ جَمِيعًا
نُفٍّ يُنْجِيهِ ﴿١٧١﴾

And no friend will ask of a friend,
though they shall be made to see one another [(i.e. on the Day of
Resurrection), there will be none but see his father, children and relatives,
but he will neither speak to them nor will ask them for any help)], - the
Mujrim, (criminal, sinner, disbeliever, etc.) would desire to ransom himself
from the punishment of that Day by his children.
And his wife and his brother,
and his kindred who sheltered him,
and all that are In the earth, so that it might save him .¹⁶⁷⁴

إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ ﴿١٧٢﴾ يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ
يُنصَرُونَ ﴿١٧٣﴾ إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٧٤﴾

Verily, the Day of Judgement (when All h will judge between the creatures)
is the time appointed for all of them,
The Day when Maulan (a near relative) cannot avail Maulan (a near
relative) in aught, and no help can they receive,
except him on whom All h has mercy. Verily, He is the All-Mighty, the Most
Merciful.¹⁶⁷⁵

Intercession on that Day will be restricted

2:255	On that Day 'mankind' will follow strictly Allāh's caller, no
10:3	crookedness will they show him. And all the voices will be
19:85-87	humbled for the Most Beneficent, and nothing shall you hear but
21:28	the low voice of their footsteps.
34:23	On that Day no intercession shall avail, except the one for whom the
40:18	Most beneficent has given permission and whose word is
43:86	acceptable to Him.
82:13-19	
20:108-109	

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا
فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا
خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ

¹⁶⁷⁴ Sūrah Al Ma'ārīj (70), āyāt 10-14.

¹⁶⁷⁵ Sūrah Al Duḥān (44), āyāt 40-42.

وَالَّذِي لَا يُؤْذِيهِ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٦﴾

All h! L il ha illa Huwa (none has the right to be worshipped but He), the Ever Living, the one who sustains and protects all that exists. neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His knowledge except that which He wills. His Kursiy extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This verse (2:255) is called Ay h-ul-Kursiy.]¹⁶⁷⁶

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدِيرُ الْأَمْرَ ۚ مَا مِنْ شَافِعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٥٧﴾

Surely, your Lord is All h who created the heavens and the earth in six days and then Istawa (rose over) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is All h, your Lord; so worship Him (Alone). Then, will you not remember?¹⁶⁷⁷

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٢٥٨﴾ وَنُصَوِّقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرْدًا ﴿٢٥٩﴾ لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اخْتَدَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٢٦٠﴾

The Day We shall gather the Muttaq n unto the Most Beneficent (All h), like a delegate (presented before a king for honour). And We shall drive the Mujrim n (polytheists, sinners, criminals, disbelievers in the Oneness of All h, etc.) to Hell, in a thirsty state (like a thirsty herd driven down to water), none shall have the power of intercession, but such a one as has received permission (or promise) from the Most Beneficent (All h).¹⁶⁷⁸

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُم مِّنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٦١﴾

He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.¹⁶⁷⁹

¹⁶⁷⁶ Sūrah Al Baqarah (2), ayāh 255.

¹⁶⁷⁷ Sūrah Yūnus (10), ayāh 3.

¹⁶⁷⁸ Sūrah Maryam (19), ayāt 87.

¹⁶⁷⁹ Sūrah Al 'Anbiyā' (21), ayāh 28.

وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ۚ حَتَّىٰ إِذَا فُزِعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا الْحَقُّ ۖ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿١٦٨٠﴾

*Intercession with Him profits not, except for him whom He permits. Until when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great."*¹⁶⁸⁰

وَأَنْذَرَهُمْ يَوْمَ الْأَرْفَةِ إِذِ الْقُلُوبُ لَدَىٰ الْحَنَاجِرِ كَظِيمٍ ۚ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٌ يُطَاعُ ﴿١٦٨١﴾

*And warn them (O Mu ammad ﷺ) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the lim n (polytheists and wrong-doers, etc.), who could be given heed to.*¹⁶⁸¹

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَعَةَ إِلَّا مَنِ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿١٦٨٢﴾

*And those whom they invoke instead of Him have no power of intercession; except those who bear witness to the Truth (i.e. believed in the Oneness of All h, and obeyed His Orders), and they know (the facts about the Oneness of All h).*¹⁶⁸²

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٦٨٣﴾ وَإِنَّ الْفُجَّارَ لَفِي حَرِيمٍ ﴿١٦٨٤﴾ يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿١٦٨٥﴾ وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦٨٦﴾ وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٦٨٧﴾ ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٦٨٨﴾ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا ۖ وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٦٨٩﴾

*Verily, the Abr r (pious and righteous) will be in delight (Paradise); and verily, the Fujj r (the wicked, disbelievers, sinners and evil-doers) will be in the blazing Fire (Hell), in which they will enter, and taste its burning flame on the Day of recompense, and they (Al-Fujj r) will not be absent therefrom (i.e. will not go out from the Hell). And what will make you know what the Day of Recompense is? Again, what will make you know what the Day of Recompense is? (It will be) the Day when no person shall have power (to do) anything for another, and the decision, that Day, will be (wholly) with All h.*¹⁶⁸³

¹⁶⁸⁰ Sūrah Saba' (34), ayāh 23.

¹⁶⁸¹ Sūrah Al Mū'min [or Ghāfir] (40), ayāh 18.

¹⁶⁸² Sūrah Al Zukhruf (43), ayāh 86.

¹⁶⁸³ Sūrah Al Infitār (82), āyāt 13-19.

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ^ط وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿٥٨﴾ يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿٥٩﴾

On that Day mankind will follow strictly (the voice of) All h's caller, no crookedness (that is without going to the right or left of that voice) will they show him (All h's caller). And all voices will be humbled for the Most Beneficent (All h), and nothing shall you hear but the low voice of their footsteps.

On that Day no intercession shall avail, except the one for whom the Most Beneficent (All h) has given permission and whose word is acceptable to Him.¹⁶⁸⁴

The time of reckoning

Allāh is the Only Authority of the Day of Reckoning

21:47 And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ آتَيْنَا بِهَا^ط وَكَفَىٰ بِنَا حَسِيبًا ﴿٤٧﴾

And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.¹⁶⁸⁵

إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٤٨﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٤٩﴾

Verily, to Us will be their return;
Then Verily, for Us will be their reckoning.¹⁶⁸⁶

All witnesses will be judged

39:69 Each Prophet will bear witness to their various communities;

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِئَتْ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾

¹⁶⁸⁴ Sūrah Tā Hā (20), āyāt 108-109.

¹⁶⁸⁵ Sūrah Al 'Anbiyā' (21), āyāt 47.

¹⁶⁸⁶ Sūrah Al Ghashiyah (88), āyāt 25-26.

*And the earth will shine with the light of its Lord (All h, when He will come to judge among men) and the Book will be placed (open) and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged.*¹⁶⁸⁷

16:84-89 The Prophet Muhammad ﷺ will bear witness to all of ‘mankind’ ;

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾
وَأِذَا رَأَوْا الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا تُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٨٥﴾ وَإِذَا رَأَوْا
الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ
دُونِكَ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٦﴾ وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ الْمَسْـ
ـُـوَصَلَ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٨٧﴾ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ
عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٨﴾ وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا
عَلَيْهِمْ مِنْ أَنْفُسِهِمْ ۖ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ ۚ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا
لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٨٩﴾

And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who have disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to repent and ask for All h's Forgiveness (of their sins, etc.).

And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened unto them, nor will they be given respite.

And when those who associated partners with All h see their (All h's so-called) partners, they will say: "Our Lord! These are our partners whom we used to invoke besides You." But they will throw back their word at them (and say): "Surely! You indeed are liars!"

And they will offer (their full) submission to All h (Alone) on that Day, and their invented false deities [all that they used to invoke besides All h, e.g. idols, saints, priests, monks, angels, jinns, Jibrael (Gabriel), Messengers, etc.] will vanish from them.

Those who disbelieved and hinder (men) from the Path of All h, for them We will add torment over the torment; because they used to spread corruption [by disobeying All h themselves, as well as ordering others (mankind) to do so].

*And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad ﷺ) as a witness against these. And We have sent down to you the Book (the Qur n) as an exposition of everything, a guidance, a Mercy, and glad tidings for those who have submitted themselves (to All h as Muslims).*¹⁶⁸⁸

¹⁶⁸⁷ Sūrah Al Zumar (39), ayāh 69.

¹⁶⁸⁸ Sūrah Al Nahl (16), āyāt 84-89.

50:21 'mankind' will be escorted and followed by witnessing angels;

وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَاقٍ وَشَهِيدٌ ﴿٥٠﴾

And every person will come forth along with an (angel) to drive (him), and an (angel) to bear witness.¹⁶⁸⁹

75:14 moreover, 'mankind' will also bear witness against
6:130 'himself'/themselves;

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿٥١﴾

Nay! man will be a witness against himself [as his body parts (skin, hands, legs, etc.) will speak about his deeds].¹⁶⁹⁰

يَمْعَشَرُ الْجِنَّ وَالْإِنْسَ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَاتِي وَيُذِذُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا سَهْدًا عَلَىٰ أَنْفُسِنَا ۖ وَغَرَّتْهُمُ الْحَيَوةُ الدُّنْيَا وَشَهِدُوا عَلَىٰ

أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٥٢﴾

O you assembly of jinns and mankind! "Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the Meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.¹⁶⁹¹

78:40 'mankind' will not be able to remain silent about anything 'he' had committed;

إِنَّا أَنْذَرْتَكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ

تَرَبًّا ﴿٥٣﴾

Verily, We have warned you of a near torment, the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!"¹⁶⁹²

41:20-22 'mankind' will have testimony brought against 'himself' by 'his' hearing, 'his' sight and 'his' skin;

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَرُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٥٤﴾

¹⁶⁸⁹ Sūrah Qāf (50), ayāh 21.

¹⁶⁹⁰ Sūrah Al Qiyāmah (75), ayāh 14.

¹⁶⁹¹ Sūrah Al An'ām (6), ayāh 130.

¹⁶⁹² Sūrah Al Naba' (78), ayāh 40.

وَقَالُوا لَجُلُودُهُمْ لِمَ شَهِدْتُمْ عَلَيْنَا ۖ قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ
خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٦٥﴾ وَمَا كُنْتُمْ تَسْتَوُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا
أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٦٦﴾

*Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do.
And they will say to their skins, "Why do you testify against us?" They will say: "Allah has caused us to speak, as He causes all things to speak, and He created you the first time, and to Him you are made to return."
And you have not been hiding against yourselves, lest your ears, and your eyes, and your skins testify against you, but you thought that Allah knew not much of what you were doing.¹⁶⁹³*

36:65 their feet and hands will speak and their mouths will be closed.

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٧﴾

This day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (it is said that one's left thigh will be the first to bear the witness). [Tafsir At-Tabar , Vol. 22, Page 24]¹⁶⁹⁴

Interviewed

102:8 So, by your Lord, We shall certainly call all of them to account.
15:92-93 For all that they used to do.

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٦٨﴾

Then, on that Day, you shall be asked about the delight (you indulged in, in this world)!¹⁶⁹⁵

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٦٩﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿٧٠﴾

*So, by your Lord (O Muhammad ﷺ), We shall certainly call all of them to account.
For all that they used to do.¹⁶⁹⁶*

‘Mankind’ will receive the book of accounts

39:69-70 ‘mankind’ will be given a book of accounts for his deeds; in order

¹⁶⁹³ Sūrah Fuṣṣilat (41), āyāt 20-22.

¹⁶⁹⁴ Sūrah Yā Sīn (36), ayāh 65.

¹⁶⁹⁵ Sūrah Al Takāthūr (102), ayāh 8.

¹⁶⁹⁶ Sūrah Al Hijr (15), āyāt 92-93.

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِئَءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٢٩﴾

And the earth will shine with the light of its Lord (All h, when He will come to judge among men) and the Book will be placed (open) and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged.

And each person will be paid in full of what he did; and He is best aware of what they do.¹⁶⁹⁷

وَتَرَى كُلُّ أُمَّةٍ جَائِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَّا كُنتُمْ تَعْمَلُونَ ﴿٣٠﴾ هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ ﴿٣١﴾

And you will see each nation humbled to their knees (kneeling), each nation will be called to its record (of deeds). This Day you shall be recompensed for what you used to do.

This Our record speaks about you with truth. Verily, We were recording what you used to do (i.e. Our angels used to record your deeds).¹⁶⁹⁸

وَكُلُّ إِنْسَانٍ أَلْزَمْنَاهُ طَنْيَرُهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾ أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open.

(It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day."¹⁶⁹⁹

فَأَمَّا مَنْ أَوْفَىٰ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾ فَسَوْفَ نَحْطِسُ حِسَابًا يَسِيرًا ﴿٨﴾ وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾

Then, as for him who will be given his record in his right hand, he surely will receive an easy reckoning,

¹⁶⁹⁷ Sūrah Al Zumar (39), āyāt 69-70.

¹⁶⁹⁸ Sūrah Al Jāthiyah (45), āyāt 28-29.

¹⁶⁹⁹ Sūrah Al Isrā' (17), āyāt 13-14.

and will return to his family in joy!¹⁷⁰⁰

يَوْمَ نَدْعُوا كُلَّ أَنَسٍ بِإِيمَانِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ
كِتَابَهُمْ وَلَا يُظْلَمُونَ فِتْيَالًا ﴿٥٨﴾

(And remember) the Day when We shall call together all human beings with their (respective) Imām [their Prophets, or their records of good and bad deeds, or their Holy Books like the Qurʾān, the Taurāt (Torah), the Injeel (Gospel), etc.]. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.¹⁷⁰¹

فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَٰؤُلَاءِ أَقْرَأُوا كِتَابِيَهٗ ﴿٥٩﴾

Then as for him who will be given his record in his right hand will say:
“Take, read my Record!”¹⁷⁰²

18:18 The book they will receive with their right hands is called
(إِلْيَٰيْنِ). ‘Illiyūn.

كَلَّا إِنَّ كِتَابَ الْآبِرَارِ لَفِي عَلَيَيْنِ ﴿٦٠﴾

Nay! Verily, the record (writing of the deeds) of Al-Ābirār (the pious who fear Allāh and avoid evil), is (preserved) in ‘Illiy n.¹⁷⁰³

18:49 And amongst ‘mankind’ there are also those who receive the book
84:10 from behind and from the left side.
69:25 They are the group who reproach their deeds.

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَوَيْلَتَنَا مَا لِ هَٰذَا
الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۖ وَلَا
يُظْلَمُ رُبُّكَ أَحَدًا ﴿٦١﴾

And the Book (one’s record) will be placed (in the right hand for a believer in the Oneness of Allāh, and in the left hand for a disbeliever in the Oneness of Allāh), and you will see the Mujrimīn (criminals, polytheists, sinners, etc.), fearful of that which is (recorded) therein. They will say: “Woe to us! What sort of book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!” And they will find all that they did, placed before them, and your Lord treats no one with injustice.¹⁷⁰⁴

¹⁷⁰⁰ Sūrah Al Inshiqāq (84), āyāt 7-9.

¹⁷⁰¹ Sūrah Al Isrā’ (17), ayāh 71.

¹⁷⁰² Sūrah Al Hāqqah (69), ayāh 19.

¹⁷⁰³ Sūrah Al Muṭaffifīn (83), ayāh 18.

¹⁷⁰⁴ Sūrah Al Kahf (18), ayāh 49.

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٧٥﴾

But whosoever is given his record behind his back...¹⁷⁰⁵

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَلَيْتَنِي لَمْ أُوتَ كِتَابِيَةَ ﴿١٧٦﴾

But as for him who will be given his record in his left hand, will say: "I wish that I had not been given my record!"¹⁷⁰⁶

83:7 The book of the people of the latter group is called Sijjīn (سِجِّينَ).

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ ﴿١٧٧﴾

Nay! Truly, the record (writing of the deeds) of the Fujjār (disbelievers, sinners, evil-doers and wicked) is (preserved) in Sijjīn.¹⁷⁰⁷

‘Mankind’ will read the book of their deeds

45:28 Each soul will acknowledge and read the book of their deeds;
81:10-14 although their deeds are already forgotten, the book will be full
82:5 and complete. All of this in order to exhibit for each person
100:7 their just desserts.

وَتَرَى كُلَّ أُمَّةٍ جَائِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُحْزَنُونَ ﴿١٧٨﴾ مَا كُنْتُمْ تَعْمَلُونَ ﴿١٧٩﴾

And you will see each nation humbled to their knees (kneeling), each nation will be called to its record (of deeds). This Day you shall be recompensed for what you used to do.¹⁷⁰⁸

وَإِذَا الصُّحُفُ نُشِرتْ ﴿١٨٠﴾ وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١٨١﴾ وَإِذَا الْجَحِيمُ سُعِرَتْ ﴿١٨٢﴾ وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١٨٣﴾ عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٨٤﴾

And when the written pages of deeds (good and bad) of every person shall be laid open;
and when the heaven shall be stripped off and taken away from its place;
and when Hell-fire shall be kindled to fierce ablaze.
And when Paradise shall be brought near,
(then) every person will know what he has brought (of good and evil).¹⁷⁰⁹

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿١٨٥﴾

(Then) a person will know what he has sent forward and (what he has) left

¹⁷⁰⁵ Sūrah Al Inshiqāq (84), ayāh 10.

¹⁷⁰⁶ Sūrah Al Hāqqah (69), ayāh 25.

¹⁷⁰⁷ Sūrah Al Muṭaffifin (83), ayāh 7.

¹⁷⁰⁸ Sūrah Jāthiyah (45), ayāh 28.

¹⁷⁰⁹ Sūrah Al Takwīr (81), āyāt 10-14.

behind (of good or bad deeds).¹⁷¹⁰

وَأِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿١٠٠﴾

And to that fact he bears witness (by his deeds);¹⁷¹¹

‘Mankind’ will see the consequences of their deeds

99:6-8 Besides ‘mankind’ being able to read the complete book of their
102:1-7 deeds, they will also be shown their deeds in the form of pictures
78:40 or film - video. Many will feel ashamed and regretful.

يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا لِّمُرُوا أَعْمَلَهُمْ ﴿٩٩﴾ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿١٠٠﴾
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿١٠١﴾

That Day mankind will proceed in scattered groups that they may be shown their deeds.

So whosoever does good equal to the weight of an atom (or a small ant), shall see it.

And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.¹⁷¹²

أَلْهَنُكُمْ الْتَكَاثُرُ ﴿١٠٢﴾ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿١٠٣﴾ كَلَّا سَوْفَ تَعْلَمُونَ ﴿١٠٤﴾ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿١٠٥﴾ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿١٠٦﴾ لَتَرَوُنَّ الْجَحِيمَ ﴿١٠٧﴾ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿١٠٨﴾

The mutual rivalry for piling up of worldly things diverts you, until you visit the graves (i.e. till you die).

Nay! You shall come to know!

Again, Nay! You shall come to know!

Nay! If you knew with a sure knowledge (the end result of piling up, you would not have occupied yourselves in worldly things)

Verily, you shall see the blazing Fire (Hell)!

And again, you shall see it with certainty of sight!¹⁷¹³

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا ﴿١٠٩﴾

Verily, We have warned you of a near torment, the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will

¹⁷¹⁰ Sūrah Al Infitār (82), ayāh 5.

¹⁷¹¹ Sūrah Al ‘Ādiyāt (100), ayāh 7.

¹⁷¹² Sūrah Al Zalzalah (99), āyāt 6-8.

¹⁷¹³ Sūrah Al Takwīn (102), āyāt 1-7.

say: "Woe to me! Would that I were dust!"¹⁷¹⁴

‘Mankind’ will listen to what they recorded

45:28-31 This Our Record speaks about you with truth. Verily, We were recording what you used to do.

وَتَرَى كُلَّ أُمَّةٍ جَائِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُحْزَنُونَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾
هَذَا كِتَابُنَا يَنْطَلِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٩﴾ فَأَمَّا
الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ۚ ذَٰلِكَ هُوَ الْفَوْزُ
الْمُبِينُ ﴿٣٠﴾ وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ ءَايَتِي تُلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا
تُجْرِمُونَ ﴿٣١﴾

And you will see each nation humbled to their knees (kneeling), each nation will be called to its record (of deeds). This Day you shall be recompensed for what you used to do.

This Our record speaks about you with truth. Verily, We were recording what you used to do (i.e. Our angels used to record your deeds).

Then, as for those who believed (in the Oneness of All h - Isl mic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.

But as for those who disbelieved (it will be said to them): "Were not Our Verses recited to you? But you were proud, and you were a people who were Mujrim n (polytheists, disbelievers, sinners, criminals)." ¹⁷¹⁵

The balancing of the deeds of ‘mankind’

21:47 Then as for him whose balance will be heavy,
18:103-106 he will live a pleasant life.
101:6-9 But as for him whose balance will be light,
he will have his home in Hāwiyah.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِنْ كَانَ مِثْقَالُ
حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۖ وَكَفَىٰ بِنَا حَاسِبِينَ ﴿٢١﴾

And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. and Sufficient are We as Reckoners. ¹⁷¹⁶

¹⁷¹⁴ Sūrah Al Naba' (78), ayāh 40.

¹⁷¹⁵ Sūrah Al Jāthiyah (45), āyāt 28-31.

¹⁷¹⁶ Sūrah Al 'Anbiyā' (21), ayāh 47.

فَلَنْ تَنْتِفِعَ بِالْأَخْسَرِينَ أَعْمَلًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ
يَحْسَبُونَ أَنَّهُمْ مُخْسِنُونَ صُنْعًا ﴿١٠٤﴾ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِمْ فَبُطِئَتْ
أَعْمَلُهُمْ فَلَا تُقِيمُ هُمْ يَوْمَ الْقِيَمَةِ وَزَنَّا ﴿١٠٥﴾ ذَلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَتَوَخَّذُوا
ءَايَاتِي وَرُسُلِي هُزُوا ﴿١٠٦﴾

Say (O Mu ammad ﷺ): “Shall We tell you the greatest losers in respect of (their) deeds?

“Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!

“They are those who deny the y t (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight.

“That shall be their recompense, Hell; because they disbelieved and took My y t (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery.”¹⁷¹⁷

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿١٠٧﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿١٠٨﴾ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿١٠٩﴾
فَأُمُّهُ هَاوِيَةٌ ﴿١١٠﴾

Then as for him whose balance (of good deeds) will be heavy,
he will live a pleasant life (in Paradise).

But as for him whose balance (of good deeds) will be light,
he will have his home in H wiyah (pit, i.e. Hell).¹⁷¹⁸

Remorse or regret that is late

There are various kinds of remorse from people who did not believe in the coming of the Day of Judgement. All of these regrets will serve no purpose and their pleas will not be fulfilled. All of them were too late. Take heed of the following Āyāt:

2:165-167

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ
حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ
الْعَذَابِ ﴿١٦٥﴾ إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ
الْأَسْبَابُ ﴿١٦٦﴾ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا لَنَا كَرَّةٌ فَنَتَّبَرَأَ مِنْهُمِ كَمَا تَبَرَّأُوا مِنَّا

¹⁷¹⁷ Sūrah Al Kahf (18), āyāt 103-106.

¹⁷¹⁸ Sūrah Al Qari'ah (101), āyāt 6-9.

كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ۖ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٦﴾

And of mankind are some who take others besides Allah as rivals. They love them as they love Allah. But those who believe, love Allah more. If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is severe in punishment. When those who were followed, disown those who followed, and they see the torment, then all their relations will be cut off from them. And those who followed will say: "If only we had one more chance to return, we would disown them as they have disowned us". Thus Allah will show them their deeds as regrets for them. And they will never get out of the Fire.¹⁷¹⁹

6:27-32

وَلَوْ تَرَىٰ إِذْ وَقُفُّوا عَلَى النَّارِ فَقَالُوا يَلَيْتُنَا نُرَدُّ وَلَا نُكَذِّبُ بَيِّنَاتٍ رَّبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٦٧﴾ بَلْ بَدَأَ هَٰؤُلَاءِ قَوْمًا خُفُوفِينَ ۖ قُلُوبُهُمْ خَفِيضَةٌ ۖ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٦٨﴾ وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا خُنَّ بِمَبْعُوثِينَ ﴿١٦٩﴾ وَلَوْ تَرَىٰ إِذْ وَقُفُّوا عَلَىٰ رَبِّهِمْ ۖ قَالَ أَتَيْسَ هَٰذَا بِالْحَقِّ ۖ قَالُوا بَلَىٰ وَرَبِّنَا ۖ قَالَ فَدُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٧٠﴾ قَدْ خَسِرَ الَّذِينَ كَذَبُوا بِلِقَاءِ اللَّهِ ۖ حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَنْحَسِرَتْنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۖ أَلَا سَاءَ مَا يَزِرُونَ ﴿١٧١﴾ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ ۖ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ ۖ أَفَلَا تَعْقِلُونَ ﴿١٧٢﴾

If you could but see when they will be held over the Fire! They will say: "Would that we were but sent back! Then we would not deny the reality of our Lord, and we would be of the believers!"

Nay, it has become manifest to them what they had been concealing before. But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.

And they said: "There is no (other life) but our life of this world, and never shall we be resurrected."

If you could but see when they will be held in front of their Lord! They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe."

They indeed are losers who denied their Meeting with Allah, until all of a sudden, the Hour is on them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!

And the life of this world is nothing but play and amusement. But far better

¹⁷¹⁹ Sūrah Al Baqarah (2), āyāt 165-167.

is the house in the Hereafter for those who are Al-Muttaq n. Will you not then understand?¹⁷²⁰

10:54

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ ۖ وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا
الْعَذَابَ ۖ وَقُضِيَٰ بَيْنَهُم بِالْقِسْطِ ۖ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾

And if every person who had wronged, possessed all that is on the earth, and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.¹⁷²¹

14:31

قُلْ لِّعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ
أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَافٌ ﴿٣١﴾

Say to I b d who have believed, that they should perform A - al t, and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.¹⁷²²

23:101-111

فَإِذَا نَفَخَ فِي الصُّورِ فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾ فَمَنْ ثَقُلَتْ
مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ
خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾ تَلَفَحَ وَجُوهُهُمُ النَّارَ وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٤﴾
أَلَمْ تَكُنْ ءَابِيئًا تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٠٥﴾ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا
شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٦﴾ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنَّا ظَالِمُونَ ﴿١٠٧﴾
قَالَ أَحْسَبُوا فِيهَا وَلَا تُكَلِّمُونَ ﴿١٠٨﴾ إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا
ءَامَنَّا فَآغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٠٩﴾ فَاتَّخَذْتُمُوهُمْ سِحْرِيًّا حَتَّىٰ أَنسَوَكُمْ
ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ ﴿١١٠﴾ إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ
الْفَافِرُونَ ﴿١١١﴾

¹⁷²⁰ Sūrah Al An'ām (6), āyāt 27-32.

¹⁷²¹ Sūrah Yūnus (10), āyah 54.

¹⁷²² Sūrah Ibrāhīm (14), āyah 31.

Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.
 Then, those whose scales are heavy, - these, they are the successful.
 And those whose scales are light, - they are those who lose their own selves, in Hell will they abide.
 The Fire will burn their faces, and therein they will grin, with displaced lips.
 "Were not My y t recited to you, and then you used to deny them?"
 They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people.
 "Our Lord! Bring us out of this; if ever we return (to evil), then indeed we shall be lim n."
 He will say: "Remain you in it with ignominy! And speak you not to Me!"
 Verily! There was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!"
 But you took them for a laughingstock, so much so that they made you forget My Remembrance while you used to laugh at them!
 Verily! I have rewarded them this Day for their patience, they are indeed the ones that are successful.¹⁷²³

25:25-29

وَيَوْمَ تَشَقُّ السَّمَاءُ بِالنَّعَمِ وَيُنَزَّلُ الْمَلَكُ تَزِيلًا ۝ أَلَمْ لَكُمْ يَوْمَئِذٍ الْخَلْقُ لِلرَّحْمَنِ
 وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ۝ وَيَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي
 أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ۝ يَتَوَلَّى لَيْتَنِي لَمْ أَخَذْ فَلَانًا خَلِيلًا ۝ لَقَدْ
 أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۚ وَكَارِهَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ۝

And the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.
 The sovereignty of that Day will be the true, belonging to the Most Beneficent, and it will be a hard Day for the disbelievers.
 And the Day when the lim will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger.
 Ah! Woe to me! Would that I had never taken so-and-so as a friend!
 "He indeed led me astray from the Reminder after it had come to me. And Shai n is ever a deserter to man in the hour of need."¹⁷²⁴

32:12-14

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا
 نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ۝ وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَكِنْ حَقَّ

¹⁷²³ Sūrah Al Mu' minūn (23), āyāt 101-111.

¹⁷²⁴ Sūrah Al Furqān (25), āyāt 25-29.

الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿٣٦﴾ فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٣٧﴾

And if you only could see when the Mujrim n shall hang their heads before their Lord: "Our Lord! We have now seen and heard, so send us back, we will do righteous good deeds. Verily! We now believe with certainty."

And if We had willed, surely! We would have given every person his guidance, but the Word from Me took effect, that I will fill Hell with jinn and 'mankind' together.

Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours, surely! We too will forget you, so taste you the abiding torment for what you used to do.¹⁷²⁵

36:48-54

وَيَقُولُونَ مَتَى هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٣٨﴾ مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٣٩﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٤٠﴾ وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٤١﴾ قَالُوا يَوَيْلَنَا مِنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَٰذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٤٢﴾ إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٤٣﴾ فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٤٤﴾

And they will say: "When will this promise be fulfilled, if you are truthful?" They await only but a single ai ah, which will seize them while they are disputing!

Then they will not be able to make bequest, nor they will return to their family.

And the Trumpet will be blown and behold! From the graves they will come out quickly to their Lord.

They will say: "Woe to us! Who has raised us from our place of sleep." (It will be said to them): "This is what the Most Beneficent had promised, and the Messengers spoke truth!"

It will be but a single ai ah, so behold! they will all be brought up before Us!

This Day, none will be wronged in anything, nor will you be requited anything except that which you used to do.¹⁷²⁶

40:10-12

إِنَّ الَّذِينَ كَفَرُوا يُنَادَوْنَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ

¹⁷²⁵ Sūrah Al Sajdah (32), āyāt 12-14.

¹⁷²⁶ Sūrah Yā Sīn (36), āyāt 48-54.

إِلَى الْإِيمَنِ فَتَكْفُرُونَ ﴿٤٠﴾ قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ ﴿٤١﴾ ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا فَالْحِكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴿٤٢﴾

Those who disbelieve will be addressed: "All h's aversion was greater towards you than your aversion towards one another, when you were called to the Faith but you used to refuse."

They will say: "Our lord! You have made us to die twice, and You have given us life twice! Now we confess our sins, then is there any way to get out?"

(It will be said): "This is because, when All h Alone was invoked you disbelieved, but when partners were joined to Him, you believed! So the Judgement is only with All h, the Most High, the Most Great!"¹⁷²⁷

78:38-40

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ﴿٣٨﴾ ذَٰلِكَ الْيَوْمَ الْحَقُّ فَمَنْ شَاءَ اخْذِلْ إِلَىٰ رَبِّهِ مَآبًا ﴿٣٩﴾ إِنَّا أُنذَرْنَكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا ﴿٤٠﴾

The Day that Ar-R and the angels will stand forth in rows, none shall speak except him whom the Most Beneficent allows, and he will speak what is right.

That is without doubt the True Day, so, whosoever wills, let him seek a place with His Lord!

Verily, We have warned you of a near torment, - the day when man will see that which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!"¹⁷²⁸

89:21-26

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾ وَجِئَاءَ يَوْمٍ يُؤْمِنُ بِهِ هَمَّ يَوْمٍ هَٰذَا يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ ﴿٢٣﴾ يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾ فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ ﴿٢٥﴾ وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ ﴿٢٦﴾

Nay! When the earth is ground to powder,

And your Lord comes with the angels in rows,

And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance avail him?

He will say: "Alas! Would that I had sent forth for my life!"

So on that Day, none will punish as He will punish.

¹⁷²⁷ Sūrah Al Mū' min [or Ghāfir] (40), āyāt 10-12.

¹⁷²⁸ Sūrah Naba' (78), āyāt 38-40.

The Recompense for the actions of ‘mankind’

The recompense for ‘mankind’ will be in accordance with their actions. Bad deeds and good deeds, whether great or small will be remunerated in accordance with the decision of Allāh. There will be no loss whatsoever (within this process). Take heed of the following Āyāt:

3:25-30

فَكَيْفَ إِذَا جُمِعْتَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾ قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَتَنزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ ۚ بِيَدِكَ الْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾ تُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُوَلِّجُ النَّهَارَ فِي اللَّيْلِ ۖ وَتُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَتُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ ۚ وَتَرْزُقُ مَن تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾ لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَن تَتَّقُوا مِنْهُمْ تُقَنَّةً ۗ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾ قُلْ إِن تَخَفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْذَرُوا يَعْزِمُ اللَّهُ عَلَيْهِ ۗ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۗ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣٠﴾

How when We gather them together on the Day about which there is no doubt. And each person will be paid in full what he has earned? And they will not be dealt with unjustly.

Say: “O All h! Possessor of the Kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.

You make the night to enter into the day, and You make the day to enter into the night, You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit.

Let not the believers take the disbelievers as Auliy instead of the believers, and whoever does that will never be helped by All h in any way, except

¹⁷²⁹ Sūrah Al Fajr (89), āyāt 21-26.

indeed if you fear a danger from them. And All h warns you against Himself, and to All h is the final return.

Say: "Whether you hide what is in your breasts or reveal it, All h knows it, and he knows what is in the heavens and what is in the earth. And All h is Able to do all things."

On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And All h warns you against Himself and All h is full of kindness to the slaves.¹⁷³⁰

3:161-163

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾ أَفَمَنْ أَتَّبَعَ رِضْوَانُ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَاؤُهُ جَهَنَّمَ وَيُتْسَلِّصُ إِلَيْهِ ﴿١٦٢﴾ هُمْ دَرَجَتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٣﴾

It is not for any Prophet to take illegally a part of the booty, and whosoever deceives his companions as regards the booty, he shall bring forthon the Day of Resurrection that which he took. Then every person shall be paid in full what he has earned, - and they shall not be dealt with unjustly.

Is then one who follows the good pleasure of All h like the one who draws on himself the Wrath of All h? - his abode is Hell, - and worst, indeed is that destination!

They are in varying grades with All h, and All h is All-Seer of what they do.¹⁷³¹

6:132

وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَمَا رَبُّكَ بِغَفِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾

For all there will be degrees according to what they did. And your Lord is not unaware of what they do.¹⁷³²

7:6-9

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ﴿٦﴾ فَلَنَقْصُصَنَّ عَلَيْهِمْ مَا يَعْمَلُونَ ﴿٧﴾ وَكُنَّا غَائِبِينَ ﴿٨﴾ وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ يَمَا كَانُوا

¹⁷³⁰ Sūrah Āl 'Imrān (3), āyāt 25-30.

¹⁷³¹ Sūrah Āl 'Imrān (3), āyāt 161-163.

¹⁷³² Sūrah Al An'ām (6), āyāh 132.

Then surely, We shall question those to whom it was sent and verily, We shall question the Messengers.
Then surely, We shall narrate unto them with knowledge, and indeed We were not absent.
And the weighing on that Day will be the true. So as for those whose scale will be heavy, they will be the successful.
And as for those whose scale will be light, they are those who will lose their own selves because they denied and rejected Our y t.¹⁷³³

10:52-53

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿١٧٣٣﴾
وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَقَ إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٧٣٤﴾

Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed save what you used to earn?"
And they ask you to inform them: "Is it true?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape from it!"¹⁷³⁴

16:111

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوْفَىٰ كُلُّ نَفْسٍ بِمَا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٧٣٥﴾

(Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did and they will not be dealt with unjustly.¹⁷³⁵

27:89-90

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِّنْ فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ ﴿٨٩﴾ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٩٠﴾

Whoever brings a good deed, will have better than its worth, and they will be safe from the terror on that Day.
And whoever brings an evil, they will be cast down (prone) on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do?"¹⁷³⁶

30:12-16

¹⁷³³ Sūrah Al A' rāf (7), āyāt 6-9.

¹⁷³⁴ Sūrah Yūnus (10), āyāt 52-53.

¹⁷³⁵ Sūrah Al Nahl (16), āyāt 111.

¹⁷³⁶ Sūrah Al Naml (27), āyāt 89-90.

وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿٣٤﴾ وَلَمْ يَكُن لَّهُمْ مِّنْ شُرَكَائِهِمْ شُفَعَاؤُا
وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ ﴿٣٥﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِرُونَ ﴿٣٦﴾ فَأَمَّا الَّذِينَ
فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ﴿٣٧﴾ وَأَمَّا الَّذِينَ
كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿٣٨﴾

And on the Day when the Hour will be established, the Mujrim n will be plunged into destruction with deep regrets, sorrows, and despair.

No intercessor will they have from those whom they made equal with Allah, and they will reject and deny their partners.

And on the Day when the Hour will be established, - that Day shall be separated.

Then as for those who believed and did righteous good deeds, such shall be honoured and made to enjoy luxurious life in a Garden of delight.

*And as for those who disbelieved and belied Our Message, and the Meeting of the Hereafter, - such shall be brought forth to the torment.*¹⁷³⁷

34:3-5

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ لَا يَعْزُبُ
عَنهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي
كِتَابٍ مُّبِينٍ ﴿٣٩﴾ لَيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُم مَغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ ﴿٤٠﴾ وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ هُم عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ ﴿٤١﴾

Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, it will come to you." (Allah, He is) the All-Knower of the unseen, not even the weight of an atom or less than that or greater, escapes from His Knowledge in the heavens or in the earth, but it is in a Clear Book.

That He may recompense those who believe and do righteous good deeds. Those, theirs is forgiveness and Rizqun Karim (generous provision, i.e. Paradise).

*But for those who strive against Our Message to frustrate them, - those, for them will be a severe painful torment.*¹⁷³⁸

39:71-75

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ

¹⁷³⁷ Sūrah Al Rūm (30), āyāt 12-16.

¹⁷³⁸ Sūrah Saba' (34), āyāt 3-5.

خَزَنَتَهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَٰكِن حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٣٩﴾ فَيَلَّوْا أَدْبَارًا ثُمَّ لَا يَرْجِعُونَ ﴿٤٠﴾ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٤١﴾ وَيَسِقُ الَّذِينَ أَتَقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٤٢﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَّبِعُ مَنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٤٣﴾ وَتَرَى الْمَلَائِكَةَ حَافِيزِينَ مِّنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٤﴾

And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened. And its keepers will say, "Did not the Messengers come to you from yourselves, - reciting to you the y t of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes, but the Word of torment has been justified against the disbelievers!"

It will be said: "Enter you the gates of Hell, to abide therein. And what an evil abode of the arrogant!"

And those who kept their duty to their Lord will be lead to Paradise in groups, till, when they reach it, and its gates will be opened and its keepers will say: "Sal mun 'Alaikum! You have done well, so enter here to abide therein."

And they will say: "All the praises and thanks be to All h Who has fulfilled His Promise to us and made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the workers!"

And you will see the angels surrounding the Throne from all round, glorifying the praises of their Lord. And they will be judged with truth, and it will be said. All the praises and thanks be to All h, the Lord of the 'Alam n." ¹⁷³⁹

79:34-41

فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ ﴿٤٥﴾ يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَىٰ ﴿٤٦﴾ وَبُرْزَتِ الْجَحِيمُ لِمَن يَرَىٰ ﴿٤٧﴾ فَأَمَّا مَن طَغَىٰ ﴿٤٨﴾ وَءَاثَرَ الْحَيَاةِ الدُّنْيَا ﴿٤٩﴾ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ﴿٥٠﴾ وَأَمَّا مَن خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٥١﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٥٢﴾

But when there comes the greatest catastrophe,

¹⁷³⁹ Sūrah Al Zumar (39), āyāt 71-75.

*The Day when man shall remember what he strove for,
And Hell-fire shall be made apparent in full view for (every) one who sees,
Then, for him who ¹⁷⁴⁰agh ,
And preferred the life of this world,
Verily, his abode will be Hell-fire;
But as for him who feared standing before his Lord, and restrained himself
from impure evil desires, and lusts.
Verily, Paradise will be his abode.¹⁷⁴¹*

99:1-8

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝ وَأُخْرِجَتِ الْأَرْضُ أَنْفَالَهَا ۝ وَقَالَ الْإِنْسَانُ مَا هَٰذَا ۝
يَوْمَئِذٍ تُخْبِتُ أَخْبَارَهَا ۝ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۝ يَوْمَئِذٍ يَصْدُرُ النَّاسُ
أَشْتَاتًا لِّيرَوُاْ أَعْمَالَهُمْ ۝ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝ وَمَنْ يَعْمَلْ مِثْقَالَ
ذَرَّةٍ شَرًّا يَرَهُ ۝

*When the earth is shaken with its (final) earthquake.
And when the earth throws out its burdens,
And man will say: "What is the matter with it?"
That Day it will declare its information.
Because your Lord has inspired it.
That Day 'mankind' will proceed in scattered groups that they may be
shown their deeds.
So whosoever does good equal to the weight of an atom, shall see it.
And whosoever does evil equal to the weight of an atom, shall see it.¹⁷⁴²*

‘Mankind’ divided into three groups

56:1-10

At that time ‘mankind’ will be divided into three groups; the group on the right, the group on the left, and that group of people who were foremost in faith.

إِذَا وَقَعَتِ الْوَاقِعَةُ ۝ لَيْسَ لَوَقْعَتِهَا كَذِبٌ ۝ خَافِضَةٌ رَّافِعَةٌ ۝ إِذَا رُجَّتِ
الْأَرْضُ رَجًّا ۝ وَبُسَّتِ الْجِبَالُ بَسًّا ۝ فَكَانَتْ هَبَاءً مُّنبَثًّا ۝ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ۝
فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ۝ وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ
الْمَشْأَمَةِ ۝ وَالسَّيِّقُونَ وَالسَّيِّقُونَ ۝

*When the event (i.e. the Day of Resurrection) befalls.
And there can be no denying of its befalling.*

¹⁷⁴⁰ Transgressed all bounds, in disbelief, oppression, and evil deeds of disobedience to Allāh.

¹⁷⁴¹ Sūrah Al-Nazi'āt (79), āyāt 34-41.

¹⁷⁴² Sūrah Al-Zalzalah (99), āyāt 1-8.

It will bring low (some); (and others) it will exalt;
when the earth will be shaken with a terrible shake.
and the mountains will be powdered to dust.
So that they will become floating dust particles.
And you (all) will be in three kinds (i.e. separate groups).
So those on the right hand (i.e. those who will be given their records in their
right hands), who will be those on the right hand? (as a respect for them,
because they will enter Paradise).
And those on the left hand (i.e. those who will be given their record in their
left hands), who will be those on the left hand? (as a disgrace for them,
because they will enter Hell).
And those foremost [(in Isl mic faith of Monotheism and in performing
righteous deeds) in the life of this world on the very first call for to embrace
Isl m,] will be foremost (in Paradise).¹⁷⁴³

56:90-96 The recompense for those on the right will be salvation. The
punishment of Allāh will be for the group on the left and Hell will be
their abode.

وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾ فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾ وَأَمَّا إِنْ
كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾ فَنُزُلٌ مِنْ حَمِيمٍ ﴿٩٣﴾ وَتَصْلِيَةٌ حَمِيمٍ ﴿٩٤﴾ إِنْ هَذَا
هُوَ حَقُّ الْيَقِينِ ﴿٩٥﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾

And if he (the dying person) be of those on the right hand,
then there is safety and peace (from the punishment of All h) for (you as
you are from) those on the right hand.
But if he (the dying person) be of the denying (of the Resurrection), the
erring (away from the right path of Isl mic Monotheism),
then for him is entertainment with boiling water.
And burning in Hell-fire.
Verily, this! This is an absolute truth with certainty.
So glorify with praises the name of your Lord, the Most Great.¹⁷⁴⁴

74:38-47 Various dialogues will take place between those on the right and the
occupants of Hell.

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينٌ ﴿٣٨﴾ إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٩﴾ فِي جَنَّاتٍ يَتَسَاءَلُونَ ﴿٤٠﴾
عَنِ الْمُجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾
وَلَمْ نَكُ نُطْعِمِ الْمَسْكِينِ ﴿٤٤﴾ وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ﴿٤٥﴾ وَكُنَّا نُكَذِّبُ بَيِّوْمِ
الَّذِينَ ﴿٤٦﴾ حَتَّىٰ أَتَيْنَا الْيَقِينَ ﴿٤٧﴾

Every person is a pledge for what he has earned,

¹⁷⁴³ Sūrah Al Wāqī'ah (56), āyāt 1-10.

¹⁷⁴⁴ Sūrah Al Wāqī'ah (56), āyāt 90-96.

except those on the right, (i.e. the pious true believers of Isl mic Monotheism);
in gardens (Paradise) they will ask one another,
about Al-Mujrim n (polytheists, criminals, disbelievers, etc.), (and they will say to them):
“What has caused you to enter Hell?”
They will say: “We were not of those who used to offer their al t (prayers)
“Nor we used to feed Al-Miskin (the poor);
“And we used to talk falsehood (all that which All h hated) with vain talkers.
“And we used to belie the Day of Recompense
“Until there came to us (the death) that is certain.”¹⁷⁴⁵

The everlasting life of Paradise and Hell

2:80-82 Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire; they dwell therein forever.
And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً ۖ فَلَأُخَذْنَاهُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۖ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾ بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

And they (Jews) say, “The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days.” Say (O Muhammad ﷺ to them): “Have you taken a covenant from All h, so that All h will not break His Covenant? Or is it that you say of All h what you know not?”
Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will Dwell therein forever.
And those who believe (in the Oneness of All h - Isl mic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.¹⁷⁴⁶

¹⁷⁴⁵ Sūrah Al Muddaththir (74), āyāt 38-47.

¹⁷⁴⁶ Sūrah Al Baqarah (2), āyāt 80-82.

CHAPTER 8

Hell and Paradise

ثُمَّ مَقْضِيًّا حَتْمًا رَبِّكَ عَلَىٰ كَانَ ۖ وَارِدُهَا إِلَّا مِّنْكُمْ وَإِنْ
جِثْيَا فِيهَا الظَّالِمِينَ ۖ وَنَذَرُ اتَّقُوا الَّذِينَ نُنَجِّي

*There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished. Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the others therein to their knees.*¹⁷⁴⁷

السَّمَوَاتِ عَرْضُهَا وَجَنَّةٍ رَبِّكُمْ مِّنْ مَّغْفِرَةٍ إِلَىٰ وَسَارِعُوا ۖ
لِلْمُتَّقِينَ أُعِدَّتْ وَالْأَرْضُ

*And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqin.*¹⁷⁴⁸

¹⁷⁴⁷ Sūrah Maryam (19), āyāt 71-72.

¹⁷⁴⁸ Sūrah Al 'Imrān (3), āyāt 133.

Hell

The Causes for ‘mankind’ to enter Hell

- 4:116-120 There is the subjective influence asserted by Shaitān who always misleads submission and obedience towards himself. This despite the fact that Shaitān always breaks his promises; is not truthful towards ‘mankind’ regarding his invitations to them to follow him; 15:42-44 they (Shaitān and his helpers) are unable to offer help to ‘mankind’ from the torment of Hell and moreover, and they themselves will inhabit Hell for all time. 14:22

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾ إِنَّ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْتًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٧﴾ لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ﴿١١٨﴾ وَلَا ضَلَّتْهُمْ وَلَا مَنِيتْهُمْ وَلَا مَرَّيْتُمْ فَلْيَبْتَئِكُنَّ ءَاذَانَ الْاَتَّعِمِ وَلَا مَرَّيْتُمْ فَلْيَعْرِتَنَّ خَلَقَ اللَّهُ ۖ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا ﴿١١٩﴾ يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾

Verily! All h forgives not (the sin of) setting up partners in worship with Him, but He forgives whom He pleases sins other than that, and whoever sets up partners in worship with All h, has indeed strayed far away. They (all those who worship others than All h) invoke nothing but female deities besides Him (All h), and they invoke nothing but Shai n (Satan), a persistent rebel!

All h cursed him. And he [Shai n (Satan)] said: “I will take an appointed portion of Your slaves;

Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by All h.” And whoever takes Shai n (Satan) as a Wal y (protector or helper) instead of All h, has surely suffered a manifest loss.

He [Shai n (Satan)] makes promises to them, and arouses in them false desires; and Shai n’s (Satan) promises are nothing but deceptions.¹⁷⁴⁹

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿١٢١﴾ وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿١٢٢﴾ هَٰذَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مَبْنِيٍّ جُزْءٌ مَقْسُومٌ ﴿١٢٣﴾

“Certainly, you shall have no authority over My slaves, except those who

¹⁷⁴⁹ Sūrah Al Nisā’ (4), āyāt 116-120.

follow you of the *Gh* w n (Mushrik n and those who go astray, criminals, polytheists, and evil-doers, etc.).
 :And surely, Hell is the promised place for them all.
 “It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned.”¹⁷⁵⁰

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾

And *Shai* n (Satan) will say when the matter has been decided: “Verily, All h promised you a promise of truth. and I too promised you, but I betrayed you. I had no authority over you except that I called you, so you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with All h (by obeying me in the life of the world). Verily, there is a painful torment for the *lim* n (polytheists and wrong-doers, etc.).”¹⁷⁵¹

Disputes amongst ‘mankind’ at the time of entering Hell

- 7:36-41 They will (‘mankind’) plead for those who entered Hell ahead of them to receive double torment;
 38:59-64 likewise those of ‘mankind’ who have already entered Hell will ask for protection from it; but they will all be together in Hell, unable to help each other. Such will be the situation in Hell and there they will continue disputing.

وَالَّذِينَ كَذَبُوا بَيِّنَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٦﴾ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِبَيِّنَاتِهِ ۚ أُولَٰئِكَ يَنَازِلُهُمْ نَصِيبُهُم مِّنَ الْكِتَابِ حَتَّىٰ إِذَا جَاءَهُمْ رَسُولُنَا يُتَوَفَّوْنَهُمْ قَالُوا إِنَّا مَا كُنْتُمْ تَدْعُونَ مِن دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٧﴾ قَالَ أَذْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ الْجِنِّ وَالْإِنسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا حَتَّىٰ إِذَا آذَرَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَيْنَاهُمْ لِأَوْلَٰئِهِمْ رَبَّنَا هَٰؤُلَاءِ أَضَلُّونَا فَجَازَيْنَاهُمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِن لَا تَعْلَمُونَ ﴿٣٨﴾ وَقَالَتْ أُولَٰئِهِم

¹⁷⁵⁰ Sūrah Al Hījr (15), āyāt 42-44.

¹⁷⁵¹ Sūrah Ibrāhīm (14), āyāt 22.

لَا خَرَبُهُمْ فَمَا كَانَتْ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٠﴾
 إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ
 الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٥١﴾ هُمْ مِنْ
 جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٥٢﴾

But those who reject Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever.

Who is more unjust than one who invents a lie against Allah or rejects His y t (proofs, evidences, verses, lessons, signs, revelations, etc.)? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until, when Our Messengers (the angel of death and his assistants) come to them to take their souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allah," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.

(Allah) will say: "Enter you in the company of nations who passed away before you, of men and jinns, into the Fire." Every time a new nation enters, it curses its sister nation (that went before), until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."

The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn."

Verily, those who belie Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the Mujrim n (criminals, polytheists, sinners, etc.).

Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the lim n (polytheists and wrong-doers, etc.).¹⁷⁵²

هَذَا فَوْجٌ مُقْتَحِمٌ مَعَكُمْ لَا مَرْحَبًا بِهِمْ إِلَيْهِمْ صَالُوا النَّارِ ﴿٥٣﴾ قَالُوا بَلْ أَنْتُمْ لَا
 مَرْحَبًا بِكُمْ أَنْتُمْ قَدْ مَتَمُّوهُ لَنَا فَيَنْسُ الْقَرَارُ ﴿٥٤﴾ قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَرَدَّ
 عَذَابًا ضِعْفًا فِي النَّارِ ﴿٥٥﴾ وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ ﴿٥٦﴾
 أَخَذْتَنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ﴿٥٧﴾ إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿٥٨﴾

This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire!

(The followers of the misleaders will say): "Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us

¹⁷⁵² Sūrah Al A' rāf (7), āyāt 36-41.

in the world), so evil is this place to stay in!”

They will say: “Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!”

And they will say: “What is the matter with us that we see not men whom we used to count among the bad ones?”

Did we take them as an object of mockery, or have (our) eyes failed to perceive them?”

Verily, that is the very truth, the mutual dispute of the people of the Fire!¹⁷⁵³

وَإِذْ يَتَحَاوَرُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا
فَهَلْ أَنْتُمْ مُغْنُونَ عَنْناَصِيبًا مِّنَ النَّارِ ﴿٥٧﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ
فِيهَا إِبْرَءِ اللَّهِ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿٥٨﴾

And, when they will dispute in the Fire, the weak will say to those who were arrogant; “Verily! we followed you, can you then take from us some portion of the Fire?”

Those who were arrogant will say: “We are all (together) in this (Fire)!

Verily All h has judged between (His) slaves!”¹⁷⁵⁴

The Regret of the occupants of Hell

39:56-58 Many of ‘mankind’ will enter into Hell; they will all acknowledge their sins, yet Allāh will not alter His Decision regarding their punishment.

أَن تَقُولَ نَفْسٌ يَحْسَرُنِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِن كُنتُ لَمِنَ السَّخِرِينَ ﴿٥٦﴾
أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنتُ مِنَ الْمَتَّقِينَ ﴿٥٧﴾ أَوْ تَقُولَ حِينَ تَرَى
الْعَذَابَ لَوْ أَنِّي لِي كَرَّةٌ فَأَكُونُ مِنَ الْمُحْسِنِينَ ﴿٥٨﴾

Lest a person should say: “Alas, my grief that I was undutiful to All h (i.e. I have not done what All h has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. L il ha ill-All h (none has the right to be worshipped but All h), the Qur n, and Mu ammad ﷺ and at the faithful believers, etc.]

Or (lest) he should say: “If only All h had guided me, I should indeed have been among the Muttaq n.”

Or (lest) he should say when he sees the torment: “If only I had another chance (to return to the world) then I should indeed be among the Mu sin n.”¹⁷⁵⁵

¹⁷⁵³ Sūrah Sād (38), āyāt 59-64.

¹⁷⁵⁴ Sūrah Al Mū min [or Ghāfir] (40), āyāt 47-48.

¹⁷⁵⁵ Sūrah Al Zumar (39), āyāt 56-58.

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٧﴾

It will be said (to them): "Enter you the gates of Hell, to abide therein. and (indeed) what an evil abode of the arrogant!"¹⁷⁵⁶

67:6-11 They will say: "Our Lord! You have made us to die twice, and You
76:4 have given us life twice! Now we confess our sins, then is there any
40:11-12 way to get out?"

وَلِّلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ ﴿٦٨﴾ إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ﴿٦٩﴾ تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٧٠﴾ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنَّا أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٧١﴾ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿٧٢﴾ فَاعْتَرَفُوا بِذُنُوبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿٧٣﴾

And for those who disbelieve in their Lord (All h) is the torment of Hell, and worst indeed is that destination. When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth. It almost bursts up with fury. Every time a group is cast therein, its keeper will ask: "Did no warner come to you?" They will say: "Yes indeed; a warner did come to us, but we belied him and said: 'All h never sent down anything (of Revelation), you are only in great error.' " And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" Then they will confess their sin. So, away with the dwellers of the blazing Fire.¹⁷⁵⁷

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا ﴿٧٤﴾

Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire.¹⁷⁵⁸

قَالُوا رَبَّنَا آمَنَّا أَلَمْ نَكُن مِّنْ أُمَّةٍ قَدْ جَاءَنَا نَبِيٌّ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ ﴿٧٥﴾ ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تَوَدُّوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴿٧٦﴾

They will say: "Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our deaths in this world), and You

¹⁷⁵⁶ Sūrah Al Zumar (39), ayāh 72.

¹⁷⁵⁷ Sūrah Al Mulk (67), āyāt 6-11.

¹⁷⁵⁸ Sūrah Al 'Insān [or Al Dahr] (76), ayāh 4.

have given us life twice (i.e. life when we were born and life when we are Resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?”

(It will be said): “This is because, when All h alone was invoked (in worship, etc.) you disbelieved, but when partners were joined to Him, You believed! So the judgement is only with All h, the Most High, the Most Great!”¹⁷⁵⁹

23:103-108 They will plead to be released out of Hell even if for only a moment,
42:44-46 in order to do good.

وَمَنْ حَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾
تَلْفَحُ وُجُوهُهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٤﴾ أَلَمْ تَكُنْ أَتَىٰ تَتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ
بِهَا تَكْذِبُونَ ﴿١٠٥﴾ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٦﴾
رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٧﴾ قَالَ أَحْسُوا فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾

And those whose scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide.

The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).

“Were not My Verses (this Qur n) recited to you, and then you used to deny them?”

They will say: “Our Lord! Our wretchedness overcame us, and we were (an) erring people.

“Our Lord! bring us out of this; if ever we return (to evil), then indeed we shall be lim n: (polytheists, oppressors, unjust, and wrong-doers, etc.).”

He (All h) will say: “Remain you in it with ignominy! And speak you not to Me!”¹⁷⁶⁰

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ بَعْدِهِ ۖ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ
يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلٍ ﴿١١٠﴾ وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعَاتٍ مِنَ الدَّلِ
يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ ءَامَنُوا إِنَّ الْخَسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ
وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ ۖ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ ﴿١١٢﴾ وَمَا كَانَتْ لَهُمْ مِنْ
أُولِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ ۖ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ﴿١١٣﴾

And whomsoever All h sends astray, for him there is no Wal y (protector) after Him. And you will see the lim n (polytheists, wrong-doers, oppressors, etc.) when they behold the torment, they will say: “Is there any way of return (to the world)?”

And you will see them brought forward to it (Hell) made humble by

¹⁷⁵⁹ Sūrah Al Mū’ min [or Ghāfir] (40), āyāt 11-12.

¹⁷⁶⁰ Sūrah Al Mu’ minūn (23), āyāt 103-108.

disgrace , (and) looking with stealthy glance. and those who believe will say: “Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the *al-kāfirīn* [i.e. Al-Kāfirīn (disbelievers in Allāh, in His Oneness and in His Messenger ﷺ, polytheists, wrong-doers, etc.)] will be in a lasting torment. And they will have no Auliya (protectors) to help them other than Allāh. and he whom Allāh sends astray, for him there is no way.”¹⁷⁶¹

40:49-50 “Our Lord! Bring us out of this; if ever we return (to evil), then
23:107 indeed we shall be *Ẓālimūn*.”

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ۖ
قَالُوا أَوَلَمْ تَأْتِكُمْ رُسُلُكُم بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَادْعُوا ۚ وَمَا دُعَاؤُ
الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ۝

And those in the Fire will say to the keepers (angels) of Hell: “Call upon your Lord to lighten for us the torment for a Day!” They will say: “Did there not come to you, your Messengers with (clear) evidences and signs? They will say: “Yes.” They will reply: “Then call (as you like)! And the invocation of the disbelievers is nothing but in error!”¹⁷⁶²

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنَّا عِذْنَا فَإِنَّا ظَالِمُونَ ۝

“Our Lord! Bring us out of this; if ever we return (to evil), then indeed we shall be *al-kāfirīn*: (polytheists, oppressors, unjust, and wrong-doers, etc.).”¹⁷⁶³

43:75 They will plead for alleviation of their punishment, even if only a day, and they would rather be dead.

لَا يُفَقِّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ۝

(The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.¹⁷⁶⁴

The Prolongation of Hells punishment

39:71-72 The *Kāfirīn* are degraded in the world and for them the punishment of
20:127 the Hereafter will be more severe and more lasting.

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ هَٰذَا جَاءُوهَا فَتُبْحَثُ أَبْوَابُهَا وَقَالَ لَهُمْ

¹⁷⁶¹ Sūrah Al Shūra (42), āyāt 44-46.

¹⁷⁶² Sūrah Al Mū'min [or Ghāfir] (40), āyāt 49-50.

¹⁷⁶³ Sūrah Al Mū'minūn (23), āyāt 107.

¹⁷⁶⁴ Sūrah Al Zukhruf (43), āyāt 75.

حَزَنَتْهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ
هَذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٣٦﴾ فَيَلَّوْا أَدْخُلُوا أَبْوَابَ
جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَقْوًى الْمُتَكَبِّرِينَ ﴿٣٧﴾

And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes, but the word of torment has been justified against the disbelievers!" It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!"¹⁷⁶⁵

وَكَذَلِكَ يَجْزَىٰ مَنْ أَصْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ ۚ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَىٰ ﴿٣٨﴾
And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (Allah) and believes not in His Messengers, and His revealed Books, like this Qur'an, etc.], and believes not in the signs (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, and the torment of the Hereafter is far more severe and more lasting.¹⁷⁶⁶

7:36 The torment of Hell is truly everlasting; they (the occupants of Hell)
21:98-100 will wail in the Fire; they will be tormented repeatedly with no hope
25:11-34 of forgiveness.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

But those who reject Our signs (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever.¹⁷⁶⁷

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَرَدُونَ ﴿٤٠﴾ لَوْ
كَانَ هَؤُلَاءِ إِلَهًا مَّا وَرَدُوهَا ۖ وَكُلٌّ فِيهَا خَالِدُونَ ﴿٤١﴾ لَهُمْ فِيهَا زُفُورٌ وَهُمْ فِيهَا
لَا يَسْمَعُونَ ﴿٤٢﴾

Certainly! You (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell! (Surely), you will enter it. Had these (idols, etc.) been liha (gods), they would not have entered there (Hell), and all of them will abide therein.

¹⁷⁶⁵ Sūrah Al Zumar (39), āyāt 71-72.

¹⁷⁶⁶ Sūrah Tā Hā (20), āyāh 127.

¹⁷⁶⁷ Sūrah Al A'rāf (7), āyāh 36.

بَلْ كَذَّبُوا بِالسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١٧٦٨﴾ إِذَا رَأَوْهُمْ مِنْ مَكَانٍ
 بَعِيدٍ سَمِعُوا هَٰذَا تَغَيُّطًا وَزَفِيرًا ﴿١٧٦٩﴾ وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّبِينَ دَعَوْا هَٰذَا لَكَ
 خَيْرٌ ﴿١٧٧٠﴾ لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٧٧١﴾ قُلْ أَذَلِكَ خَيْرٌ
 أَمْ حِنَّةُ الْخُلْدِ ۗ أَلَمْ تُقَاتِلْهُمْ ۖ كَانَتْ هُمْ جَزَاءً وَمَصِيرًا ﴿١٧٧٢﴾ هُمْ فِيهَا مَا
 يَشَاءُونَ خَالِدِينَ ۖ كَانَتْ عَلَىٰ رَبِّكَ وَعْدًا مَسْئُولًا ﴿١٧٧٣﴾ وَيَوْمَ يَخْشَرُهُمْ وَمَا
 يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ ۖ أَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَٰذَا أَمْ هُمْ ضَلُّوا السَّبِيلَ
 ﴿١٧٧٤﴾ قَالُوا سُبْحَنَكَ مَا كَانَ يُبْنَىٰ لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ
 مَتَّعْتَهُمْ وَعَٰبَاءَهُمْ حَتَّىٰ نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ﴿١٧٧٥﴾ فَقَدْ كَذَّبُوكُمْ بِمَا
 تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا ۚ وَمَنْ يَظْلِمِ مِنْكُمْ نَذِقْهُ عَذَابًا
 كَبِيرًا ﴿١٧٧٦﴾ وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ
 وَيَمَشُّونَ فِي الْأَشْوَاقِ ۖ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَضْبِرُونَ ۚ وَكَانَ رَبُّكَ
 بَصِيرًا ﴿١٧٧٧﴾ * وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلٰٓئِكَةُ أَوْ نَرَىٰ رَبَّنَا
 ۖ لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ﴿١٧٧٨﴾ يَوْمَ يَرَوْنَ الْمَلٰٓئِكَةَ لَا بُشْرَىٰ
 يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حَجْرًا مَحْجُورًا ﴿١٧٧٩﴾ وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ
 فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ﴿١٧٨٠﴾ أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿١٧٨١﴾
 وَيَوْمَ تَشْقُقُ السَّمَاءُ بِالْغَمَمِ ۖ وَيُنْزَلُ الْمَلٰٓئِكَةُ تَنْزِيلًا ﴿١٧٨٢﴾ الْمَلَكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ
 ۚ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴿١٧٨٣﴾ وَيَوْمَ يَعِضُّ الطَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَلَيْتَنِي
 أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿١٧٨٤﴾ يَتَوَلَّىٰ لَيَتَنِي لِمَ أَخَذْتُ فَلَانًا خَلِيلًا ﴿١٧٨٥﴾ لَقَدْ
 أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۚ وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿١٧٨٦﴾ وَقَالَ
 الرَّسُولُ يَرْبِّ إِنَّ قَوْمِي اتَّخَذُوا هَٰذَا الْفِرْعَانَ مَهْجُورًا ﴿١٧٨٧﴾ وَكَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ
 عَدُوًّا مِنَ الْمُجْرِمِينَ ۚ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿١٧٨٨﴾ وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ

¹⁷⁶⁸ Sūrah Al 'Anbiyā' (21), āyāt 98-100.

عَلَيْهِ الْفَرَّانُ جُمْلَةً وَاحِدَةً ۚ كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ ۚ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٦٠﴾ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٦١﴾ الَّذِينَ تَحْشُرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٦٢﴾

Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell).

When it (Hell) sees them from a far place, they will hear its raging and its roaring.

And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.

Exclaim not today for one destruction, but exclaim for many destructions.

Say: (O Mu ammada) "Is that (torment) better or the Paradise of Eternity promised to the Muttaqin?" It will be theirs as a reward and as a final destination.

For them there will be therein all that they desire, and they will abide (there forever). It is a promise binding upon your Lord that must be fulfilled.

And on the Day when He will gather them together and that which they worship besides Allah [idols, angels, pious men, saints, Isa (Jesus) - son of Maryam (Mary), etc.]. He will say: "Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?"

They will say: "Glorified be You! It was not for us to take any Auliya (protectors, helpers, etc.) besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people (doomed to total loss).

Thus they (false gods all deities other than Allah) will give you (polytheists) the lie regarding what you say (that they are gods besides Allah), then you can neither avert (the punishment), nor get help. And whoever among you does wrong (i.e. sets up rivals to Allah), We shall make him taste a great torment.

And We never sent before you (O Mu ammada) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others: will you have patience? And your Lord is ever All-Seer (of everything).

And those who expect not for a Meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter), say: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride.

On the Day they will see the angels, no glad tidings will there be for the Mujrimin (criminals, disbelievers, polytheists, sinners, etc.) that Day. And they (angels) will say: "All kinds of glad tidings are forbidden for you," [none will be allowed to enter Paradise except the one who said: La ilha illa Allah, "(none has the right to be worshipped but Allah) and acted practically on its legal orders and obligations].

And We shall turn to whatever deeds they (disbelievers, polytheists, sinners, etc.) did, and We shall make such deeds as scattered floating particles of dust.

The dwellers of Paradise (i.e. those who deserved it through their faith and righteousness) will, on that day, have the best abode, and have the fairest of places for repose.

And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending. The sovereignty on that Day will be the true (sovereignty), belonging to the Most Beneficent (All h), and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of All h - Isl mic Monotheism). And (remember) the Day when the lim (wrong-doer, oppressor, polytheist, etc.) will bite at his hands, he will say: "Oh! would that I had taken a path with the Messenger (Mu ammad ﷺ). "Ah! Woe to me! Would that I had never taken so-and-so as a friend! "He indeed led me astray from the Reminder (this Qur n) after it had come to me. And Shai n (Satan) is ever a deserter to man in the Hour of need." And the Messenger (Mu ammad ﷺ) will say: "O my Lord! Verily, my people deserted this Qur n (neither listened to it, nor acted on its laws and orders). Thus have We made for every Prophet an enemy among the Mujrim n (disbelievers, polytheists, criminals, etc.). But sufficient is your Lord as a guide and helper. And those who disbelieve say: "Why is not the Qur n revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. (it was revealed to the Prophet in 23 years.). And no example or similitude do they bring (to oppose or to find fault in you or in this Qur n), but We reveal to you the truth (against that similitude or example), and the better explanation thereof. Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path.¹⁷⁶⁹

25:77 In Hell, they will neither feel dead nor alive, but will always feel
87:10-13 the piercing torment and overwhelming loss.

قُلْ مَا يَعْبُؤُا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾

Say (O Muammad ﷺ to the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours for ever (inseparable permanent punishment)."¹⁷⁷⁰

سَيَذَرُكَ مَنْ خَشِيَ ﴿٧٨﴾ وَيَتَجَنَّبُهَا الْأَشَقَى ﴿٧٩﴾ الَّذِي يَصْلَى النَّارَ الْكُبْرَى ﴿٨٠﴾ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿٨١﴾

The Reminder will be received by him who fears (All h),
but it will be avoided by the wretched,
who will enter the great Fire and made to taste its burning,
wherein he will neither die (to be in rest) nor live (a good living).¹⁷⁷¹

¹⁷⁶⁹ Sūrah Al Furqān (25), āyāt 11-34.

¹⁷⁷⁰ Sūrah Al Furqān (25), āyah 77.

¹⁷⁷¹ Sūrah Al 'A 'lā (87), āyāt 10-13.

The Fuel of Hell-fire/The State of Hell

52:11-16 Whether realized or not, 'mankind' will be recompensed in accordance with their deeds.

قَوْلٍ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٥١﴾ الَّذِينَ هُمْ فِي حَوْضٍ يَلْعَبُونَ ﴿٥٢﴾ يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَاً ﴿٥٣﴾ هَذِهِ النَّارُ الَّتِي كُنتُمْ بِهَا تُكَذِّبُونَ ﴿٥٤﴾ أَفَسِحْرُ هَذَا أَمْ أَنتُمْ لَا تَبْصُرُونَ ﴿٥٥﴾ أَصَلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٥٦﴾

*Then woe that Day to the beliers;
who are playing in falsehood.*

The Day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing.

This is the Fire which you used to belie.

Is this magic, or do you not see?

*Taste you therein its heat, and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.*¹⁷⁷²

40:69-76 The occupants of Hell will feel the heat of the Hell-fire in grades.

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي ءَايَاتِ اللَّهِ أَنَّى يُصْرَفُونَ ﴿٦٩﴾ الَّذِينَ كَذَّبُوا بِآلِكَتَتِبِ وَيَمَّا أَرْسَلْنَا بِهِمُ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾ إِذِ الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ يُسْحَبُونَ ﴿٧١﴾ فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾ ثُمَّ قِيلَ لَهُمْ أَنِمْ مَا كُنتُمْ تُشْرِكُونَ ﴿٧٣﴾ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يَضِلُّ اللَّهُ الْكَافِرِينَ ﴿٧٤﴾ ذَلِكُمْ بِمَا كُنتُمْ تَفْرَحُونَ ﴿٧٥﴾ فِي الْأَرْضِ بَغْيَ الْحَقِّ وَإِذَا كُنتُمْ تَمْرَحُونَ ﴿٧٦﴾ أَذْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٧٧﴾

See you not those who dispute about the y t (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah? How are they turning away (from the truth, i.e. Islamic Monotheism to the falsehood of polytheism)?

Those who deny the Book (this Qur'an), and that with which We sent Our Messengers (i.e. to worship none but Allah alone sincerely, and to reject all false deities and to confess Resurrection after the death for recompense) they will come to know (when they will be cast into the Fire of Hell).

When iron collars will be rounded over their necks, and the chains, they shall be dragged along.

In the boiling water, then they will be burned in the Fire.

Then it will be said to them: "Where are (all) those whom you used to join

¹⁷⁷² Sūrah Al Tūr (52), āyāt 11-16.

in worship as partners

“Besides All h” they will say: “They have vanished from us: Nay, we did not invoke (worship) anything before.” Thus All h leads astray the disbelievers.

That was because you had been exulting in the earth without any right (by worshipping others instead of All h and by committing crimes), and that you used to rejoice extremely (in your error).

Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!¹⁷⁷³

39:16 The fire of Hell will have three columns as big as forts.
77:28-33

هُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ۚ ذَٰلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ ۚ يَعْبَادُ فَاتَّقُوا ۝

They shall have coverings of Fire, above them and covering (of fire) beneath them; with this All h does frighten His slaves: “O My slaves, therefore fear Me!”¹⁷⁷⁴

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝ أَنطَلِقُوا إِلَىٰ مَا كُنتُمْ بِهِ تُكَذِّبُونَ ۝ أَنطَلِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ۝ لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ اللَّهَبِ ۝ إِنهَا تَرَيَ بِشَرِّ كَالْقَاصِرِ ۝ كَأَنَّهَا جَمَلَةٌ صَفْرٌ ۝

Woe that Day to the deniers (of the Day of Resurrection)! (It will be said to the disbelievers): “Depart you to that which you used to deny!”

“Depart you to a shadow (of Hell-fire smoke ascending) in three columns, “Neither shading, nor of any use against the fierce flame of the Fire.” Verily! it (Hell) throws sparks (huge) as Al-Qa r [a fort or a Qa r (huge log of wood)],

as if they were Jim latun ufr (yellow camels or bundles of ropes).”¹⁷⁷⁵

2:23-24 The fuel of the Hell-fire will be ‘mankind’ and stones;
3:10-12 moreover, the wealth of possessions accumulated by the Kāfirīn, and
9:34-35 which they failed to spend will also become fuel for the Hell-fire.

وَإِنْ كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِّن دُونِ اللَّهِ إِنْ كُنتُمْ صَادِقِينَ ۝ فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَأْزَنُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ ۝

¹⁷⁷³ Sūrah Al Mū’min [or Ghāfir] (40), āyāt 69-76.

¹⁷⁷⁴ Sūrah Al Zumar (39), āyah 16.

¹⁷⁷⁵ Sūrah Al Mursalāt (77), āyāt 28-33.

And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our slave (Muhammad ﷺ), then produce a Sūrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.¹⁷⁷⁶

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَٰئِكَ هُمْ وَقُودُ النَّارِ ﴿١٧٧٦﴾ كَذَّابِ ۖ آلِ فِرْعَوْنَ ۚ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۚ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١٧٧٧﴾ قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۖ وَبِئْسَ الْمَهَادُ ﴿١٧٧٨﴾

Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allah; and it is they who will be fuel of the Fire.

Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they belied Our signs (proofs, evidences, verses, lessons, signs, revelations, etc.), so Allah seized (destroyed) them for their sins. And Allah is severe in punishment.

Say (O Muhammad ﷺ) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place to rest."¹⁷⁷⁷

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لِيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيُصْذَوْنَ عَن سَبِيلِ اللَّهِ ۗ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿١٧٧٩﴾ يَوْمَ نَحْمِي عَلَيْهَا فِي نَارِ جَهَنَّمَ فِتْكُوكَ ۖ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۚ هَٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْتُمُونَ ﴿١٧٨٠﴾

O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of Allah (i.e. Allah's Religion of Islamic Monotheism). And those who hoard up gold and silver [Al-Kanz: the money, the Zakāt of which has not been paid], and spend it not in the Way of Allah, -announce unto them a painful torment.

On the Day when that (Al-Kanz: money, gold and silver, etc., the Zakāt of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them):- "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard."¹⁷⁷⁸

¹⁷⁷⁶ Sūrah Al-Baqarah (2), āyāt 23-24.

¹⁷⁷⁷ Sūrah Al-Imrān (3), āyāt 10-12.

¹⁷⁷⁸ Sūrah Al-Taubah (9), āyāt 34-35.

66:6 Hell will be maintained by stern and severe angels who always, ever obediently follow the commands of Allāh.

يَتَأْتِيهِمُ الَّذِينَ ءَامَنُوا قَوًّا أَنفُسُهُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ
غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

*O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the commands they receive from All h, but do that which they are commanded.*¹⁷⁷⁹

That presented to the occupants of Hell

56:41-56 That which will be presented in Hell to its occupants will be their punishment and it will be to their detriment.

وَأَصْحَابُ الشَّيْءِ مَا أَصْحَابُ الشَّيْءِ ﴿٤١﴾ فِي سُجُودٍ وَحِيمٍ ﴿٤٢﴾ وَظِلٍّ مِّنْ تَحْتِهِمُ
لَا بَارِدٌ وَلَا كَرِيمٌ ﴿٤٣﴾ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٤٤﴾ وَكَانُوا يُصِرُّونَ عَلَى
الْحِنْدِ الْعَظِيمِ ﴿٤٥﴾ وَكَانُوا يَقُولُونَ أَهَذَا مِثْنًا وَكُنَّا تُرَابًا وَعِظْمًا أَهَذَا لَمَجْجُوعُونَ
﴿٤٦﴾ أَوْءَابَاؤُنَا الْأَوَّلُونَ ﴿٤٧﴾ قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٨﴾ لَمَجْمُوعُونَ إِلَى
مِيقَاتٍ يَوْمٍ مَّعْلُومٍ ﴿٤٩﴾ ثُمَّ إِنَّكُمْ أَيْدَا الضَّالُّونَ الْمُكَذِّبُونَ ﴿٥٠﴾ لَا تَكُونُ مِن شَجَرٍ مِّن
زُقُومٍ ﴿٥١﴾ فَمَالِئُونَ مِنْهَا الْبُطُونَ ﴿٥٢﴾ فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٣﴾ فَشَرِبُونَ
شَرْبَ أَهِيمٍ ﴿٥٤﴾ هَذَا نُزُهُمُ يَوْمَ الدِّينِ ﴿٥٥﴾

*And those on the left hand who will be those on the left hand?
In fierce hot wind and boiling water,
and shadow of black smoke,
(that shadow) neither cool, nor (even) good,
verily, before that, they indulged in luxury,
and were persisting in great sin (joining partners in worship along with
All h, committing murders and other crimes, etc.)
And they used to say: "When we die and become dust and bones, shall we
then indeed be resurrected?
"And also our forefathers?"
Say (O Muhammad): "(Yes) Verily, those of old, and those of later times.
"All will surely be gathered together for appointed meeting of a known
Day.
"Then moreover, verily, you the erring-ones, the deniers (of Resurrection)!"*

¹⁷⁷⁹ Sūrah Al Tahrīm (66), ayāh 6.

"You verily will eat of the trees of Zaqq m.
 "Then you will fill your bellies therewith,
 "And drink boiling water on top of it,
 "So you will drink (that) like thirsty camels!"
 That will be their entertainment on the Day of Recompense!¹⁷⁸⁰

إِنَّ شَجَرَتَ الزَّقْوَمِ ۖ طَعَامُ الْأَثِيمِ ۖ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ۖ كَغَلَى
 الْحَمِيمِ ۖ خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ۖ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ
 عَذَابِ الْحَمِيمِ ۖ ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ۖ إِنَّ هَذَا مَا كُنْتُمْ بِهِ
 تَمْتَرُونَ

Verily, the tree of Zaqq m,
 will be the food of the sinners,
 like boiling oil, it will boil in the bellies,
 like the boiling of scalding water.
 (It will be said) "Seize him and drag him into the midst of blazing Fire,
 "Then pour over his head the torment of boiling water,
 "Taste you (this)! Verily, you were (pretending to be) the mighty, the
 generous!
 "Verily! This is that whereof you used to doubt!"¹⁷⁸¹

- 37:63-67 Has there come to you the narration of the overwhelming;
 38:55-58 Some faces, that Day, will be humiliated.
 Labouring, weary.
 55:44 They will enter in the hot blazing Fire,
 They will be given to drink from a boiling spring,
 78:21-30 No food will there be for them but a poisonous thorny plant,
 88:1-7 Which will neither nourish nor avail against hunger.

إِنَّا جَعَلْنَهَا فِتْنَةً لِلظَّالِمِينَ ۖ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ۖ طَلْعُهَا
 كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ۖ فَإِنَّهُمْ لَا كُفُونَ مِنْهَا فَمَا لُتُونَ مِنْهَا الْبُطُونَ ۖ ثُمَّ إِنَّ
 لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ

Truly We have made it (as) a trail for the *lim n* (polytheists, disbelievers,
 wrong-doers, etc.).
 Verily, it is a tree that springs out of the bottom of Hell-fire,
 the shoots of its fruit-stalks are like the heads of *Shay in* (devils);
 Truly, they will eat thereof and fill their bellies therewith.
 Then on the top of that they will be given boiling water to drink so that it
 becomes a mixture (of boiling water and Zaqq m in their bellies).¹⁷⁸²

¹⁷⁸⁰ Sūrah Al Wāq'ah (56), āyāt 41-56.

¹⁷⁸¹ Sūrah Al Dukhān (44), āyāt 43-50.

¹⁷⁸² Sūrah Al Šāffāt (37), āyāt 63-67.

هَذَا وَإِنَّ لِلطَّٰغِيْنَ أَشْرَّ مَقَآبٍ ۖ جَهَنَّمَ يَصْلَوْنَهَا فَيَنسِفُ الْإِهَادُ ۖ هَذَا
فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَاقٌ ۖ وَآخِرُ مِنْ شَكْلَمَۃٍ أَزْوَاجٍ ۖ

This is so! And for the gh n (transgressors, disobedient to All h and His Messenger ﷺ - disbelievers in the Oneness of All h, criminals, etc.), will be an evil final return (Fire),
Hell! Where they will burn, and worst (indeed) is that place to rest!
This is so! Then let them taste it, a boiling fluid and dirty wound discharges.
And other torments of similar kind, all together!¹⁷⁸³

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ؕ إِنَّ

They will go between it (Hell) and the boiling hot water!¹⁷⁸⁴

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۖ لِلطَّٰغِيْنَ مَقَآبًا ۖ لَّيْسَ فِيهَا أَحْقَابًا ۖ لَا
يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ۖ إِلَّا حَمِيمًا وَغَسَاقًا ۖ جَزَاءٌ وَفَاقًا ۖ إِنَّهُمْ
كَانُوا لَا يَرْجُونَ حِسَابًا ۖ وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ۖ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ
كِتَابًا ۖ فَذُوقُوا فَلَنْ نَّزِيدَكُمْ إِلَّا عَذَابًا ۖ

Truly, Hell is a place of ambush,
a dwelling place for the gh n (those who transgress the boundry limits set by All h like polytheists, disbelievers in the Oneness of All h, hypocrites, sinners, criminals, etc.),
they will abide therein for ages,
nothing cool shall they taste therein, nor any drink.
Except boiling water, and dirty wound discharges.
An exact recompense (according to their evil crimes).
For verily, they used not to look for a reckoning.
But they belied Our y t (proofs, evidences, verses, lessons, signs, revelations, and that which Our Prophet (ﷺ) brought) completely.
And all things We have recorded in a book.
So taste you (the results of your evil actions); no increase shall We give you, except in torment.¹⁷⁸⁵

هَلْ أَتَاكَ حَدِيثُ الْعُنْصِيَّةِ ۖ وَجُوهٌ يَوْمَئِذٍ خَشَعَةٌ ۖ غَآمِلَةٌ نَّاصِبَةٌ ۖ تَصَلَّى
نَارًا حَامِيَةً ۖ تُشَقَّى مِنْ عَيْنٍ ؕ إِنِّي ۖ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ صَرِيرٍ ۖ لَا
يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ۖ

Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection);

¹⁷⁸³ Sūrah Sād (38), āyāt 55-58.

¹⁷⁸⁴ Sūrah Al Rahmān (5), āyah 44.

¹⁷⁸⁵ Sūrah Al Naba' (78), āyāt 21-30.

Some faces, that Day, will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians, etc.).
 Labouring (hard in the worldly life by worshipping others besides All h),
 weary (in the Hereafter with humility and disgrace).
 They will enter in the hot blazing Fire,
 they will be given to drink from a boiling spring,
 no food will there be for them but a poisonous thorny plant,
 which will neither nourish nor avail against hunger.¹⁷⁸⁶

Various names for Hell

82:14-16 الجَحِيم Al Jahīm – The blazing Fire

وَإِنَّ الْفَجَارَ لَفِي حَجِيمٍ ﴿٨٢﴾ يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿٨٣﴾ وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿٨٤﴾

And verily, the Fajj r (the wicked, disbelievers, sinners and evil-doers) will be in the blazing Fire (Hell),
 in which they will enter, and taste its burning flame on the Day of Recompense,
 and they (Al-Fajj r) will not be absent therefrom (i.e. will not go out from the Hell).¹⁷⁸⁷

101:8-10 الهَاوِيَةُ Al Hāwiyah – The bottomless Pit

وَأَمَّا مَنْ حَقَّتْ مَوَازِينُهُ ﴿١٠١﴾ فَأُمُّهُ هَاوِيَةٌ ﴿١٠٢﴾ وَمَا أَذْرَنْكَ مَا هِيَ ﴿١٠٣﴾

But as for him whose balance (of good deeds) will be light,
 he will have his home in H wiyah (pit, i.e. Hell).
 And what will make you know what it is?¹⁷⁸⁸

104:1-9 الْحُطَمَةِ Al Huṭamah – The crushing Fire

وَيْلٌ لِّلْكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١٠٤﴾ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿١٠٥﴾ نَحَسَبُ أَن مَّالَهُ دَخَلَهُ ﴿١٠٦﴾
 ﴿١٠٧﴾ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿١٠٨﴾ وَمَا أَذْرَنْكَ مَا الْحُطَمَةُ ﴿١٠٩﴾ نَارُ اللَّهِ الَّتِي وَقُودُهَا
 النَّفْسُ الْمُطْمَئِنَّةُ ﴿١١٠﴾ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ﴿١١١﴾ فِي غَمَرٍ مُّمدَّدَةٍ ﴿١١٢﴾

Woe to every slanderer and backbiter.
 Who has gathered wealth and counted it,
 he thinks that his wealth will make him last forever!
 Nay! Verily, he will be thrown into the crushing Fire.
 And what will make you know what the crushing Fire is?
 The Fire of All h, kindled,
 which leaps up over the hearts,

¹⁷⁸⁶ Sūrah Al Ghāshiyah (88), āyāt 1-7.

¹⁷⁸⁷ Sūrah Al Infiṭār (82), āyāt 14-16.

¹⁷⁸⁸ Sūrah Al Qāri'ah (101), āyāt 8-10.

Verily, it shall be closed in on them,
in pillars stretched forth (i.e. they will be punished in the Fire with pillars,
etc.).¹⁷⁸⁹

74:26-54 السَّقَرِ Al Saqar – The Hell-fire

سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾ وَمَا أَدْرَاكَ مَا سَقَرُ ﴿٢٧﴾ لَا تُبْقِي وَلَا تَذَرُ ﴿٢٨﴾ لَوَاحَةً لِّلْبَشَرِ ﴿٢٩﴾ عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾ وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ۖ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّادَ الَّذِينَ ءَامَنُوا إِيمَانًا ۖ وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۚ كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ وَمَا هِيَ إِلَّا ذِكْرٌ لِّلْبَشَرِ ﴿٣١﴾ كَلَّا وَالْقَمَرِ ﴿٣٢﴾ وَاللَّيْلِ إِذَا أَدْبَرَ ﴿٣٣﴾ وَالصُّبْحِ إِذَا أَسْفَرَ ﴿٣٤﴾ إِنَّهَا لَإِحْدَى الْكُبَرِ ﴿٣٥﴾ نَذِيرًا لِّلْبَشَرِ ﴿٣٦﴾ لِمَن شَاءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينٌ ﴿٣٨﴾ إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٩﴾ فِي جَنَّاتٍ يَتَسَاءَلُونَ ﴿٤٠﴾ عَنِ الْمُجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ نُطْعِمِ الْمَسْكِينِ ﴿٤٤﴾ وَكُنَّا خَوْضًا مَّعَ الْخَاطِئِينَ ﴿٤٥﴾ وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ ﴿٤٦﴾ حَتَّى أَتَيْنَا الْيَقِينَ ﴿٤٧﴾ فَمَا تَنْفَعُهُمْ شَفِيعَةُ الشَّفِيعِينَ ﴿٤٨﴾ فَمَا هُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ ﴿٤٩﴾ كَأَنَّهُمْ حُمُرٌ مُّسْتَنْفِرَةٌ ﴿٥٠﴾ فَرَّتْ مِن قَسْوَرَةٍ ﴿٥١﴾ بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنشَرَةً ﴿٥٢﴾ كَلَّا ۚ بَلْ لَا تَخَافُونَ الْآخِرَةَ ﴿٥٣﴾ كَلَّا إِنَّهُ تَذَكُّرٌ ﴿٥٤﴾

I will cast him into Hell-fire

And what will make you know exactly what Hell-fire is?

It spares not (any sinner), nor does it leave (anything unburnt)!

Burning the skins!

Over it are nineteen (angels as guardians and keepers of Hell).

And We have set none but angels as guardians of the Fire, and We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [That this Qur`ān is the Truth as it agrees with their Books i.e. their number (19) is written in the Taurāt (Torah) and the Injeel (Gospel)] and the believers may increase in faith (as this Qur`ān is the truth) and that no doubts may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may

¹⁷⁸⁹ Sūrah Al Humazah (104), āyāt 1-9.

say: "What All h intends by this (curious) example ?" Thus All h leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.

Nay, and by the moon,

and by the night when it withdraws,

and by the dawn when it brightens,

Verily, it (Hell, or their denial of the Prophet Mu ammad ﷺ, or the Day of Resurrection) is but one of the greatest calamities.

A warning to mankind,

to any of you that chooses to go forward (by working righteous deeds), or to remain behind (by committing sins),

every person is a pledge for what he has earned,

except those on the right, (i.e. the pious true believers of Isl mic Monotheism);

In gardens (Paradise) they will ask one another,

about Al-Mujrim n (polytheists, criminals, disbelievers, etc.), (and they will say to them):

"What has caused you to enter Hell?"

They will say: "We were not of those who used to offer their al t (prayers)

"Nor we used to feed Al-Miskin (the poor);

"And we used to talk falsehood (all that which All h hated) with vain talkers.

"And we used to belie the Day of Recompense

"Until there came to us (the death) that is certain."

So no intercession of intercessors will be of any use to them.

Then what is wrong with them (i.e. the disbelievers) that they turn away from (receiving) admonition?

As if they were frightened (wild) donkeys.

Fleeing from a hunter, or a lion, or a beast of prey.

Nay, everyone of them desires that he should be given pages spread out

(coming from All h with a writing that Isl m is the right religion, and

Mu ammad ﷺ has come with the Truth from All h the Lord of the heavens and earth, etc.).

Nay! But they fear not the Hereafter (from All h's punishment).

Nay, verily, this (Qur n) is an admonition,..¹⁷⁹⁰

67:7-11 السَّعِيرِ Al Sa'ir – The blazing Fire

إِذَا الْقُؤُوسُ سِمِعُوا هَا سَبِيحًا وَهِيَ تَفُورُ ﴿٧﴾ نَكَادُ نَمِيزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾ فَأَعْرِضُوا بِدَنِّهِمْ فَسُخِّقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾

When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth.

¹⁷⁹⁰ Sūrah Al Muddaththir (74), āyāt 26-54.

It almost bursts up with fury. Every time a group is cast therein, its keeper will ask: "Did no warner come to you?" They will say: "Yes indeed; a warner did come to us, but we belied him and said: 'Allah never sent down anything (of Revelation), you are only in great error.'"
And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"
*Then they will confess their sin. So, away with the dwellers of the blazing Fire.*¹⁷⁹¹

92:12-16 Al Lazzā (اللّٰزِئِ) – The fiercely-blazing Fire

إِنَّ عَلَيْنَا لَلْهُدَىٰ ۖ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ۚ فَأَنْذَرْتُمُ النَّارَ أَنْ تَلْطَفِيَ ۚ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ۚ الَّذِي كَذَّبَ وَتَوَلَّىٰ ۖ

*Truly! Ours it is (to give) guidance, and truly, unto Us (belong) the Last (Hereafter) and the First (this world). Therefore I have warned you of a Fire blazing fiercely (Hell); None shall enter it save the most wretched, who denies and turns away.*¹⁷⁹²

Paradise

Belief in the existence of Paradise

13:35 Although Paradise is invisible to our sense of vision, we must believe
 19:59-63 with certitude in its existence since Paradise is included amongst that which is unseen.

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ ۚ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ ۚ أُكُلُهَا دَائِمٌ وَظِلُّهَا ۚ تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ ۖ

*The description of the Paradise which the Muttaq n: have been promised! - Underneath it rivers flow, its provision is eternal and so is its shade, this is the end (final destination) of the Muttaq n, and the end (final destination) of the disbelievers is Fire.*¹⁷⁹³

خَلَفَ مِنْ بَعدِهِمْ خَلْفٌ أَصَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ ۖ فَسُوفَ يَلْقَوْنَ عَذَابًا ۖ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ۖ

¹⁷⁹¹ Sūrah Al Mulk (67), āyāt 7-11.

¹⁷⁹² Sūrah Al Lail (92), āyāt 12-16.

¹⁷⁹³ Sūrah Al Ra'd (13), āyah 35.

Then, there has succeeded them a posterity who have given up A - al t (the prayers) [i.e. made their al t (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times, etc.] and have followed lusts. So they will be thrown in Hell.

Except those who repent and believe (in the Oneness of All h and His Messenger Mu ammad ﷺ), and work righteousness. Such will enter Paradise and they will not be wronged in aught.

(They will enter) Adn (Eden) Paradise (everlasting gardens), which the Most Beneficent (All h) has promised to His slaves in the unseen: Verily! His Promise must come to pass.

They shall not hear therein (in Paradise) any Laghw (dirty, false, evil vain talk), but only Sal m (salutations of peace). And they will have therein their sustenance, morning and afternoon.

Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been Al-Muttaq n.¹⁷⁹⁴

﴿ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمُوتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴾ ﴿١١٠﴾ الَّذِينَ يُفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبِيرِ مِنَ الْقِلَاطِ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١١١﴾ ﴿١١٢﴾ وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١١٣﴾ ﴿١١٤﴾ أُولَٰئِكَ جَزَاؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ جَرَىٰ مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۖ وَنِعَمَ أَجْرُ الْعَامِلِينَ ﴿١١٥﴾

And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaq n.

Those who spend [in All h's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; Verily, All h loves Al-Mu sin n (the good-doers).

And those who, when they have committed Fa ishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember All h and ask forgiveness for their sins; - and none can forgive sins but All h - and do not persist in what (wrong) they have done, while they know.

For such, the reward is forgiveness from their Lord, and gardens with

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rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to All h's orders).¹⁷⁹⁵

The heirs to Paradise

3:15 Paradise, as wide as the heavens and the earth, has been bequeathed
5:83-85 to those people who are pious, faithful and practice righteous good deeds.

﴿ قُلْ أُو۟تِبۡتُكُمۡ بِهِۦٓ مِّنۡ دَٰلِكُمۡ ۖ لِلَّذِينَ ٱتَّقَوۡا۟ عِندَ رَبِّهِمۡ جَنَّٰتُ تَجۡرَىٰ مِنۡ تَحۡتِهَا ٱلۡأَنهَارُ خَالِدِينَ فِيهَا وَأَزۡوَٰجٌ مُّطَهَّرَةٌ وَرِضۡوَانٌۭ مِّنۡ رَبِّ ٱللَّهِ ۗ وَٱللَّهُ بَصِيرٌۭ ٱلۡعَبَادِ ۝﴾

Say: "Shall I inform you of things far better than those? For Al-Muttaq n there are gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azw jun Mu ahharatun (purified mates or wives) [i.e. they will have no menses, urine, or stool, etc.], and All h will be pleased with them. And All h is All-Seer of the (His) slaves".¹⁷⁹⁶

وَإِذَا سَمِعُوا۟ مَآ أُنۢزِلَ إِلَى ٱلرَّسُولِ تَرَىٰٓ أُعۡيُنُهُمۡ تَفۡيِضُ مِّنۡ ٱلۡدَمۡعِ مِمَّا عَرَفُوا۟ مِنۡ ٱلۡحَقِّ ۖ يَقُولُونَ رَبَّنَا ۖ ءَامَنَّا فَٱكۡتُبۡنَا مَعَ ٱلشَّٰهِدِينَ ۝﴾ وَمَا لَنَا لَا نُؤۡمِنُ بِٱللَّهِ وَمَا جَآءَنَا مِنۡ ٱلۡحَقِّ وَنَطۡمَعُ ۖ أَن يُدۡخِلَنَا رَبُّنَا مَعَ ٱلْقَوۡمِ ٱلصَّٰلِحِينَ ۝﴾ فَٱكۡتُبۡهُمۡ ۗ ٱللَّهُ بِمَا قَالُوا۟ جَوۡدٌۭ جَنَّتِ تَجۡرَىٰ مِنۡ تَحۡتِهَا ٱلۡأَنهَارُ خَالِدِينَ فِيهَا ۖ وَذَٰلِكَ جَزَآءُ ٱلۡمُحۡسِنِينَ ۝﴾

And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Mu ammad ﷺ), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses. "And why should we not believe in All h and in that which has come to us of the truth (Isl mic Monotheism)? And we wish that our Lord will admit us (in Paradise on the Day of Resurrection) along with the righteous people (Prophet Mu ammad ﷺ and his Companions). " So because of what they said, All h rewarded them gardens under which rivers flow (in Paradise), they will abide therein forever. such is the reward of good-doers.¹⁷⁹⁷

10:9-10 Verily, those who believe, and do deeds of righteousness, their Lord
41:30-32 will guide them through their Faith; under them will flow rivers in
50:31-35 the gardens of delight.

¹⁷⁹⁵ Sūrah Āl 'Imrān (3), āyāt 133-136.

¹⁷⁹⁶ Sūrah Āl 'Imrān (3), āyāh 15.

¹⁷⁹⁷ Sūrah Al Mā'idah (5), āyāt 83-85.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُم بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ
الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿١٧٩٨﴾ دَعَوْهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَحَمْدُكَ فِيهَا سَلَامٌ
وَأَخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٧٩٩﴾

Verily, those who believe [in the Oneness of All h along with the six Articles of Faith, i.e. to believe in All h, His Angels, His Books, His Messengers, Day of Resurrection, and Al-Qadar (Divine Preordainments) - Isl mic Monotheism], and do deeds of righteousness, their Lord will guide them through their faith; under them will flow rivers in the gardens of delight (Paradise).
Their way of request therein will be Sub naka All humma (Glory to You, O All h!) and Sal m (peace, safe from each and every evil) will be their greetings therein (Paradise)! And the close of their request will be: Al- amdu Lill hi Rabbil- lam n [all the praises and thanks are to All h, the Lord of lam n (mankind, jinns and all that exists)].¹⁷⁹⁸

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا
تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿١٧٩٩﴾ خُنْ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا
وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿١٨٠٠﴾ نَزْلًا مِنْ
غَفُورٍ رَحِيمٍ ﴿١٨٠١﴾

Verily, those who say: “Our Lord is All h (Alone),” and then they Istaq m , on them the angels will descend (at the time of their death) (saying): “Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!
“We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask for.
“An entertainment from (All h), the Oft-Forgiving, Most Merciful.”¹⁷⁹⁹

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿١٨٠٢﴾ هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿١٨٠٣﴾ مَن
حَشَى الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿١٨٠٤﴾ ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ
﴿١٨٠٥﴾ هُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿١٨٠٦﴾

And Paradise will be brought near to the Muttaqn not far off.
(It will be said): “This is what you were promised, - (it is) for those oft-returning (to All h) in sincere repentance, and those who preserve their covenant with All h (by obeying Him in all what He has ordered, and worship none but All h alone, i.e. follow All h's religion, Isl mic Monotheism).

¹⁷⁹⁸ Sūrah Yūnus (10), āyāt 9-10.

¹⁷⁹⁹ Sūrah Fuṣṣilat (41), āyāt 30-32.

"Who feared the Most Beneficent (Allāh) in the Ghaib (unseen): (i.e. in this worldly life before seeing and meeting Him), and brought a heart turned in repentance (to Him - and absolutely free from each and every kind of polytheism),

"Enter you therein in peace and security; This is a Day of eternal life!" There they will have all that they desire, and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic).¹⁸⁰⁰

Furthermore, refer back to pages 105-107 about the recompense for those people who are faithful and pious.

The images presented by Allāh about the blessings of Paradise

35:33-35 And their recompense shall be Paradise, and silken garments, because they were patient.

جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا يُخَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ
 وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٣﴾ الَّذِي
 أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٤﴾

Adn (Eden) Paradise (everlasting gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk (i.e. in Paradise).

And they will say: "All the praises and thanks be to Allāh, who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, most ready to appreciate (good deeds and to recompense).

Who, out of His Grace, has lodged us in a home that will last forever; there, toil will touch us not, nor weariness will touch us."¹⁸⁰¹

37:62 Reclining therein on raised thrones, they will see there neither the
 36:55-58 excessive heat of the sun, nor the excessive bitter cold, and the shade
 38:49-54 thereof is close upon them, and the bunches of fruit thereof will hang
 low within their reach.

أَذْذِكْ خَيْرٌ نَزْلًا أَمْ شَجَرَةُ الزُّقُومِ ﴿٣٦﴾

Is that (Paradise) better entertainment or the tree of Zaqqum (a horrible tree in Hell)?¹⁸⁰²

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهُونَ ﴿٣٧﴾ هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرْبَابِكِ

¹⁸⁰⁰ Sūrah Qāf (50), āyāt 31-35.

¹⁸⁰¹ Sūrah Fāṭir [or Al Malā'ikah] (35), āyāt 33-35.

¹⁸⁰² Sūrah Al Šaffāt (37), āyah 62.

مُتَّكُونَ ﴿٥٨﴾ هُمْ فِيهَا فَنَكِهَةٌ وَهُمْ مَا يَدْعُونَ ﴿٥٩﴾ سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ ﴿٦٠﴾

Verily, the dwellers of the Paradise, that Day, will be busy in joyful things. They and their wives will be in pleasant shade, reclining on thrones. They will have therein fruits (of all kinds) and all that they ask for. (It will be said to them): *Sal mun* (peace be on you), a word from the Lord (All h), Most Merciful.¹⁸⁰³

هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَّغَابٍ ﴿٦١﴾ جَنَّاتٍ عَدْنٍ مُّفْتَحَةٌ هُمْ فِيهَا الْأَبْوَابُ ﴿٦٢﴾ مُتَّكِينَ فِيهَا يَدْعُونَ فِيهَا بِفَنَكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٦٣﴾ وَعِنْدَهُمْ قَصِيرَاتُ الْإِلَافِ ﴿٦٤﴾ هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٦٥﴾ إِنَّ هَذَا لَرْزُقُنَا مَا لَهُ مِنْ نَفَادٍ ﴿٦٦﴾



This is a reminder, and verily, for the Muttaq n is a good final return (Paradise), -, Adn (Edn) Paradise (everlasting gardens), whose doors will be open for them, [It is said (in Tafsir At-Tabar , part 23, Page 174) that one can speak to the doors, just one tells it to open and close, and it will open or close as it is ordered]. Therein they will recline; therein they will call for fruits in abundance and drinks; and beside them will be chaste females (virgins) restraining their glances only for their husbands, (and) of equal ages. This it is what you (Al-Muttaq n - the pious) are promised for the Day of Reckoning! (It will be said to them)! Verily, this is Our provision which will never finish;¹⁸⁰⁴

43:68-73 And amongst them will be passed round vessels of silver and cups of
44:51-57 crystal, crystal-clear, made of silver. They will determine the
47:15 measure thereof according to their wishes.

يَعْبَادٍ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنتُمْ تَحْزَنُونَ ﴿٦٧﴾ الَّذِينَ ءَامَنُوا بِفَاتِنَتَا
وَكَانُوا مُسْلِمِينَ ﴿٦٨﴾ ادْخُلُوا الْجَنَّةَ أَنتُمْ وَأَزْوَاجُكُمْ تُخْبَرُونَ ﴿٦٩﴾ يُطَافُ عَلَيْهِمْ
بِصَحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ ۖ وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ ۗ وَأَنتُمْ فِيهَا
خَالِدُونَ ﴿٧٠﴾ وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٧١﴾ لَكُمْ فِيهَا
فَنَكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ﴿٧٢﴾

(It will be said to the true believers of Isl mic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve,

¹⁸⁰³ Sūrah Yā Sin (36), āyāt 55-58.

¹⁸⁰⁴ Sūrah Sād (38), āyāt 49-54.

(you) who believed in Our *ḥukm* (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allāh's will, and believe in the Oneness of Allāh - Islāmīc Monotheism).
Enter Paradise, you and your wives, in happiness.
Trays of gold and cups will be passed round them, (there will be) therein all that the one's inner-selves could desire, all that the eyes could delight in, and you will abide therein forever.
This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).
Therein for you will be fruits in plenty, of which you will eat (as you desire).¹⁸⁰⁵

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥٥﴾ فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٦﴾ يَلْبَسُونَ مِنْ سُندُسٍ
وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ﴿٥٧﴾ كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٥٨﴾ يَدْخُلُونَ فِيهَا بِكُلِّ
فَكَهْمَةٍ مُنِيبِينَ ﴿٥٩﴾ لَا يَدْخُلُوهَا إِلَّا الْمَمُوتُ إِلَّا الْمَوْتَةَ الْأُولَىٰ ۖ وَوَقَّتْهُمُ
عَذَابَ الْجَحِيمِ ﴿٦٠﴾ فَضْلًا مِّن رَّبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦١﴾

Verily! the Muttaqin, will be in place of security (Paradise).
among gardens and springs;
Dressed in fine silk and (also) in thick silk, facing each other,
so (it will be), and We shall marry them to Houris (ḥūr - female fair ones)
with wide, lovely eyes.
They will call therein for every kind of fruit in peace and security;
They will never taste death therein except the first death (of this world), and
He will save them from the torment of the blazing Fire,
as a Bounty from your Lord! that will be the supreme success!¹⁸⁰⁶

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ ﴿٦٢﴾ فِيهَا أَنْهَارٌ مِّن مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ
طَعْمُهُ وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٌ لِلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ وَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ
وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءُهُمْ ﴿٦٣﴾

The description of Paradise which the Muttaqin have been promised is that
in it are rivers of water the taste and smell of which are not changed; rivers
of milk of which the taste never changes; rivers of wine delicious to those
who drink; and rivers of clarified honey (clear and pure) therein for them is
every kind of fruit; and forgiveness from their Lord. (Are these) like those
who shall dwell for ever in the Fire, and be given, to drink, boiling water, so
that it cuts up their bowels?¹⁸⁰⁷

52:17-28 And they will be given to drink there a cup mixed with Zanjabil,
55:46-78 A spring there, called Salsabil.

¹⁸⁰⁵ Sūrah Al Zuhḥuruf (43), āyāt 68-73.

¹⁸⁰⁶ Sūrah Al Duḥḥān (44), āyāt 51-57.

¹⁸⁰⁷ Sūrah Muḥammad (47), āyāt 15.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ﴿٥﴾ فَيَكْبِتُونَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَدْهُمْ رَبُّهُمْ عَذَابِ
الْجَحِيمِ ﴿٦﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧﴾ مُتَكِبِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ
وَزَوَاجْتُهُمْ يَمْشُونَ عِزٍّ ﴿٨﴾ وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ
وَمَا أَلْتَنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٩﴾ وَأَمَدَدْنَاهُمْ بِفِكَهَةٍ
وَلَحْمٍ مِّمَّا يَشْتَبُونَ ﴿١٠﴾ يَتَنَزَّعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْتِيهِمُ ﴿١١﴾ وَيَطُوفُ
عَلَيْهِمْ غِلْمَانٌ هُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ ﴿١٢﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿١٣﴾
قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿١٤﴾ فَمَنْ آتَاهُ اللَّهُ عَلَيْنَا وَوَقَدْنَا عَذَابَ السَّمُومِ
﴿١٥﴾ إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿١٦﴾

Verily, the Muttaqn will be in gardens (Paradise), and delight.
Enjoying in that which their Lord has bestowed on them, and (the fact that)
their Lord saved them from the torment of the blazing Fire.
"Eat and drink with happiness because of what you used to do."
They will recline (with ease) on thrones arranged in ranks. And We shall
marry them to Houris (حُرِينَ - female, fair ones) with wide lovely eyes.
And those who believe and whose offspring follow them in faith, to them
shall We join their Offspring, and We shall not decrease the reward of their
deeds in anything. Every person is a pledge for that which he has earned.
And We shall provide them with fruit and meat, such as they desire.
There they shall pass from hand to hand a (wine) cup, free from any Laghw
(dirty, false, evil vague talk between them), and free from sin (because it
will be legal for them to drink).
And there will go round boy-servants of theirs, to serve them as if they were
preserved pearls.
And some of them draw near to others, questioning.
Saying: "Aforetime, we were afraid with our families (from the punishment
of Allah).
"But Allah has been gracious to us, and has saved us from the torment of
the Fire.
"Verily, we used to invoke Him (alone and none else) before. Verily, He is
Al-Barr (the Most Subtle, Kind, Courteous, and Generous), the Most
Merciful." 1808

وَلَمْ يَخَفْ مَقَامَ رَبِّهِ جَنَّاتٍ ﴿١٦﴾ فَبَإَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٧﴾ ذَوَاتَا أَفْنَانٍ
﴿١٨﴾ فَبَإَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٩﴾ فِيهَا عَيْنَانِ حَجْرَيَانِ ﴿٢٠﴾ فَبَإَيِّ آلَاءِ رَبِّكُمَا

1808 Sūrah Al Tūr (52), āyāt 17-28.

تُكَذِّبَانِ ﴿٢٤﴾ فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٢٥﴾ فَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٦﴾
 مُتَّكِئِينَ عَلَى فُرُشٍ بَطَاطِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ ﴿٢٧﴾ فَأَيُّ آلَاءِ
 رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾ فِيهِنَّ قَنَاصِرُ الْطَرَفِ لَمْ يَغْمِزْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٢٩﴾
 فَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾ كَأَنَّ الْيَابُوتَ وَالْمَرْجَانَ ﴿٣١﴾ فَأَيُّ آلَاءِ
 رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾ هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٣٣﴾ فَأَيُّ آلَاءِ رَبِّكُمَا
 تُكَذِّبَانِ ﴿٣٤﴾ وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٣٥﴾ فَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾
 مُدْهَامَتَانِ ﴿٣٧﴾ فَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾ فِيهِمَا عَيْنَانِ تَضَاحَتَانِ ﴿٣٩﴾
 فَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾ فِيهِمَا فَاكِهَةٌ وَخَلٌّ وَزُمَانٌ ﴿٤١﴾ فَأَيُّ آلَاءِ رَبِّكُمَا
 تُكَذِّبَانِ ﴿٤٢﴾ فِيهِنَّ حَبِيرٌ حَسَنٌ ﴿٤٣﴾ فَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٤﴾ حُورٌ
 مَّقْصُورَاتٌ فِي الْخِيَامِ ﴿٤٥﴾ فَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٦﴾ لَمْ يَغْمِزْهُنَّ إِنْسٌ قَبْلَهُمْ
 وَلَا جَانٌّ ﴿٤٧﴾ فَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٨﴾ مُتَّكِئِينَ عَلَى زَفْرٍ خَضِرٍ وَعَبَقَرٍ
 حَسَنٍ ﴿٤٩﴾ فَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٠﴾ تَبَرَّكَ أَتَمُّ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

﴿٥٠﴾

But for him who [the true believer of Isl mic Monotheism who performs all the duties ordained by All h and His Messenger Mu ammad ﷺ and keeps away (abstain) from all kinds of sin and evil deeds prohibited in Islm and] fears the standing before his Lord, there will be two gardens (i.e. in Paradise).

Then which of the blessings of your Lord will you both (jinns and men) deny?

With spreading branches;

Then which of the blessings of your Lord will you both (jinns and men) deny?

In them (both) will be two springs flowing (free)

Then which of the blessings of your Lord will you both (jinns and men) deny?

In them (both) will be every kind of fruit in pairs.

Then which of the blessings of your Lord will you both (jinns and men) deny?

Reclining upon the couches lined with silk brocade, and the fruits of the two gardens will be near at hand.

Then which of the blessings of your Lord will you both (jinns and men) deny?

Wherein both will be those (maidens) restraining their glances upon their husbands, whom no man or jinn ya mithhunna (has opened their hymens with sexual intercourse) before them.

Then which of the blessings of your Lord will you both (jinns and men) deny?
(In beauty) they are like rubies and coral.
Then which of the blessings of your Lord will you both (jinns and men) deny?
Is there any reward for good other than good?
Then which of the blessings of your Lord will you both (jinns and men) deny?
And besides these two, there are two other gardens (i.e. in Paradise).
Then which of the blessings of your Lord will you both (jinns and men) deny?
Dark green (in colour).
Then which of the blessings of your Lord will you both (jinns and men) deny?
In them (both) will be two springs gushing forth water.
Then which of the blessings of your Lord will you both (jinns and men) deny?
In them (both) will be fruits, and date- palms and pomegranates.
Then which of the blessings of your Lord will you both (jinns and men) deny?
Therein (gardens) will be fair (wives) good and beautiful;
Then which of the blessings of your Lord will you both (jinns and men) deny?
Houris (- rin - beautiful, fair females) restrained in pavilions;
Then which of the blessings of your Lord will you both (jinns and men) deny?
Whom no man or jinn ya mithhunna (has opened their hymens with sexual intercourse) before them.
Then which of the blessings of your Lord will you both (jinns and men) deny?
Reclining on green cushions and rich beautiful mattresses.
Then which of the blessings of your Lord will you both (jinns and men) deny?
Blessed be the Name of your Lord (All h), the Owner of Majesty and Honour.¹⁸⁰⁹

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٦٨﴾

Verily, the Abrr (pious, who fear All h and avoid evil), shall drink a cup (of wine) mixed with water from a spring in Paradise called Kaf r.¹⁸¹⁰

وَجَزَنُهَا بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿٦٩﴾ مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ ۖ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿٧٠﴾ وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ قُطُوفُهَا تَذْلِيلًا ﴿٧١﴾ وَيُطَافُ عَلَيْهِمْ بِبَايَظَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿٧٢﴾ قَوَارِيرًا مِّن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿٧٣﴾

¹⁸⁰⁹ Sūrah Al Raḥmān (55), āyāt 46-78.

¹⁸¹⁰ Sūrah Al 'Insān [or Al Dahr] (76), āyāh 5.

﴿١٢﴾ وَتُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَجْجِيلًا ﴿١٣﴾ عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿١٤﴾
 * وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنثورًا ﴿١٥﴾ وَإِذَا رَأَيْتَ نَمَّ
 رَأَيْتَ نَعِيمًا وَمُلُكًا كَبِيرًا ﴿١٦﴾

And their recompense shall be Paradise, and silken garments, because they were patient.
 Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, (as in Paradise there is no sun and no moon).
 And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.
 And amongst them will be passed round vessels of silver and cups of crystal, crystal-clear, made of silver. Twill determine the measure thereof according to their wishes.
 And they will be given to drink there a cup (of wine) mixed with Zanjab l (ginger, etc.),
 a spring there, called Salsab l.
 And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.
 And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.¹⁸¹¹

﴿١٧﴾ إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿١٨﴾ حَدَائِقَ وَأَعْنَابًا ﴿١٩﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٢٠﴾ وَكَأْسًا دِهَاقًا ﴿٢١﴾
 لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدَابًا ﴿٢٢﴾ حِزَاءٌ مِّن رَّبِّكَ عَطَاءٌ حِسَابًا ﴿٢٣﴾ رَبِّ
 السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ ۖ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٢٤﴾

Verily, for the Muttaq n, there will be a success (Paradise);
 Gardens and grapeyards;
 And young full-breasted (mature) maidens of equal age;
 And a full cup (of wine).
 No Laghw (dirty, false, evil talk) shall they hear therein, nor lying;
 A reward from your Lord, an ample calculated gift (according to the best of their good deeds).
 (From) the Lord of the heavens and the earth, and whatsoever is in between them, the Most Beneficent, none can dare to speak with Him (on the Day of Resurrection except after His Leave).¹⁸¹²

88:8-16 And when you look there, you will see a delight, and a great dominion.

وُجُوهُ يَوْمَئِذٍ نَّاعِمَةٌ ﴿٢٥﴾ لِّسَعْيِهَا رَاضِيَةٌ ﴿٢٦﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿٢٧﴾ لَا تَسْمَعُ فِيهَا لَغِيَةً

¹⁸¹¹ Sūrah Al 'Insān [or Al Dahr] (76), āyāt 12-20.

¹⁸¹² Sūrah Al Naba' (78), āyāt 31-37.

﴿فِيهَا عَيْنٌ جَارِيَةٌ﴾ ﴿فِيهَا سُرُرٌ مَّرْفُوعَةٌ﴾ ﴿وَأَكْوَابٌ مَوْضُوعَةٌ﴾ ﴿وَنَمَارِقُ مَصْفُوفَةٌ﴾ ﴿وَزَرَابِيُّ مَبْثُوثَةٌ﴾

(Other) faces, that Day, will be joyful,
glad with their endeavour (for their good deeds which they did in this world, along with the true faith of Islamic Monotheism).
In a lofty Paradise.
Where they shall neither hear harmful speech nor falsehood,
therein will be a running spring,
therein will be thrones raised high,
and cups set at hand.
And cushions set in rows,
and rich carpets (all) spread out.¹⁸¹³

The blessings of Paradise have never been experienced by the hearing, sight and heart of 'mankind' .

The bliss of paradise is everlasting

2:25	And give glad tidings to those who believe and do righteous good
2:82	deeds, that for them will be Gardens under which rivers flow. Every
7:42-43	time they will be provided with a fruit therefrom, they will say:
9:72	"This is what we were provided with before," and they will be given
29:58-59	things in resemblance and they shall have therein Azwājun
31:8-9	Muṭahharatun, and they will abide therein forever.
39:73-74	The angels will look after it (Paradise) and warmly welcome with
	Salām 'Alaikum those who enter.

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
كُلَّمَا رَزَفُوا مِنْهَا مِنْ ثَمَرَةٍ رَزَقُوا قَالُوا هَذَا الَّذِي رَزَقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَبِهًا
وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿١٥﴾

And give glad tidings to those who believe and do righteous good deeds, that for them will be gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwājun Muṭahharatun (purified mates or wives), (having no menses, stools, urine, etc.) and they will abide therein forever.¹⁸¹⁴

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿١٦﴾

¹⁸¹³ Sūrah Al Ghāshiyah (88), āyāt 8-16.

¹⁸¹⁴ Sūrah Al Baqarah (2), āyah 25.

And those who believe (in the Oneness of All h - Isl mic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.¹⁸¹⁵

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غَلٍ جَرَىٰ مِن تَحْتِهِمُ الْأَنْهَارُ ۖ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَبْتَدِيَ لَوْلَا أَن هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلٌ مِنَّا بِالْحَقِّ ۖ وَنُودُوا أَن تُلْكُمُ الْجَنَّةُ ۖ أَوْرَثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨٣﴾

But those who believed (in the Oneness of All h - Isl mic Monotheism), and worked righteousness - We tax not any person beyond his scope, such are the dwellers of Paradise. They will abide therein.

And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All the praises and thanks be to All h, who has guided us to this, never could we have found guidance, were it not that All h had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."¹⁸¹⁶

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرَىٰ مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٌ طَيِّبٌ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Allh has promised to the believers -men and women, - gardens under which rivers flow to dwell therein forever, and beautiful mansions in gardens of Adn (Eden Paradise). But the greatest bliss is the good pleasure of All h. That is the supreme success.¹⁸¹⁷

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُم مِّنَ الْجَنَّةِ غُرَفًا تَجْرَىٰ مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۖ نِعَمٌ أَجْرُ الْعَامِلِينَ ﴿٨٤﴾ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٨٥﴾

And those who believe (in the Oneness of All h - Isl mic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward of the workers.

Those who are patient, and put their trust (only) in their Lord (All h).¹⁸¹⁸

¹⁸¹⁵ Sūrah Al Baqarah (2), ayāh 82.

¹⁸¹⁶ Sūrah Al A' rāf (7), āyāt 42-43.

¹⁸¹⁷ Sūrah Al Taubah (9), ayāh 72.

¹⁸¹⁸ Sūrah Al 'Ankabūt (29), āyāt 58-59.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ هُمْ جَنَّاتُ النَّعِيمِ ﴿٣١﴾ خَالِدِينَ فِيهَا وَعْدَ اللَّهِ حَقًّا ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٢﴾

Verily, those who believe (in Islamic Monotheism) and do righteous good deeds, for them are gardens of delight (Paradise). To abide therein. It is a Promise of Allah in truth. And He is the All-Mighty, the All-Wise.¹⁸¹⁹

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٣٣﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ ۖ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٣٤﴾

And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Sal mun Alaikum (peace be upon you)! You have done well, so enter here to abide therein.” And they will say: “All the praises and thanks be to Allah who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; How excellent a reward for the (pious good) workers!”¹⁸²⁰

Various names for Paradise

13:22-24 جَنَّاتُ عَدْنٍ annāt ‘Adn – Gardens (Paradise) of Eden

وَالَّذِينَ صَبَرُوا أَبْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرُءُونَ بِالْحَسَنَةِ أُولَٰئِكَ هُمُ عُقَى الدَّارِ ﴿٢٢﴾ جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَن صَلَحَ مِن ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ۖ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ ﴿٢٣﴾ سَلَامٌ عَلَيْكُم بِمَا صَبَرْتُمْ ۖ فَنِعْمَ عُقَى الدَّارِ ﴿٢٤﴾

And those who remain patient, seeking their Lord’s Countenance, perform A - al t (Iq - mat - a - al t), and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end;

Adn (Eden) Paradise (everlasting gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate

¹⁸¹⁹ Sūrah Luqmān (31), āyāt 8-9.

¹⁸²⁰ Sūrah Al Zumar (39), āyāt 73-74.

(saying):

“Sal mun Alaikum (peace be upon you) for that you persevered in patience! Excellent indeed is the final home!”¹⁸²¹

56:12 جَنَّاتُ النَّعِيمِ Jannāt-n-Na‘īm - Gardens (Paradise) of delight

فِي جَنَّاتِ النَّعِيمِ ﴿٥٦﴾

*In the Gardens of delight (Paradise).*¹⁸²²

32:19 جَنَّاتُ الْمَأْوَىٰ - Jannāt-l-Ma‘wā - Gardens (Paradise) of entertainment

أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿٣٢﴾

*As for those who believe (in the Oneness of All h - Isl mic Monotheism) and do righteous good deeds, for them are gardens (Paradise) as an entertainment, for what they used to do.*¹⁸²³

18:107 جَنَّاتُ الْفِرْدَوْسِ Jannāt-l-Firdaus - Gardens (Paradise) of solitude

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾

*“Verily! Those who believe (in the Oneness of All h - Isl mic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaus (the Paradise) for their entertainment.*¹⁸²⁴

6:127 دَارُ السَّلَامِ Dārus Salām – Home of Peace

﴿١٢٧﴾ هُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾

*For them will be the home of peace (Paradise) with their Lord. And He will be their Wal y (Helper and Protector) because of what they used to do.*¹⁸²⁵

50:34 دَارُ الْخُلُودِ Dārul Khulūd – Home of Eternity

أَدْخُلُوهَا بِسَلَامٍ ذَٰلِكَ يَوْمُ الْخُلُودِ ﴿٥٠﴾

*“Enter you therein in peace and security; This is a Day of eternal life!”*¹⁸²⁶

35:35 دَارُ الْمُقَامَةِ Dārul Muqāmah - Everlasting Home

¹⁸²¹ Sūrah Al Ra‘d (13), āyāt 22-24.

¹⁸²² Sūrah Al Wāq‘ah (56), ayāh 12.

¹⁸²³ Sūrah Al Sajdah (32), ayāh 19.

¹⁸²⁴ Sūrah Al Kahf (18), ayāh 107.

¹⁸²⁵ Sūrah Al An‘ām (6), ayāh 127.

¹⁸²⁶ Sūrah Qāf (50), ayāh 34.

الَّذِي أَحَلَّنَا دَارَ الْمَقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿١٨٢٧﴾

Who, out of His Grace, has lodged us in a home that will Last forever; there, toil will touch us not, nor weariness will touch us.”¹⁸²⁷

44:51 مقام أمين Maqām ‘Amīn – Place of Security

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿١٨٢٨﴾

Verily! the Muttaq n, will be in place of security (Paradise).¹⁸²⁸

Between Paradise and Hell

From Hell to Paradise

6:128-129 From the beginning all of ‘mankind’ will enter into the punishment
11:106-107 of hell although momentarily, except those slaves as Allāh wills.
19:69-72 Thereafter, Allāh will save those who are pious; and those who are
 Zālim and Kāfir will remain in Hell.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا يَمْعَعَتِرَ الْجِنَّ فَرِ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ
الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ
خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٨٢٩﴾ وَكَذَلِكَ نُؤَلِّي بَعْضَ
الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٨٣٠﴾

And on the Day when He will gather them (all) together (and say): “O you assembly of jinns! Many did you mislead of men,” and their Auliy (friends and helpers, etc.) amongst men will say: “Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us.” He will say: “The Fire be your dwelling-place, you will dwell therein forever, except as All h may will. Certainly your Lord is All-Wise, All-Knowing.”

And thus We do make the lim n (polytheists and wrong-doers, etc.) Auliy (supporters and helpers) one to another (in committing crimes etc.), because of that which they used to earn.¹⁸²⁹

فَأَمَّا الَّذِينَ شَقُّوا فِي النَّارِ هُمْ فِيهَا زَفِيرٌ وَشَهيقٌ ﴿١٨٣١﴾ خَالِدِينَ فِيهَا مَا دَامَتِ

¹⁸²⁷ Sūrah Fāṭir [or Al Malā’ikah] (35), ayāh 35.

¹⁸²⁸ Sūrah Al Duḥḥān (44), ayāh 51.

¹⁸²⁹ Sūrah Al An’ām (6), āyāt 128-129.

السَّوْتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٨٣٠﴾

As for those who are wretched, they will be in the Fire, sighing in a high and low tone.
They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the doer of what He wills.¹⁸³⁰

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا ﴿١٨٣١﴾ ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿١٨٣٢﴾ وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿١٨٣٣﴾ ثُمَّ نُنْجِي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿١٨٣٤﴾

Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Beneficent (All h).
Then, verily, We know best those who are most worthy of being burnt therein.
There is not one of you but will pass over it (Hell); This is with your Lord; a decree which must be accomplished.
Then We shall save those who use to fear All h and were dutiful to Him.
And We shall leave the lim n (polytheists and wrongdoers, etc.) therein (humbled) to their knees (in Hell).¹⁸³¹

The dialogue between the occupants of Paradise and Hell

7:44-45 And the dwellers of the Fire will call to the dwellers of paradise:
7:50-53 “Pour on us some water or anything that Allāh has provided you
74:35-56 with.” They will say: “Both (water and provision) Allāh has
83:29-36 forbidden to the disbelievers.”

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ
مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَن لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨٣٥﴾
الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَفُورُونَ ﴿١٨٣٦﴾

And the dwellers of Paradise will call out to the dwellers of the Fire (saying): “We have indeed found true what our Lord had promised us; have you also found true, what your Lord promised (warnings, etc.)?” They shall say: “Yes.” Then a crier will proclaim between them: “The Curse of All h is on the lim n (polytheists and wrong-doers, etc.),” those who hindered (men) from the Path of All h, and would seek to make it crooked, and they were disbelievers in the Hereafter.¹⁸³²

¹⁸³⁰ Sūrah Hūd (11), āyāt 106-107.

¹⁸³¹ Sūrah Maryam (19), āyāt 69-72.

¹⁸³² Sūrah Al A' rāf (7), āyāt 44-45.

وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ ﴿٥٠﴾ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنْسِلُهُمْ كَمَا نُسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا تَجْحَدُونَ ﴿٥١﴾ وَلَقَدْ جَعَلْنَاهُمْ يَكْتُمِبَ فَصَلَّيْنَاهُ عَلَىٰ عِلْمٍ هَدَىٰ وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾ هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلُهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفْعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٥٣﴾

﴿٥٣﴾

And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that All h has provided you with." They will say: "Both (water and provision) All h has forbidden to the disbelievers." "Who took their Deen (religion) as an amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.). Certainly, We have brought to them a Book (the Qur n) which We have explained in detail with knowledge, - a guidance and a mercy to a people who believe.

Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: "Verily, the messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?" Verily, they have lost their ownelves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides All h) has gone away from them.¹⁸³³

إِنَّا لَا إِحْدَى الْكُتُبِ ﴿٥٤﴾ نَذِيرًا لِّلْبَشَرِ ﴿٥٥﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٥٦﴾ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ ﴿٥٧﴾ إِلَّا أَصْحَابَ الْيَمِينِ ﴿٥٨﴾ فِي جَنَّاتٍ يَتَسَاءَلُونَ ﴿٥٩﴾ عَنِ الْمُجْرِمِينَ ﴿٦٠﴾ مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٦١﴾ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٦٢﴾ وَلَمْ نَكُ نُطْعِمِ الْمَسْكِينِ ﴿٦٣﴾ وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ﴿٦٤﴾ وَكُنَّا نُكَذِّبُ بَيُّوْمَ الدِّينِ ﴿٦٥﴾ حَتَّىٰ أَتَانَا الْيَقِيْنُ ﴿٦٦﴾ فَمَا تَنْفَعُهُمْ شَفِيعَةُ الشُّفْعَانِ ﴿٦٧﴾ فَمَا هُمْ عَنْ

¹⁸³³ Sūrah Al A'rāf (7), āyāt 50-53.

۞ كَانَتْهُمْ حُمْرٌ مُسْتَنْفِرَةٌ ۞ فَكَرَّتْ مِنْ قَسْوَرَةٍ ۞ بَلْ يُرِيدُ
 كُلُّ امْرِئٍ مِثْلَهُمْ أَنْ يُؤْتَىٰ صُحُفًا مُنَشَّرَةٌ ۞ كَلَّا ۚ بَلْ لَا تَخَافُونَ الْآخِرَةَ ۞
 كَلَّا إِنَّهُ تَذَكُّرٌ ۞ فَمَنْ شَاءَ ذَكَرْهُ ۞ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ
 أَهْلُ التَّقْوَىٰ وَأَهْلُ الْغَفْرِ ۞

Verily, it (Hell, or their denial of the Prophet Muhammad ﷺ, or the Day of Resurrection) is but one of the greatest calamities.

A warning to mankind,

to any of you that chooses to go forward (by working righteous deeds), or to remain behind (by committing sins),

every person is a pledge for what he has earned,

except those on the right, (i.e. the pious true believers of Islamic Monotheism);

In gardens (Paradise) they will ask one another,

about Al-Mujrimin (polytheists, criminals, disbelievers, etc.), (and they will say to them):

“What has caused you to enter Hell?”

They will say: “We were not of those who used to offer their alms (prayers)

“Nor we used to feed Al-Miskin (the poor);

“And we used to talk falsehood (all that which Allah hated) with vain talkers.

“And we used to belie the Day of Recompense

“Until there came to us (the death) that is certain.”

So no intercession of intercessors will be of any use to them.

Then what is wrong with them (i.e. the disbelievers) that they turn away from (receiving) admonition?

As if they were frightened (wild) donkeys.

Fleeing from a hunter, or a lion, or a beast of prey.

Nay, everyone of them desires that he should be given pages spread out (coming from Allah with a writing that Islam is the right religion, and Muhammad ﷺ has come with the truth from Allah the Lord of the heavens and earth, etc.).

Nay! but they fear not the Hereafter (from Allah's punishment).

Nay, Verily, this (Qur'an) is an admonition,

so whosoever will (let him read it), and receive admonition (from it)!

And they will not receive admonition unless Allah wills; He (Allah) is the one, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any Ilah (God) along with Him, and He is the one who forgives (sins).¹⁸³⁴

۞ إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ۞ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ
 ۞ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ۞ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ

¹⁸³⁴ Sūrah Al Muddaththir (74), āyāt 35-56.

لَصَّالُونَ ﴿٣٥﴾ وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ﴿٣٦﴾ فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ
يَصْحَكُونَ ﴿٣٧﴾ عَلَى الْأَرَآئِكِ يَنْظُرُونَ ﴿٣٨﴾ هَلْ تُؤْتِبُ الْكُفَّارَ مَا كَانُوا يَفْعَلُونَ ﴿٣٩﴾
*Verily! (during the worldly life) those who committed crimes used to laugh
at those who believed.
And whenever they passed by them, used to wink one to another (in
mockery);
And when they returned to their own people, they would return jesting;
And when they saw them, they said: "Verily! These have indeed gone
astray!"
But they (disbelievers, sinners) had not been sent as watchers over them
(the believers).
But this Day (the Day of Resurrection) those who believe will laugh at the
disbelievers
on (high) thrones, looking (at all things).
Are not the disbelievers paid (fully) for what they used to do?*¹⁸³⁵

Al A' rāf, the barrier between Paradise and Hell

7:46-49 Between paradise and hell is a barrier, namely Al A' rāf, which is
39:19-20 above and known by its various occupants who reside there by their
marks.

وَيَبْهَمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَنِهِمْ ۖ وَنَادُوا أَصْحَابَ الْجَنَّةِ أَنْ
سَلِّمُوا عَلَيْهِمْ ۖ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٠﴾ * وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ
أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤١﴾ وَنَادَى أَصْحَابُ الْأَعْرَافِ
رِجَالًا يَعْرِفُونَهُمْ بِسِيمَنِهِمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٤٢﴾
أَهْتَدُوا ۚ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ۖ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنتُمْ
تَحْزَنُونَ ﴿٤٣﴾

*And between them will be a barrier screen and on Al-A r f (a wall with
elevated places) will be men (whose good and evil deeds would be equal in
scale), who would recognise all (of the Paradise and Hell people), by their
marks (the dwellers of Paradise by their white faces and the dwellers of
Hell by their black faces), they will call out to the dwellers of Paradise,
"Sal mun Alaik m" (peace be on you), and at that time they (men on
Al-A r f) will not yet have entered it (Paradise), but they will hope to enter
(it) with certainty.
And when their eyes will be turned towards the dwellers of the Fire, they
will say: "Our Lord! Place us not with the people who are lim n
(polytheists and wrong-doers)."*

¹⁸³⁵ Sūrah Mutaaffifin (83), āyāt 29-36.

And the men on Al-A r f (the wall) will call unto the men whom they would recognise by their marks, saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance against Faith?" Are they those, of whom you swore that All h would never show them mercy. (Behold! it has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve."¹⁸³⁶

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتُ تُنْقِذُ مَنْ فِي النَّارِ ﴿٦٧﴾ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ هُمْ غُرَفٌ مِّنْ فَوْقِهَا غُرْفٌ مَّبْنِيَّةٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَ اللَّهُ لَا تُخْلَفُ اللَّهُ الْمِيعَادَ ﴿٦٨﴾

Is, then one against whom the word of punishment justified (equal to the one who avoids evil). Will you (O Mu ammad ﷺ) rescue him who is in the Fire? But those who fear All h and keep their duty to their Lord (All h), for them are built lofty rooms; one above another under which rivers flow (i.e. Paradise). (This is) the Promise of All h: and All h does not fail in (His) Promise.¹⁸³⁷

¹⁸³⁶ Sūrah Al A rāf (7), āyāt 46-49.

¹⁸³⁷ Sūrah Al Zumar (39), āyāt 19-20.

CHAPTER 9

Da‘wah and Narratives

وَمِنْهُمْ عَلَيْكَ قَصَصْنَا مِّنْ مِنْهُمْ قَبْلِكَ مِّن رُّسُلًا أَرْسَلْنَا وَلَقَدْ
إِلَّا بِنَايَةِ يَأْتِي أَنْ لِّرَسُولٍ كَانَ وَمَا عَلَيْكَ نَقْصُصٌ لَّمْ مِّنْ
هُنَالِكَ وَخَيْرَ بِالْحَقِّ قُضِيَ اللَّهُ أَمْرٌ جَاءَ فَإِذَا اللَّهُ بِإِذْنِ
الْمُبْطِلُونَ

*And, indeed We have sent Messengers before you; of some of them We have related to you their story and of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of Allah. So, when comes the Commandment of Allah, the matter will be decided with truth, and the followers of falsehood will then be lost.*¹⁸³⁸

¹⁸³⁸ Sūrah Ghāfir (40), ayāh 78.

Da‘wah

The command to perform da‘wah

9:122	The demand for knowledge is in order to remind, call to that which is
3:104	good, the enjoinder of <i>Al Ma‘r f</i> and the forbiddance of <i>Al</i>
3:110	<i>Munkar</i> , and to believe in Allāh, in order that one becomes and
41:33	remains Muslim.

﴿ وَمَا كَانِ الْمُؤْمِنُونَ يُنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ ۚ

لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٨٣٩﴾

And it is not (proper) for the believers to go out to fight (Jihād) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islāmic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).¹⁸³⁹

وَلَتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٨٤٠﴾

Let there arise out of you a group of people inviting to all that is good (Islām), enjoining Al-Ma‘r f (i.e. Islāmic Monotheism and all that Islām orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islām has forbidden). And it is they who are the successful.¹⁸⁴⁰

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۚ وَلَوْ ءَامَرَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُمْ ۚ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ

الْفَاسِقُونَ ﴿١٨٤١﴾

You [true believers in Islāmic Monotheism, and real followers of Prophet Mu‘ammad and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; You enjoin Al-Ma‘r f (i.e. Islāmic Monotheism and all that Islām has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islām has forbidden), and you believe in Allāh. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fāsiqūn (disobedient to Allāh - and rebellious against Allāh's

¹⁸³⁹ Sūrah Al Taubah (9), ayāh 122.

¹⁸⁴⁰ Sūrah Āl ‘Imrān (3), ayāh 104.

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿١١٠﴾

And who is better in speech than he who [says: "My Lord is All h (believes in His Oneness)," and then stands straight (acts upon His Order), and] invites (men) to All h's (Isl mic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."¹⁸⁴²

- 22:49 The duty of a Messenger is only to deliver the reminder to a specific community.

قُلْ يَتَايِبُوا النَّاسُ إِنَّمَا أَنَا كُنْزٌ نَذِيرٌ مُبِينٌ ﴿١١١﴾

Say (O Mu ammad ﷺ): "O mankind! I am (sent) to you only as a plain warner."¹⁸⁴³

- 12:108 Call (perform da'wah) with knowledge and clear proofs.

قُلْ هَذِهِ سَبِيلُ اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَنَ اللَّهُ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٩﴾

Say (O Mu ammad ﷺ): "This is my way; I invite unto All h (i.e. to the Oneness of All h - Isl mic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to All h i.e. to the Oneness of All h - Isl mic Monotheism) with sure knowledge. And glorified and exalted be All h (above all that they associate as partners with Him). And I am not of the Mushrik n (polytheists, pagans, idolaters and disbelievers in the Oneness of All h; those who worship others along with All h or set up rivals or partners to All h)."¹⁸⁴⁴

- 16:125 Invite (perform da'wah) with wisdom, example, and debate in a goodly manner.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

Invite (mankind, O Mu ammad ﷺ) to the way of your Lord (i.e. Isl m) with wisdom (i.e. with the divine inspiration and the Qur n) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His path, and He is the Best Aware of those who are guided.¹⁸⁴⁵

¹⁸⁴¹ Sūrah Āl 'Imrān (3), ayāh 110.

¹⁸⁴² Sūrah Fuṣṣilat (41), ayāh 33.

¹⁸⁴³ Sūrah Al Ḥajj (22), ayāh 49.

¹⁸⁴⁴ Sūrah Yūsuf (12), ayāh 108.

¹⁸⁴⁵ Sūrah Al Nahl (16), ayāh 125.

41:33 The best of speech is to invite to the way of Allāh.

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٤١﴾

And who is better in speech than he who [says: "My Lord is All h (believes in His Oneness)," and then stands straight (acts upon His Order), and] invites (men) to All h's (Isl mic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." 1846

31:17 Da'wah is by law obligatory.

يَبْنِيْ اَقِمِ الصَّلَاةَ وَامُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَى مَا اَصَابَكَ اِنَّ ذٰلِكَ مِنْ عَزَمِ الْاُمُوْر ﴿٣١﴾

"O my son! Aqim-i - al t (perform A - al t), enjoin (people) for Al-Ma r f (Isl mic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of All h, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by All h with no exemption. 1847

The purpose of da'wah

48:8-9 In order that 'mankind' believes in Allāh and His Messenger; assist, honour, and glorify Him.

اِنَّا اَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيْرًا ﴿٨﴾ لِّتُؤْمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ ۚ وَتُعَزِّرُوْهُ وَتُوَقِّرُوْهُ وَتُسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ﴿٩﴾

Verily, We have sent you (O Mu ammad ﷺ) as a witness, as a bearer of glad tidings, and as a warner. In order that you (O mankind) may believe in All h and His Messenger (ﷺ), and that you assist and honour him (ﷺ), and (that you) glorify (All h's) praises morning and afternoon. 1848

2:21 In order that 'mankind' is only faithful to Allāh.

يٰۤاَيُّهَا النَّاسُ اَعْبُدُوْا رَبَّكُمُ الَّذِى خَلَقَكُمْ وَالَّذِىْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ﴿٢١﴾

O mankind! Worship your Lord (All h), who created you and those who were before you so that you may become Al-Muttaq n. 1849

1846 Sūrah Fuṣṣilat (41), ayāh 33.

1847 Sūrah Luqmān (31), ayāh 17.

1848 Sūrah Al Fath (48), āyāt 8-9.

1849 Sūrah Al Baqarah (2), ayāh 21.

7:94 When the people of a certain place are faithful and pious, Allāh will bestow His blessings upon them from the heavens and the earth.

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالتَّاسَاءِ وَالضَّرَاءِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿٩٤﴾

*And We sent no Prophet unto any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss in wealth) and loss of health and calamities, so that they might humiliate themselves (and repent to All h).*¹⁸⁵⁰

8:25 It must be understood that the trials put forth by Allāh affect not only those who are Zālim; desire to have faith such as the faith of the community of Yūnus, who were able to remove and distance themselves from the torment and disgrace of this world.

11:117

10:98

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ



*And fear the Fitnah (affliction and trial, etc.) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that All h is severe in punishment.*¹⁸⁵¹

وَمَا كَانَ رَبُّكَ لِیُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ ﴿٩٥﴾

*And your Lord would never destroy the towns wrongfully, while their people were right-doers.*¹⁸⁵²

فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَتَنْفَعَهَا إِيمَنُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ

عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٦﴾

*Was there any town (community) that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment)? (The answer is none,) - except the people of Y nus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.*¹⁸⁵³

The characteristics of the dā'in – those who invite

12:108 Firm in their religious convictions; not only call people towards
2:44 the performance of good but they themselves also perform good;
61:2-3 Allāh hates those who 'preach but do not practice', and they will be held accountable.

¹⁸⁵⁰ Sūrah Al A'rāf (7), ayāh 94.

¹⁸⁵¹ Sūrah Al Anfāl (8), ayāh 25.

¹⁸⁵² Sūrah Hūd (11), ayāh 117.

¹⁸⁵³ Sūrah Yūnus (10), ayāh 98.

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

Say (O Mu ammad ﷺ): "This is my way; I invite unto Allh (i.e. to the Oneness of Allh - Islmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to All h i.e to the Oneness of All h - Isl mic Monotheism) with sure knowledge. and glorified and exalted be All h (above all that they associate as partners with Him). And I am not of the Mushrik n (polytheists, pagans, idolaters and disbelievers in the Oneness of All h; those who worship others along with All h or set up rivals or partners to All h)." ¹⁸⁵⁴

﴿١٠٩﴾ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿١١٠﴾

Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to All h) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taur t (Torah)]! Have you then no sense? ¹⁸⁵⁵

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿١١١﴾ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿١١٢﴾

O you who believe! Why do you say that which you do not do?
Most hateful it is with All h that you say that which you do not do. ¹⁸⁵⁶

The spirit of da‘wah

9:41 March forth even though one feels light or heavy, and perform ones
61:10-12 utmost in the Way of Allāh with ones wealth and soul; desire to
38:86 perform da‘wah with sincerity; do not ask for payment.

أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿١١٣﴾

March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of All h. This is better for you, if you but knew. ¹⁸⁵⁷

يَا أَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَذُنُكُمْ عَلَىٰ خَيْبَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ ﴿١١٤﴾ تَوْمِنُونَ بِاللَّهِ

¹⁸⁵⁴ Sūrah Yūsuf (12), ayāh 108.

¹⁸⁵⁵ Sūrah Al Baqarah (2), ayāh 44.

¹⁸⁵⁶ Sūrah Al Šaff (61), āyāt 2-3.

¹⁸⁵⁷ Sūrah Al Taubah (9), ayāh 41.

وَرَسُولِهِۦ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ۖ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٨٥﴾
يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٌ طَيِّبَةٌ فِي
جَنَّاتٍ عَدْنٍ ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٦﴾

O you who believe! Shall I guide you to a commerce that will save you from a painful torment.

That you believe in Allah and His Messenger (Muhammad ﷺ), and that you strive hard and fight in the Cause of Allah with your wealth and your lives, that will be better for you, if you but know!

*(If you do so) He will forgive you your sins, and admit you into gardens under which rivers flow, and pleasant dwelling in Gardens of Adn - Eternity [Adn (Eden) Paradise], that is indeed the great success.*¹⁸⁵⁸

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٧﴾

*Say (O Muhammad ﷺ): "No wage do I ask of you for this (the Qur'an), nor am I one of the Mutakallifin (those who pretend and fabricate things which do not exist)."*¹⁸⁵⁹

8:30 Whomsoever accepts this trial risks being boycotted, imprisonment, and even death.

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۗ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٨٨﴾

*And (remember) when the disbelievers plotted against you (O Muhammad ﷺ) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allah too was planning, and Allah is the best of the planners.*¹⁸⁶⁰

The language of da'wah

2:151 The Messengers reminded and invited their communities in their
41:44 own tongues, in order that said communities received and
14:4 understood the explanations clearly.

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٨٩﴾

Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad ﷺ) of your own, reciting to you Our Verses (the

¹⁸⁵⁸ Sūrah Al Šaff' (61), āyāt 10-12.

¹⁸⁵⁹ Sūrah Šād (38), āyāh 86.

¹⁸⁶⁰ Sūrah Al Anfāl (8), āyāh 30.

Qur'an and sanctifying you, and teaching you the Book (the Qur'an) and the *ikmah* (i.e. *Sunnah*, Islamic laws and *Fiqh* - jurisprudence), and teaching you that which you used not to know.¹⁸⁶¹

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُضِّلَتْ ءَايَاتُهُ ءَايَاتُهُمْ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِنْ مَّكَانٍ بَعِيدٍ ﴿٤٤﴾

And if We had sent this as a Qur'an in a foreign language other than Arabic, they would have said: "Why are not its Verses explained in detail (in our language)? What! (a Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)."¹⁸⁶²

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ يُبَيِّنُ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤٥﴾

And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then All h misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.¹⁸⁶³

The characteristics of giving da'wah

16:125 Full of wisdom, and good argument; rejects evil with good.
29:46
41:34

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٤٦﴾

Invite (mankind, O Muhammad ﷺ) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the divine inspiration and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His path, and He is the best Aware of those who are guided.¹⁸⁶⁴

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ ۚ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا

¹⁸⁶¹ Sūrah Al Baqarah (2), ayah 151.

¹⁸⁶² Sūrah Fuṣṣilat (41), ayah 44.

¹⁸⁶³ Sūrah Ibrāhīm (14), ayah 4.

¹⁸⁶⁴ Sūrah Al Nahl (16), ayah 125.

ءَامِنًا بِالَّذِي أَنْزَلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَخَنُ لَهُ مُسْلِمُونَ ﴿٤٦﴾

And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islāmic Monotheism with His Verses), except with such of them as do wrong, and say (to them): "We believe in that which has been revealed to us and revealed to you; Our Ilāh (God) and your Ilāh (God) is one (i.e. Allāh), and to Him we have submitted (as Muslims)."¹⁸⁶⁵

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ

عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٤٧﴾

34. the good deed and the evil deed cannot be equal. repel (the evil) with one which is better (i.e. Allāh ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly). Then Verily! he, between whom and You there was enmity, (will become) as though He was a close friend.¹⁸⁶⁶

2:256 It is not allowed to compel someone to embrace Islām, because the
6:104 difference between good and evil is already clear.

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ فَقَدْ

اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٤﴾

There is no compulsion in the Deen (religion). Verily, the right path has become distinct from the wrong path. Whoever disbelieves in ^{gh} t and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.¹⁸⁶⁷

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ ۚ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۚ وَمَنْ عَمِيَٰ فَعَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ

بَحْقِيطٌ ﴿١٠٥﴾

Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad ﷺ) am not a watcher over you.¹⁸⁶⁸

2:108 Do not insult that worshipped by others, in order that they do not
insult Allāh.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۗ كَذَلِكَ زَيْنًا لِّكُلِّ

¹⁸⁶⁵ Sūrah Al 'Ankabūt (29), ayāh 46.

¹⁸⁶⁶ Sūrah Fuṣṣilat (41), ayāh 34.

¹⁸⁶⁷ Sūrah Al Baqarah (2), ayāh 256.

¹⁸⁶⁸ Sūrah Al An'ām (6), ayāh 104.

أَمْ يَوْمَ عَمَلِهِمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٥٩﴾

And insult not those whom they (disbelievers) worship besides All h, lest they insult All h wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; Then to their Lord is their return and He shall then inform them of all that they used to do.¹⁸⁶⁹

3:159 Be gentle, and full of mercy towards those who believe; and be
26:215-216 steadfast in opposition to the Kāfirūn.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لَبِثَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۚ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٦٠﴾

And by the Mercy of All h, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (All h's) forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in All h, certainly, All h loves those who put their trust (in Him).¹⁸⁷⁰

وَأَخْفِصْ جُنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿١٦١﴾ فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿١٦٢﴾

And be kind and humble to the believers who follow you.
Then if they disobey you, say: "I am innocent of what you do."¹⁸⁷¹

The reprimand of Allāh towards wrongful da'wah

80:1-16 Within the performance of da'wah it is desirable to affirm the same validity towards people in the invitation and conferral of da'wah.

عَبَسَ وَتَوَلَّىٰ ﴿١﴾ أَنْ جَاءَهُ الْأَعْمَىٰ ﴿٢﴾ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّىٰ ﴿٣﴾ أَوْ يَقَرُّ ۖ فَتَنْفَعَهُ الْذِكْرَىٰ ﴿٤﴾ أَمَّا مَنِ اسْتَغْنَىٰ ﴿٥﴾ فَأَنْتَ لَهُ تَصَدَّىٰ ﴿٦﴾ وَمَا عَلَيْكَ أَلَّا يَزَكَّىٰ ﴿٧﴾ وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ ﴿٨﴾ وَهُوَ يَخْتَصِيٰ ﴿٩﴾ فَأَنْتَ عَنْهُ تَلَهَّىٰ ﴿١٠﴾ كَلَّا ۚ إِنَّهَا تَذْكِرَةٌ ﴿١١﴾ فَمَنْ شَاءَ ذَكَرْهُ ﴿١٢﴾ فِي صُحُفٍ مُّكَرَّمَةٍ ﴿١٣﴾ مَرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾ بِأَيْدِي سَفَرَةٍ ﴿١٥﴾ كِرَامٍ بَرَرَةٍ ﴿١٦﴾

(The Prophet (ﷺ)) frowned and turned away,

¹⁸⁶⁹ Sūrah Al An'ām (6), ayāh 108.

¹⁸⁷⁰ Sūrah Al Imrān (3), ayāh 159.

¹⁸⁷¹ Sūrah Al Shu'arā (26), āyāt 215-216.

because there came to him the blind man (i.e. Abdull h bin Umm-Makt m, who came to the Prophet (ﷺ) while he was preaching to one or some of the Quraish chiefs).
 But what could tell you that per chance he might become pure (from sins)?
 Or that he might receive admonition, and that the admonition might profit him?
 As for him who thinks himself self-sufficient,
 to him you attend;
 what does it matter to you if he will not become pure (from disbelief, you are only a Messenger, your duty is to convey the message of All h).
 But as to him who came to you running.
 And is afraid (of All h and His punishment),
 of him you are neglectful and divert your attention to another,
 Nay, (do not do like this), indeed it (these Verses of this Qur n) are an admonition,
 so whoever wills, let him pay attention to it.
 (It is) in records held (greatly) in honour (Al-Lau Al-Ma f).
 Exalted (in dignity), purified,
 in the hands of scribes (angels).
 Honourable and obedient.¹⁸⁷²

- 18:28 Do not consider more important the prominent person or people ahead of or better than those people who sincerely desire belief, even though 'he/they' may appear lowly and/or contemptible.

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَفْثِ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

And keep yourself (O Muhammad ﷺ) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has been lost.¹⁸⁷³

The success of da'wah is determined by Allāh

- 3:20 Islām is the 'system of belief' bestowed by Allāh; whomsoever embraces Islām will receive true guidance.

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ

¹⁸⁷² Sūrah 'Abasa (80), āyāt 1-16.

¹⁸⁷³ Sūrah Al Kahf (18), āyāt 28.

ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ * وَاللَّهُ بَصِيرٌ

بِالْعِبَادِ ﴿٥١﴾

So if they dispute with you (Mu ammad ﷺ) say: "I have submitted myself to All h (in Isl m), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to All h in Isl m)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and All h is All-Seer of (His) slaves.¹⁸⁷⁴

5:13 Whomsoever turns away from Islām is accursed, their hearts are hardened, and moreover, harder than stones.

فِيمَا نَقَضُوا مِنْهُمْ لَعْنَهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ * وَنَسُوا حَظًّا مِمَّا دُكِّرُوا بِهِ * وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ * إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿٥٢﴾

So because of their breach of their covenant, We cursed them, and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them, and overlook (their misdeeds). Verily, All h loves Al-Mu sin n.¹⁸⁷⁵

10:99-100 If it had been the will of Allāh, all of 'mankind' would have faith. 'Mankind' cannot compel, without the permission of Allāh, others to believe even though one may like someone very much; and the anger of Allāh is upon those people who do not make use of their intelligence.

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا * أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ ﴿٥٣﴾ وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ * وَنَجْعَلُ الزَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿٥٤﴾

And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Mu ammad ﷺ) then compel mankind, until they become believers. It is not for any person to believe, except by the leave of All h, and He will put the wrath on those who are heedless.¹⁸⁷⁶

47:7 O you who believe! If you help Allāh, He will help you, and make

¹⁸⁷⁴ Sūrah Āl 'Imrān (3), ayāh 20.

¹⁸⁷⁵ Sūrah Al Mā'idah (5), ayāh 13.

¹⁸⁷⁶ Sūrah Yūnus (10), āyāt 99-100.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنْ تَنْصُرُوْا اللّٰهَ يَنْصُرْكُمْ وَيُثَبِّتْ اَقْدَامَكُمْ ﴿١٦﴾

*O you who believe! If you help (in the Cause of) All h, He will help you, and make your foothold firm.*¹⁸⁷⁷

وَمِنْهُمْ مَّنْ يَسْتَمِعُ اِلَيْكَ حَتّٰى اِذَا خَرَجُوْا مِنْ عِنْدِكَ قَالُوْا لِلَّذِيْنَ اُوْتُوْا الْعِلْمَ مَاذَا قَالَ ءَانِفًا ؕ اُولٰٓئِكَ الَّذِيْنَ طَبَعَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَاَتَّبَعُوْا اَهْوَاەءَهُمْ ﴿١٧﴾ وَالَّذِيْنَ اهْتَدَوْا زَادَهُمْ هُدًى وَّءَاتَيْنَاهُمْ تَقْوٰتَهُمْ ﴿١٨﴾

*And among them are some who listen to you (O Mu ammad ﷺ) till, when they go out from you, they say to those who have received knowledge: "What has he said just now? Such are men whose hearts All h has sealed, and they follow their lusts (evil desires). While as for those who accept guidance, He increases their guidance, and bestows on them their piety.*¹⁸⁷⁸

Prophets, Messengers, and their duties

Prophets and Messengers were common people

25:20

Messengers were ordinary people; they ate and also walked just like us.

23:51

وَمَا اَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِيْنَ اِلَّا اِنَّهُمْ لَيَأْكُلُوْنَ الطَّعَامَ وَيَمْشُوْنَ فِي الْاَسْوَاقِ ؕ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً اَتَصْبِرُوْنَ ؕ وَكَانَ رَبُّكَ بَصِيْرًا ﴿٥١﴾

*And We never sent before you (O Mu ammad ﷺ) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others: will you have patience? And your Lord is ever All-Seer (of everything).*¹⁸⁷⁹

يٰۤاَيُّهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبَاتِ وَاَعْمَلُوْا صٰلِحًا ۚ اِنِّىْ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ﴿٥٢﴾

*O (you) Messengers! Eat of the aiyyib t [all kinds of al l (legal) foods which All h has made legal (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.)], and do righteous deeds. Verily! I am Well-Acquainted with what you do.*¹⁸⁸⁰

¹⁸⁷⁷ Sūrah Muḥammad (47), ayāh 7.

¹⁸⁷⁸ Sūrah Muḥammad (47), āyāt 16-17.

¹⁸⁷⁹ Sūrah Al Furqān (25), ayāh 20.

¹⁸⁸⁰ Sūrah Al Mu'minūn (23), ayāh 51.

12:109 Allāh did not send a Messenger to a specific community except that
 16:43 he was a man who had been inspired with His revelation.
 21:7 (Thus, all Messengers were men)

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ ۚ أَفَلَمْ يَسِيرُوا فِي
 الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۚ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ
 اتَّقَوْا ۚ أَفَلَا تَعْقِلُونَ ﴿١٥٨﴾

*And We sent not before you (as Messengers) any but men, whom We inspired from among the people of townships. Have they not travelled through the earth and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear All h and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?*¹⁸⁸¹

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ ۚ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿١٥٩﴾

*And We sent not (as Our Messengers) before you (O Mu ammad ﷺ) any but men, whom We inspired, (to preach and invite mankind to believe in the Oneness of All h). So ask of those who know the Scripture [learned men of the Taur t (Torah) and the Injeel (Gospel)], if you know not.*¹⁸⁸²

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ ۚ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿١٦٠﴾

*And We sent not before you (O Mu ammad ﷺ) but men to whom We inspired, so ask the people of the Reminder [Scriptures - the Taur t (Torah), the Injeel (Gospel)] if you do not know.*¹⁸⁸³

17:94-95 The Messengers were not angels, so that they could be examples for 'mankind' and not disunite 'mankind'.

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿١٦١﴾
 قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ
 مَلَكًا رَسُولًا ﴿١٦٢﴾

And nothing prevented men from believing when the guidance came to them, except that they said: "Has All h sent a man as (His) Messenger?"

¹⁸⁸¹ Sūrah Yūsuf (12), ayāh 109.

¹⁸⁸² Sūrah Al Nahl (16), ayāh 43.

¹⁸⁸³ Sūrah Al 'Anbiyā' (21), ayāh 7.

Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."¹⁸⁸⁴

There are narratives of Prophets within Al Qur'ān as well as non-narratives of Prophets

40:78 There are narratives of Prophets as well as no narratives (told and untold). Amongst the narratives contained within Al Qur'ān are those concerning twenty-five Messengers whose names we know; starting from the narrative of the Prophet 'Ādam ﷺ until the Prophet Muḥammad ﷺ.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ ۚ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ فَإِذَا جَاءَ أَمْرُ اللَّهِ فَضَىٰ بِالْحَقِّ ۚ وَخَيْرَ هَٰئِلِكَ الْمُبْتَلُونَ ﴿٧٨﴾

And, indeed We have sent Messengers before you (O Mu ammad ﷺ); of some of them We have related to you their story and of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the leave of All h. So, when comes the Commandment of All h, the matter will be decided with truth, and the followers of falsehood will then be lost.¹⁸⁸⁵

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا ﴿٧٩﴾

And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, - and to M s (Moses) All h spoke directly.¹⁸⁸⁶

وَاذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ ۖ وَكُلٌّ مِّنَ الْأَخْيَارِ ﴿٨٠﴾

And remember Ism l (Ishmael), Al-Yasa (Elisha), and Dhul-Kifl (Isaiah), all are among the best.¹⁸⁸⁷

2:253 Amongst those Messengers some were preferred above others.
17:55

۞ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُم عَلَىٰ بَعْضٍ مِّنْهُمْ ۚ مِّنْ كَلَمِ اللَّهِ ۚ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ

¹⁸⁸⁴ Sūrah Al Isrā' (17), āyāt 94-95.

¹⁸⁸⁵ Sūrah Al Mū'min [or Ghāfir] (40), ayāh 78.

¹⁸⁸⁶ Sūrah Al Nisā' (4), ayāh 164.

¹⁸⁸⁷ Sūrah Sād (38), ayāh 48.

وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيْدَيْنَاهُ رُوحَ الْقُدُسِ ۖ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَتَلَ الَّذِينَ
 مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَعَرَبَهُمْ مَنْ ءَامَنَ وَمَنْهُمْ مَنْ
 كَفَرَ ۖ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَتَلُوا وَلَكِنْ اللَّهُ يَفْعَلُ مَا يُرِيدُ ﴿١٥٨﴾

Those Messengers! We preferred some to others; to some of them All h spoke (directly); others He raised to degrees (of honour); and to sa (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with R -ul-Qudus [Jibr l (Gabriel)]. If All h had willed, succeeding generations would not have fought against each other, after clear Verses of All h had come to them, but they differed - some of them believed and others disbelieved. If All h had willed, they would not have fought against one another, but All h does what He likes.¹⁸⁸⁸

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ ۖ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ
 وَءَاتَيْنَا دَاوُدَ زَبُورًا ﴿١٥٩﴾

And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets above others, and to D w d (David) we gave the Zab r (Psalms).¹⁸⁸⁹

The Prophets and Messengers originated from the communities to whom they belonged

16:113 The Messengers were from their own communities, yet those
 38:4-5 communities denied them; these communities were amazed at the arrival of Messengers from among themselves.

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١٦٠﴾

And verily, there had come unto them a Messenger (Mu ammad ﷺ) from among themselves, but they denied him, so the torment overtook them while they were lim n (polytheists and wrong-doers, etc.).¹⁸⁹⁰

وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ ﴿١٦١﴾ أَجْعَلِ الْآلِهَةَ
 إِلَهًا وَاحِدًا إِنْ هَذَا إِلَّا لَشَيْءٌ عَجَابٌ ﴿١٦٢﴾

And they (Arab pagans) wonder that a warner (Prophet Mu ammad ﷺ) has come to them from among themselves! And the disbelievers say: "This (Prophet Mu ammad ﷺ) is a sorcerer, a liar. "Has he made the liha (gods) (all) into one Il h (God - All h). Verily, this

¹⁸⁸⁸ Sūrah Al Baqarah (2), ayāh 253.

¹⁸⁸⁹ Sūrah Al Isrā' (17), ayāh 55.

¹⁸⁹⁰ Sūrah Al Nahl (16), ayāh 113.

is a curious thing!”¹⁸⁹¹

14:4 Whereas those Messengers used the language used by their
10:47 respective communities themselves. Each community had a
35:24 Messenger, to bring the reminder for them.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي
مَنْ يَشَاءُ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤١﴾

And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then All h misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.¹⁸⁹²

وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٢﴾

And for every Ummah (a community or a nation), there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.¹⁸⁹³

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٤٣﴾

Verily! We have sent you with the truth, a bearer of glad tidings, and a warner. And there never was a nation but a warner had passed among them.¹⁸⁹⁴

7:59 The Prophet Nūḥ عليه السلام was from and for his community;

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَنْقُومِرَ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ إِنِّي أَخَافُ
عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾

Indeed, We sent N (Noah) to his people and he said: “O my people! Worship All h! You have no other Il h (God) but Him. (L il ha ill-All h: none has the right to be worshipped but All h). Certainly, I fear for you the torment of a great Day!”¹⁸⁹⁵

7:65 The Prophet Hūd عليه السلام was from the ‘Ād community;

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۖ قَالَ يَنْقُومِرَ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ ﴿٦٥﴾



¹⁸⁹¹ Sūrah Sād (38), āyāt 4-5.

¹⁸⁹² Sūrah Ibrāhīm (14), ayāh 4.

¹⁸⁹³ Sūrah Yūnus (10), ayāh 47.

¹⁸⁹⁴ Sūrah Fāṭir [or Al Malā'ikah] (35), ayāh 24.

¹⁸⁹⁵ Sūrah Al A'rāf (7), ayāh 59.

And to d (people, We sent) their brother H d. He said: “O my people! Worship All h! You have no other Il h (God) but Him. (L il ha ill-All h: none has the right to be worshipped but All h). Will you not fear (All h)?”¹⁸⁹⁶

7:73 The Prophet Ṣāliḥ ﷺ was from the Thamūd community;

وَالِىَ ثَمُودَ أَخَاهُمْ صَالِحًا ۖ قَالَ يَنْقُورِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ ۚ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ ءَايَةٌ ۖ فَذُرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ ۚ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذْكُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾

And to Thamūd (people, We sent) their brother Ṣāliḥ (Saleh). He said: “O my people! Worship All h! You have no other Il h (God) but Him. (L il ha ill-All h: none has the right to be worshipped but All h). Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of All h is a sign unto you; so you leave her to graze in All h’s earth, and touch her not with harm, lest a painful torment should seize you.”¹⁸⁹⁷

7:80 The Prophet Lūt ﷺ was from the Sodom community;

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ﴿٨٠﴾
And (remember) L (Lot), when he said to his people: “Do you commit the worst sin such as none preceding you has committed in the lam n (mankind and jinns)?”¹⁸⁹⁸

7:85 The Prophet Shu‘aib ﷺ was from the Madyan community;

وَالِىَ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۖ قَالَ يَنْقُورِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ ۚ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ ۚ وَلَا تَبْخُسُوا النَّاسَ أَمْشِيَاءَهُمْ وَلَا تَفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٨٥﴾

And to (the people of) Madyan (Midian), (We sent) their brother Shu‘aib. He said: “O my people! Worship All h! You have no other Il h (God) but Him. [L il ha ill-All h (none has the right to be worshipped but All h)].” Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not mischief on the earth after it has been set in order, that will be better for

¹⁸⁹⁶ Sūrah Al A‘rāf (7), ayāh 65.

¹⁸⁹⁷ Sūrah Al A‘rāf (7), ayāh 73.

¹⁸⁹⁸ Sūrah Al A‘rāf (7), ayāh 80.

you, if you are believers.¹⁸⁹⁹

14:5 The Prophet Mūsā ؑ was from the Yahūdī community;

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْتَ أَخْرِجِ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ
وَذَكِّرْهُمْ بِآيَاتِنَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٥﴾

And indeed We sent M s (Moses) with Our y t (signs, proofs, and evidences) (saying): “Bring out your people from darkness into light, and make them remember the annals of All h. Truly, therein are evidences, proofs and signs for every patient, thankful (person).”¹⁹⁰⁰

3:48-49 The Prophet ʿĪsā ؑ was from and for the Banī Isrāʾīl – and not for any other community;

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالْوَزْنَ وَالْإِنجِيلَ ﴿٤٨﴾ وَرُسُلًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ
جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلَقْتُ لَكُم مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنفُخُ فِيهِ
فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۖ وَأَتْرِي الْأَكْمَهَ وَالْأَبْرَصَ ۖ وَأُخِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ
وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لَّكُم إِن كُنتُمْ
مُؤْمِنِينَ ﴿٤٩﴾

And He (All h) will teach him [ʿsa (Jesus)] the Book and Al- ikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom, etc.), (and) the Taur t (Torah) and the Injeel (Gospel).

And will make him [ʿsa (Jesus)] a Messenger to the Children of Israel (saying): “I have come to you with a sign from your Lord, that I design for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by All h’s Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by All h’s Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.”¹⁹⁰¹

34:28 The Prophet Muḥammad ﷺ was from the Arāb community and was for all of ‘mankind’.

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾
And We have not sent you (O Mu ammad ﷺ) except as a giver of glad tidings and a warner to all mankind, but most of men know not.¹⁹⁰²

¹⁸⁹⁹ Sūrah Al Aʿrāf (7), ayāh 85.

¹⁹⁰⁰ Sūrah Ibrāhīm (14), ayāh 5.

¹⁹⁰¹ Sūrah Al ʿImrān (3), āyāt 48-49.

¹⁹⁰² Sūrah Sabaʾ (34), ayāh 28.

The duties/functions of the Prophets and Messengers

The duties or functions of the Prophets and Messengers was only to remind/admonish their respective communities to stay on the true path. They (the Prophets and Messengers) were not to force or affect them towards guidance or faith, because no one has faith except by the Leave of Allāh. Read the following Āyāt from Al Qur'ān:

6:48

وَمَا تُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾

*And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve.*¹⁹⁰³

13:7

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ ءَايَةٌ مِنْ رَبِّهِ ۚ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾

*And the disbelievers say: "Why is not an ay h sent down to him from his Lord?" You are only a warner, and to every people there is a guide.*¹⁹⁰⁴

13:40

وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ ﴿٤٠﴾

*Whether We show you (O Mu ammad ﷺ) part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on us is the reckoning.*¹⁹⁰⁵

16:36

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۚ فَمِنْهُمْ مَن هَدَى اللَّهُ وَمِنْهُمْ مَن حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۚ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ

¹⁹⁰³ Sūrah Al An'ām (6), ayāh 48.

¹⁹⁰⁴ Sūrah Al Ra'd (13), ayāh 7.

¹⁹⁰⁵ Sūrah Al Ra'd (13), ayāh 40.

عَنِيبَةُ الْمَكْذِبِينَ ﴿٣٦﴾

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship All h (Alone), and avoid (or keep away from) gh t (all false deities, etc. i.e. do not worship gh t besides All h)." Then of them were some whom All h guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).¹⁹⁰⁶

16:82

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ الْمُبِينُ ﴿٣٧﴾

Then, if they turn away, your duty (O Mu ammad ﷺ) is only to convey (the Message) in a clear way.¹⁹⁰⁷

22:49

قُلْ يَتَّيِبُهَا لِنَاسٍ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٣٨﴾

Say (O Mu ammad ﷺ): "O mankind! I am (sent) to you only as a plain warner."¹⁹⁰⁸

24:54

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ ۚ وَإِنْ تُطِيعُوهُ تَهْتَدُوا ۚ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿٣٩﴾

Say: "Obey Allh and obey the Messenger, but if you turn away, he (Messenger Mu ammad ﷺ) is only responsible for the duty placed on him (i.e. to convey All h's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. the Messenger's duty is only to convey (the Message) in a clear way (i.e. to preach in a plain way)."¹⁹⁰⁹

25:51

وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٤٠﴾

And had We willed, We would have raised a warner in every town.¹⁹¹⁰

34:28

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤١﴾

¹⁹⁰⁶ Sūrah Al Nahl (16), ayāh 36.

¹⁹⁰⁷ Sūrah Al Nahl (16), ayāh 82.

¹⁹⁰⁸ Sūrah Al Hajj (22), ayāh 49.

¹⁹⁰⁹ Sūrah Al Nūr (24), ayāh 54.

¹⁹¹⁰ Sūrah Al Furqān (25), ayāh 51.

And We have not sent you (O Mu ammad ﷺ) except as a giver of glad tidings and a warner to all mankind, but most of men know not.¹⁹¹¹

36:11

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ



You can only warn him who follows the Reminder (the Qur'an), and fears the Most Beneficent (Allah) unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward (i.e. Paradise).¹⁹¹²

42:48

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا إِلَّا أَلْبَلَغُ وَإِنَّا إِذَا أَدَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَرَّحَ بِهَا وَإِنْ تَصِبْهُمْ سَيِّئَةٌ يَمَّا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٤٨﴾

But if they turn away (O Mu ammad ﷺ from the Islamic Monotheism, which you have brought to them). We have not sent you (O Mu ammad ﷺ) as a haf (protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of mercy from Us, he rejoices thereat, but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!¹⁹¹³

48:8

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾

Verily, We have sent you (O Mu ammad ﷺ) as a witness, as a bearer of glad tidings, and as a warner.¹⁹¹⁴

72:23

إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَتِهِ ۚ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴿٢٣﴾



“(Mine is) but conveyance (of the truth) from Allah and His Messages (of Islamic Monotheism), and whosoever disobeys Allah and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever.”¹⁹¹⁵

¹⁹¹¹ Sūrah Saba' (34), ayāh 28.

¹⁹¹² Sūrah Yā Sīn (36), ayāh 11.

¹⁹¹³ Sūrah Al Shūra (42), ayāh 48.

¹⁹¹⁴ Sūrah Al Fath (48), ayāh 8.

¹⁹¹⁵ Sūrah Al Jinn (72), ayāh 23.

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿٢٢﴾

So remind them (O Mu ammad ﷺ), you are only a one who reminds.
You are not a dictator over them.¹⁹¹⁶

All Messengers conveyed the teachings of Tauḥīd

- 16:36 All the Messengers invited their communities to worship Allāh
21:29 alone. Hell will be for those who state or insist that they
23:52 themselves are gods or partners in worship besides Allāh.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٢١﴾

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship All h (Alone), and avoid (or keep away from) gh t (all false deities, etc. i.e. do not worship gh t besides All h)." Then of them were some whom All h guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).¹⁹¹⁷

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٢٢﴾

And if any of them should say: "Verily, I am an Il h (a god) besides Him (All h)," such a one We should recompense with Hell. Thus We recompense the lim n (polytheists and wrong-doers, etc.).¹⁹¹⁸

وَإِنَّ هَذِهِ أُمَّةٌ وَاحِدَةٌ وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٢٣﴾

And verily! This your religion (of Isl mic Monotheism) is one religion, and I am your Lord, so keep your duty to Me.¹⁹¹⁹

- 21:25 All Prophets conveyed the teachings of Tauḥīd.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

And We did not send any Messenger before you (O Mu ammad ﷺ) but We

¹⁹¹⁶ Sūrah Al Ghāshiyah (88), āyāt 21-22.

¹⁹¹⁷ Sūrah Al Nahl (16), ayāh 36.

¹⁹¹⁸ Sūrah 'Anbiyā' (21), ayāh 29.

¹⁹¹⁹ Sūrah Al Mu'minūn (23), ayāh 52.

inspired him (saying): *L il ha illa Ana* [none has the right to be worshipped but I (All h)], so worship Me (Alone and none else).¹⁹²⁰

10:19 'Mankind' was at one time one community, and afterwards became
43:45 at odds with each other in regards to belief; the case is that Prophets
28:88 and Messengers never taught polytheism to their respective
communities.

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُتِحَ
بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿٢٠﴾

Mankind were but one community (i.e. on one Religion - Isl mic Monotheism), then they differed (later), and had not it been for a word that went forth before from your Lord, it would have been settled between them regarding what they differed.¹⁹²¹

وَسَأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهًا يُعْبَدُونَ ﴿٢١﴾

And ask (O Mu ammad ﷺ) those of Our Messengers whom We sent before you: "Did We ever appoint liha (gods) to be worshipped besides the Most Beneficent (All h)?"¹⁹²²

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ
وَالِيهِ تُرْجَعُونَ ﴿٢٢﴾

And invoke not any other Il h (God) along with All h, L il ha illa Huwa (none has the right to be worshipped but He). Everything will perish save His Face. His is the decision, and to Him you (all) shall be returned.¹⁹²³

Trials and struggles for the Messengers

15:11 All of the Messengers sent by Allāh experienced mockery, curses,
18:56 obscenities, disgrace, ridicule, denial; and moreover, the
21:41 communities of the Prophets stated that Messengers were madmen
43:6-7 and yet all opponents of the Messengers were destroyed and for
51:52 them is remorse in the Hereafter.

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٢٣﴾

And never came a Messenger to them but they did mock him.¹⁹²⁴

¹⁹²⁰ Sūrah 'Anbiyā' (21), ayāh 25.

¹⁹²¹ Sūrah Yūnus (10), ayāh 19.

¹⁹²² Sūrah Al Zūkhṛuf (43), ayāh 45.

¹⁹²³ Sūrah Al Qaṣaṣ (28), ayāh 88.

¹⁹²⁴ Sūrah Al Hījr (15), ayāh 11.

وَمَا تُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ
لِيُدْحِضُوا بِهِ الْحَقَّ ۖ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴿٥٦﴾

And We send not the Messengers except as giver of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the Truth thereby. And they treat My signs (proofs, evidences, verses, lessons, signs, revelations, etc.), and that with which they are warned, as jest and mockery!¹⁹²⁵

وَلَقَدْ أَسْتَشِيرَئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ
يَسْتَهْزِئُونَ ﴿٥٧﴾

Indeed (many) Messengers were mocked before you (O Muhammad ﷺ), but the scoffers were surrounded by that, whereat they used to mock.¹⁹²⁶

وَكَمْ أَرْسَلْنَا مِن نَّبِيٍّ فِي الْأَوَّلِينَ ﴿٥٨﴾ وَمَا يَأْتِيهِمْ مِّن نَّبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٥٩﴾
And how many a Prophet have We sent amongst the men of old.
And never came there a Prophet to them but they used to mock at him.¹⁹²⁷

كَذَلِكَ مَا أَتَى الَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنُونٌ ﴿٦٠﴾
Likewise, no Messenger came to those before them, but they said: "A sorcerer or a madman!"¹⁹²⁸

13:32 Alas for 'mankind' ! There never came a Messenger to them but
36:30 they used to mock at him.

وَلَقَدْ أَسْتَشِيرَئَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمَلْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ
﴿٦١﴾

And indeed (many) Messengers were mocked at before you (O Muhammad ﷺ), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My Punishment!¹⁹²⁹

يَنْحَسِرُوا عَلَى الْعِبَادِ ۚ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٦٢﴾
Alas for mankind! There never came a Messenger to them but they used to mock at him.¹⁹³⁰

¹⁹²⁵ Sūrah Al Kahf (18), ayāh 56.

¹⁹²⁶ Sūrah Al 'Anbiyā' (21), ayāh 41.

¹⁹²⁷ Sūrah Al Zukhruf (43), āyāt 6-7.

¹⁹²⁸ Sūrah Al Dhāriyat (51), ayāh 52.

¹⁹²⁹ Sūrah Al Ra'd (13), ayāh 32.

¹⁹³⁰ Sūrah Yā Sin (36), ayāh 30.

The punishment of Allāh is for those who denied the Messengers

7:36	There has never been a community whose occupants were
7:41	treacherous, except that Allāh sent to them His punishment, before
7:94-95	the Day of Judgement. That punishment came to them after they had
6:10-11	denied the admonition of the Messengers of Allāh, and not before
17:58	they had been given that admonition; that is the justice Allāh has
26:208-209	towards 'mankind' and His creatures in order that 'mankind' can receive guidance from it.

وَالَّذِينَ كَذَبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ



But those who reject Our signs (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever.¹⁹³¹

هُم مِّنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَٰلِكَ جَزَىٰ الظَّالِمِينَ ﴿٤١﴾

Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the evildoers (polytheists and wrong-doers, etc.).¹⁹³²

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَاءِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿٤٢﴾
ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ
فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٤٣﴾

And We sent no Prophet unto any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss in wealth) and loss of health and calamities, so that they might humiliate themselves (and repent to Allāh).

Then We changed the evil for the good, until they increased in number and in wealth, and said: "Our fathers were touched with evil (loss of health and calamities) and with good (prosperity, etc.)." So We seized them of a sudden while they were unaware.¹⁹³³

وَلَقَدْ أَرْسَلْنَا بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ
يَسْتَكْبِرُونَ ﴿٤٤﴾ قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٤٥﴾

¹⁹³¹ Sūrah Al A' rāf (7), ayāh 36.

¹⁹³² Sūrah Al A' rāf (7), ayāh 41.

¹⁹³³ Sūrah Al A' rāf (7), āyāt 94-95.

And indeed (many) Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at.
Say (O Mu ammad ﷺ): "Travel in the land and see what was the end of those who rejected truth."¹⁹³⁴

وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٥﴾

And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of Our Decrees)¹⁹³⁵

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا هَا مُنْذِرُونَ ﴿٥٦﴾ ذِكْرَىٰ وَمَا كُنَّا ظَالِمِينَ ﴿٥٧﴾

And never did We destroy a township, but it had its warners
By way of reminder, and We have never been unjust.¹⁹³⁶

The Mutrafîn (the luxurious ones) denied the Messengers

- 43:23-25 And similarly, We sent not a warner before you to any town but the mutrafîn (luxurious ones) among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."
73:11
34:34-35 (The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, We disbelieve in that with which you have been sent."
17:16
36:14-15 So We took revenge of them, then see what was the end of those who denied.

وَكَذَٰلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ ﴿٥٨﴾ قُلْ أُولَٰئِكَ جُنُتُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءُكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٥٩﴾ فَانْتَقَمْنَا مِنْهُمْ فَأَنْزَلْنَا كَيْفَ كَانَ عِقَابُ الْمُكَذِّبِينَ ﴿٦٠﴾

And similarly, We sent not a warner before you (O Mu ammad ﷺ) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."
(The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, we disbelieve in that with which you have been sent."

¹⁹³⁴ Sūrah Al An'ām (6), āyāt 10-11.

¹⁹³⁵ Sūrah Al Isrā' (17), āyah 58.

¹⁹³⁶ Sūrah Al Shu'arā (26), āyāt 208-209.

So We took revenge of them, then see what was the end of those who denied (Isl mic Monotheism).¹⁹³⁷

وَذَرْنِي وَالْكَذِبِينَ أَوَّلَى النَّعْمَةِ وَمَهَلْهُمْ قَلِيلًا ﴿١٩٣٧﴾

And leave Me alone to deal with the beliers (those who deny My verses, etc.), and those who are in possession of good things of life. And give them respite for a little while.¹⁹³⁸

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِمْ كَافِرُونَ ﴿١٩٣٨﴾

وَقَالُوا خُذْ أَخَاكُمُ الَّذِي هُوَ أَوْلَىٰ وَأُولَٰئِكَ هُمُ الْمُعَذِّبُونَ ﴿١٩٣٩﴾

And We did not send a warner to a township, but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent."

And they say: "We are more in wealth and in children, and we are not going to be punished."¹⁹³⁹

وَإِذَا أَرَدْنَا أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ﴿١٩٤٠﴾

﴿١٩٤٠﴾

And when We decide to destroy a town (population), We (first) send a definite order (to obey Allah and be righteous) to those among them [or We (first) increase in number those of its population] who are given the good things of this life. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.¹⁹⁴⁰

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ ﴿١٩٤١﴾ قَالُوا

مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِن شَيْءٍ إِن أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٩٤٢﴾

When We sent to them two Messengers, they belied them both, so We reinforced them with a third, and they said: "Verily! We have been sent to you as Messengers."

They (people of the town) said: "You are only human beings like ourselves, and the Most Beneficent (Allah) has revealed nothing, you are only telling lies."¹⁹⁴¹

The Reminder is only of benefit to those who believe

¹⁹³⁷ Sūrah Al Zukhruf (43), āyāt 23-25.

¹⁹³⁸ Sūrah Al Muzzammil (73), āyah 11.

¹⁹³⁹ Sūrah Saba' (34), āyāt 34-35.

¹⁹⁴⁰ Sūrah Al Isrā' (17), āyah 16.

¹⁹⁴¹ Sūrah Yā Sin (36), āyāt 14-15.

10:2	In truth the reminder is for all people but in actual fact it is those
65:8-10	who use their intelligence who obtain guidance from it; because
87:8-11	they fear Allāh whereas those who disbelieve always reject it; as
7:187	if they tightly close their ears to said reminder. In truth Al Qur`ān
13:19	is a book full of the clear reminder.
16:89	
36:11	

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَنَتْلِيَ الْكِتَابَ ۚ أَتَمْنَوْنَ
أَنْ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ ۚ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسَاحِرٌ مُّبِينٌ ﴿١٩٤٢﴾

Is it wonder for mankind that We have sent Our Inspiration to a man from among themselves (i.e. Prophet Mu`ammad ﷺ) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allāh and in His Prophet Mu`ammad ﷺ) that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Mu`ammad ﷺ and the Qur`ān)!¹⁹⁴²

وَكَايْنٍ مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ ۖ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا
عَذَابًا نُّكَرًا ﴿١٩٤٣﴾ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَنَقِبَةُ أَمْرِهَا خُسْرًا ﴿١٩٤٤﴾ أَعَدَّ اللَّهُ لَهُمْ
عَذَابًا شَدِيدًا ۖ فَاتَّقُوا اللَّهَ يَا أُولِيَ الْأَلْبَابِ الَّذِينَ ءَامَنُوا ۚ قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٩٤٥﴾

And many a town (population) revolted against the command of its Lord and His Messengers, and We called it to a severe account (i.e. torment in this worldly life), and shall punish it with a horrible torment (in Hell, in the Hereafter).

So it tasted the evil result of its disbelief, and the consequence of its disbelief was loss (destruction in this life and an eternal punishment in the Hereafter).

Allāh has prepared for them a severe torment. So fear Allāh and keep your duty to Him, O men of understanding who have believed! - Allāh has indeed sent down to you a reminder (this Qur`ān).¹⁹⁴³

وَنُيَسِّرُكَ لِلْيُسْرَىٰ ﴿١٩٤٦﴾ فَذَكِّرْ ۚ إِن نَّفَعَتِ الذِّكْرَىٰ ﴿١٩٤٧﴾ سَيَذَكَّرُ مَن نَّخَشَىٰ ﴿١٩٤٨﴾
وَيَجَنَّبُهَا الْأَشْقَىٰ ﴿١٩٤٩﴾

And We shall make easy for you (O Mu`ammad ﷺ) the easy way (i.e. the doing of righteous deeds).

Therefore remind (men) in case the reminder profits (them).

The Reminder will be received by him who fears (Allāh), but it will be avoided by the wretched...¹⁹⁴⁴

¹⁹⁴² Sūrah Yūnus (10), ayāh 2.

¹⁹⁴³ Sūrah Al Talāq (65), ayāt 8-10.

¹⁹⁴⁴ Sūrah Al 'A`lā (87), ayāt 8-11.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِنُهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُحِيطُ بِهَا لَوْحٌ إِلَّا هُوَ
 ٤ ثَقُلَتْ فِي السَّمَاءِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْتَةً ۚ يَسْأَلُونَكَ كَأَنَّكَ حَفِيفٌ عَنَّا ۖ قُلْ
 إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥﴾

They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with All h (Alone) but most of mankind know not."¹⁹⁴⁵

۞ أَفَمَن يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى ۚ إِنَّمَا يَتَذَكَّرُ أُولُو
 الْأَلْبَابِ ﴿٦﴾

Shall he then who knows that what has been revealed unto you (O Mu ammad ﷺ) from your Lord is the truth be like him who is blind? But it is only the men of understanding that pay heed.¹⁹⁴⁶

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ ۖ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ ۚ
 وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ بَيِّنَاتٍ لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٧﴾

And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Mu ammad ﷺ) as a witness against these. And We have sent down to you the Book (the Qur n) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to All h as Muslims).¹⁹⁴⁷

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ ۖ فَبِئْرَهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ
 ﴿٨﴾

You can only warn him who follows the Reminder (the Qur n), and fears the Most Beneficent (All h) unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward (i.e. Paradise).¹⁹⁴⁸

Allāh assuredly helps the Messengers and their followers

16:63

The Messengers give the reminder but Shaitān always misleads

¹⁹⁴⁵ Sūrah Al A`rāf (7), ayāh 187.

¹⁹⁴⁶ Sūrah Al Ra`d (13), ayāh 19.

¹⁹⁴⁷ Sūrah Al Nahl (16), ayāh 89.

¹⁹⁴⁸ Sūrah Yā Sīn (36), ayāh 11.

12:110 'mankind' away from the straight path, in order that 'mankind' is deviated from the path.

تَاللّٰهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطٰنُ أَعْمَالَهُمْ فَهُمْ وَٰلَهُمُ الْيَوْمَ وَهَمٌ
عَذَابٌ أَلِيمٌ ﴿١١٠﴾

By Allah, We indeed sent (Messengers) to the nations before you (O Muhammad ﷺ), but Shayṭān (Satan) made their deeds fair-seeming to them. So he (Satan) is their Wali (helper) today (i.e. in this world), and theirs will be a painful torment.¹⁹⁴⁹

حَتَّىٰ إِذَا اسْتَيْسَرَ الرُّسُلُ وَظَنُوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَن نَّشَاءُ
وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١١﴾

(They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our help, and whomsoever We willed were delivered. And Our punishment cannot be warded off from the people who are Mujrimīn (criminals, disobedients to Allah, sinners, disbelievers, polytheists).¹⁹⁵⁰

6:34 When the Prophets and Messengers are truly denied by their
40:51 communities, then Allāh will help them (Prophets and Messengers)
4:150-153 both in this world and in the Hereafter. The obligation to believe in
the Messengers is in order that they are not degraded and punished in
the Hereafter.

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا وَلَا
مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِن نَّبَإِ الْمُرْسَلِينَ ﴿١١٢﴾

Verily, (many) Messengers were denied before you (O Muhammad ﷺ), but with patience they bore the denial, and they were hurt, till Our help reached them, and none can alter the Words (Decisions) of Allah. Surely there has reached you the information (news) about the Messengers (before you).¹⁹⁵¹

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيٰوةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿١١٣﴾

Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allah - Islamic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection)...¹⁹⁵²

¹⁹⁴⁹ Sūrah Al Nahl (16), ayāh 63.

¹⁹⁵⁰ Sūrah Yūsuf (12), ayāh 110.

¹⁹⁵¹ Sūrah Al An'ām (6), ayāh 34.

¹⁹⁵² Sūrah Al Mū'min [or Ghāfir] (40), ayāh 51.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُوا نَحْنُ مُؤْمِنُونَ بِبَعْضِ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿٣٥﴾ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿٣٦﴾ وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٣٧﴾

Verily, those who disbelieve in Allāh and His Messengers and wish to make distinction between Allāh and His Messengers (by believing in Allāh and disbelieving in His Messengers) saying, “We believe in some but reject others,” and wish to adopt a way in between.

They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.

And those who believe in Allāh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards, and Allāh is ever Oft-Forgiving, Most Merciful.¹⁹⁵³

The Narratives of the Prophets

The Prophet ʿĀdam ﷺ

ʿĀdam ﷺ and the disobedience (insubordination) of ʿIblīs

2:30-34	Allāh created ʿĀdam ﷺ and taught him with knowledge; ʿIblīs disobeyed the command of Allāh to respect ʿĀdam ﷺ, His creation;
7:11-18	ʿIblīs was rejected from Paradise but requested respite until the
17:61-65	Final Hour; ʿĀdam ﷺ and Hawwāʾ (Eve) in Paradise, and Allāh
20:115-120	gave them one prohibition; ʿIblīs deceived both of them until they were enticed by his sweet and gentle persuasion; Both of them were
7:19-25	regretful and repentant, with Allāh accepting their repentance; Allāh
20:121-127	gave them both advice and guidance; then Allāh caused them both to leave Paradise and admonished them in order that they would always
2:35-39	follow His guidance within this life.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةً ۗ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَیَنْسِفُ الْاَسْمَآءَ ۗ وَحَنَ نُّسِیْحٌ بِحَمْدِكَ وَتُقَدِّسُ لَكَ ۗ قَالَ اِنِّیْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿٣٥﴾ وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلٰی الْمَلٰٓئِكَةِ فَقَالَ اَنْۢبِئُوْنِیْ بِاَسْمَآءِ هٰٓؤُلَآءِ

¹⁹⁵³ Sūrah Al Nisā' (4), āyāt 150-152.

إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٤﴾ قَالُوا سُبْحَنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٥﴾ قَالَ يَتَفَادَمُ أَنْبِيُّهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنْى أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٦﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٧﴾

And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will you place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You." He (All h) said: "I know that which you do not know."

And He taught dam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful."

Rhey (angels) said: "Glory be to You, we have no knowledge except what You have taught us. Verily, it is You, the All-Knower, the All-Wise."

He said: "O dam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghaib (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

And (remember) when We said to the angels: "Prostrate yourselves before dam." And they prostrated except Ibl s (Satan), he refused and was proud and was one of the disbelievers (disobedient to All h).¹⁹⁵⁴

وَلَقَدْ خَلَقْنَكُمْ ثُمَّ صَوَّرْنَكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ ﴿٣٨﴾ قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿٣٩﴾ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿٤٠﴾ قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٤١﴾ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿٤٢﴾ قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿٤٣﴾ ثُمَّ لَا تَجِدُهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَنِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿٤٤﴾ قَالَ أَخْرَجْ مِنْهَا مَذْمُومًا مَدْحُورًا لَمَنِ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿٤٥﴾

And surely, We created you (your father dam) and then gave you shape (the noble shape of a human being), then We told the angels, "Prostrate to dam", and they prostrated, except Ibl s (Satan), he refused to be of those who prostrate.

(All h) said: "What prevented you (O Ibl s) that you did not prostrate,

¹⁹⁵⁴ Sūrah Al Baqarah (2), āyāt 30-34.

when I commanded you?" Ibl s said: "I am better than him (dam), You created me from fire, and him yYou created from clay."
 (All h) said: "(O Ibl s) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced."
 (Ibl s) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)."
 (All h) said: "You are of those allowed respite."
 (Ibl s) said: "Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path.
 Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to you)."
 (All h) said (to Ibl s) "Get out from this (Paradise) disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all."¹⁹⁵⁵

وَإِذْ قُلْنَا لِلْمَلَكِئِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿١٥﴾ قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَنْ أُوْحِرَّنَّ إِلَى يَوْمِ الْغَيْمَةِ لِأَٰخِثِكَ بِ دُرِّيَّةٍ إِلَّا قَلِيلًا ﴿١٦﴾ قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مُّوْفُورًا ﴿١٧﴾ وَاسْتَغْفِرْ مَنْ اسْتَطَاعَتْ مِنْهُمْ بِصُوتِكَ وَأَجْلَبَ عَلَيْهِمْ يُخَيِّلِكَ وَزَجَلَتْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٨﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿١٩﴾

And (remember) when We said to the angels: "Prostrate unto dam." They prostrated except Ibl s (Satan). He said: "Shall I prostrate to one whom You created from clay?"

[Ibl s (Satan)] said: "See? This one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!"

(All h) said: "Go, and whosoever of them follows you, Surely! Hell will be the recompense of you (all) an ample recompense.

"And Istafziz [literally means: befool them gradually] those whom you can among them with your voice (i.e. songs, music, and any other call for All h's disobedience), make assaults on them with your cavalry and your infantry, mutually share with them wealth and children (by tempting them to earn money by illegal ways usury, etc., or by committing illegal sexual intercourse, etc.), and make promises to them." But Satan promises them nothing but deceit.

"Verily! My slaves (i.e the true believers of Isl mic Monotheism), you have no authority over them. And All-Sufficient is your Lord as a Guardian."¹⁹⁵⁶

¹⁹⁵⁵ Sūrah Al A' rāf (7), āyāt 11-18.

¹⁹⁵⁶ Sūrah Al Isrā' (17), āyāt 61-65.

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿١٩﴾ وَإِذْ قُلْنَا لِلْمَلَكِ
 أَسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ ﴿٢٠﴾ فَقُلْنَا يَتَّخِذْكَ مِنْ هَٰذَا عَدُوًّا لَّكَ
 وَلَزَوَاجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَىٰ ﴿٢١﴾ إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ
 وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ ﴿٢٢﴾ فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَتَّخِذْ
 هَلْ أَذُنُكَ عَلَىٰ شَجَرَةِ الْخُلْدِ وَمُلْكٌ لَّا يَبْلَىٰ ﴿٢٣﴾

And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power.

And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated (all) except Iblis (Satan), who refused.

Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you be distressed in misery.

Verily, you have (a Promise from Us) that you will never be hungry therein nor naked.

And you (will) suffer not from thirst therein nor from the sun's heat.

Then Shaytan (Satan) whispered to him, saying: "O Adam! Shall I lead you to the tree of eternity and to a kingdom that will never waste away?"¹⁹⁵⁷

وَيَتَّخِذُ أَسْكُنَ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ الشَّجَرَةَ
 فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٢٤﴾ فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ
 سَوْءٍ تَهُمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَٰذِهِ الشَّجَرَةِ إِلَّا أَن تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا
 مِنَ الْخَالِدِينَ ﴿٢٥﴾ وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ﴿٢٦﴾ فَدَلَّاهُمَا بِغُرُورٍ
 فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ
 وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُل لَّكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ
 مُبِينٌ ﴿٢٧﴾ قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَ مِنَ الْخَاسِرِينَ
 ﴿٢٨﴾ قَالِ أَهْطَبُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتْنَعٌ إِلَىٰ حِينٍ ﴿٢٩﴾
 قَالِ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٣٠﴾

"And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the losers (unjust and wrong-doers)."

Then Shaytan (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); He said: "Your Lord did not forbid you this tree save you should become

¹⁹⁵⁷ Sūrah Tā Hā (20), āyāt 115-120.

angels or become of the immortals.”

And he [Shai n (Satan)] swore by All h to them both (saying): “Verily, I am one of the sincere well-wishers for you both.”

So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to stick together the leaves of Paradise over themselves (in order to cover their shame). and their Lord called out to them (saying): “Did I not forbid you that tree and tell you: Verily, Shai n (Satan) is an open enemy unto you?”

They said: “Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.”

(All h) said: “Get down, one of you an enemy to the other [i.e. dam, daww (Eve), and Shai n (Satan), etc.]. On earth will be a dwelling-place for you and an enjoyment, - for a time.”

He said: “Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e.resurrected).”¹⁹⁵⁸

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَتُهُمَا وَطَفِقَا مَخَصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى
ءَادَمُ رَبَّهُ فَغَوَى ﴿١٩٥﴾ ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى ﴿١٩٦﴾ قَالَ اهْبِطَا مِنْهَا
جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَلِمَا بَأْسَيْنَاكُمْ مَنِ هَدَىٰ فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ
وَلَا يَشْقَى ﴿١٩٧﴾ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ
الْقِيَامَةِ أَعْمَى ﴿١٩٨﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿١٩٩﴾ قَالَ كَذَلِكَ
أَتَتْكَ ءَايَاتُنَا فَنَسِيَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى ﴿٢٠٠﴾ وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ
بِءَايَاتِ رَبِّهِ ۖ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأُنْفَى ﴿٢٠١﴾

Then they both ate of the tree, and so their private parts appeared to them, and they began to stick on themselves the leaves from Paradise for their covering. Thus did dam disobey his Lord, so he went astray.

Then his Lord chose him, and turned to him with Forgiveness, and gave him guidance.

(All h) said: “Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My guidance shall neither go astray, nor fall into distress and misery.

“But whosoever turns away from My Reminder (i.e. neither believes in this Qur n nor acts on its orders, etc.) Verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.”

He will say: “O my Lord! Why have you raised me up blind, while I had sight (before).”

(All h) will say: “Like this, Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them),

¹⁹⁵⁸ Sūrah Al A rāf (7), āyāt 19-25.

and so this Day, you will be neglected (in the Hell-fire, away from All h's Mercy)."

And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (All h) and believes not in His Messengers, and His revealed Books, like this Qur n, etc.], and believes not in the y t (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, and the torment of the Hereafter is far more severe and more lasting.¹⁹⁵⁹

وَقُلْنَا يٰقَادُمْ اَسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٢٠﴾ فَازْلٰهُمَا الشَّيْطٰنُ عَنَّا فَاخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۚ وَقُلْنَا اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْاَرْضِ مُسْتَقَرٌّ وَمَتَّعٌ اِلٰى حِيْنٍ ﴿٢١﴾ فَتَلَقٰى ءَادَمُ مِنْ رَّبِّهٖۙ كَلِمٰتٍ فَتَابَ عَلَيْهِ ۚ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿٢٢﴾ قُلْنَا اهْبِطُوْا مِنْهَا جَمِيْعًا ۖ فَلِمًا يٰۤاٰدَمُ بَيْنَكَ وَبَيْنَ هٰذِهِ الْوَادِيْ فَلَا خَوْفٌ عَلَیْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٢٣﴾ وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِآٰیٰتِنَاۙ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۖ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢٤﴾

And We said: "O dam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will, but come not near this tree or you both will be of the lim n (wrong-doers)."

Then the Shai n (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

Then dam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the one who forgives (accepts repentance), the Most Merciful.

We said: "Get down all of you from this place (the Paradise), then whenever there comes to you guidance from Me, and whoever follows My guidance, there shall be no fear on them, nor shall they grieve.

But those who disbelieve and belie Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.) such are the dwellers of the Fire, they shall abide therein forever.¹⁹⁶⁰

Hābīl and Qābīl – Cain and Abel

5:27-30	Hābīl was killed by his own brother Qābīl who later buried Hābīl
5:31-32	after seeing and learning from the experience of a crow, sent by Allāh, which showed him how to bury.

¹⁹⁵⁹ Sūrah Tā Hā (20), āyāt 121-127.

¹⁹⁶⁰ Sūrah Al Baqarah (2), āyāt 35-39.

﴿ وَأَتْلُ عَلَيْهِمْ نَبَأَ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ ۖ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٧﴾ لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لَأَقْتُلَنَّكَ ۖ إِنَّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٨﴾ إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنَ أَصْحَابِ النَّارِ ۖ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٢٩﴾ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿٣٠﴾ ﴾

And (O Muhammad ﷺ) recite to them (the Jews) the story of the two sons of Adam [Hābīl (Abel) and Qābīl (Cain)] in truth; when each offered a sacrifice (to Allāh), it was accepted from the one but not from the other. The latter said to the former: "I will surely kill you." The former said: "Verily, Allāh accepts only from those who are Al-Muttaqīn."

"If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allāh; the Lord of the 'ālamīn (mankind, jinns, and all that exists)."

"Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the 'ālimīn (polytheists and wrong-doers)."

So the Nafs (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; He murdered him and became one of the losers.¹⁹⁶¹

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِثُ سَوْءَ أَخِيهِ ۖ قَالَ يُوثِقُ أَعْزَتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوْرِثُ سَوْءَ أَخِي ۖ فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٣١﴾ مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا ۖ وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ۖ وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾ ﴾

Then Allāh sent a crow who scratched the ground to show him to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.

Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression

¹⁹⁶¹ Sūrah Al Mā'idah (5), āyāt 27-30.

unjustly and exceeding beyond the limits set by Allāh by committing the major sins) in the land!'.¹⁹⁶²

The Prophet 'Idrīs عليه السلام

19:56-57 Certainly the Prophet 'Idrīs (Enoch) عليه السلام was a man of truth;
21:85-86 and he was a Prophet; and a man of piety.

وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ۚ وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ۚ

And mention in the Book (the Qur'an) Idrīs (Enoch). Verily! He was a man of truth, (and) a Prophet.
And We raised him to a high station.¹⁹⁶³

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِنَ الصَّابِرِينَ ۚ وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا ۚ إِنَّهُمْ مِنَ الصَّالِحِينَ ۚ

And (remember) Ismā'īl (Ishmael), and Idrīs (Enoch) and Dhul-Kifl (Isaiah), All were from among the patient ones, etc.).
And We admitted them to Our Mercy. Verily, they were of the righteous.¹⁹⁶⁴

The Prophet Nūḥ عليه السلام

The calling of the Prophet Nūḥ عليه السلام to his community

7:59-63 The Prophet Nūḥ (Noah) عليه السلام called and invited his community to worship Allāh alone; however his community always denounced him, and opposed the advice of the Prophet Nūḥ عليه السلام; they said that
10:71-72 if Allāh wished he could send down angels as Messengers for the
11:25-35 community, and various other reasons; the Prophet Nūḥ عليه السلام was
23:23-25 threatened with stoning if he did not stop his da'wah; the Prophet
26:105-116 Nūḥ عليه السلام pleaded with Allāh about the denial of his community.

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَنْقُومِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۚ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ۚ قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُبِينٍ ۚ قَالَ يَنْقُومِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ۚ أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ۚ أَوْعَيْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ

¹⁹⁶² Sūrah Al Mā'idah (5), āyāt 31-32.

¹⁹⁶³ Sūrah Maryam (19), āyāt 56-57.

¹⁹⁶⁴ Sūrah Al 'Anbiyā' (21), āyāt 85-86.

رَبِّكُمْ عَلَى رَجُلٍ مِّنْكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٥﴾

IWdeed, we sent N (Noah) to his people and he said: "O my people! Worship All h! You have no other Il h (God) but Him. (L il ha ill-All h: none has the right to be worshipped but All h). Certainly, I fear for you the torment of a great Day!"

The leaders of his people said: "Verily, we see yYou in plain error."

[N (Noah)] said: "O my people! There is no error in me, but I am a Messenger from the Lord of the lammn (mankind, jinns and all that exists)! "I convey unto you the Messages of my Lord and give sincere advice to you. And I know from All h what you know not.

*"Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear All h and that you may receive (His) Mercy?"*¹⁹⁶⁵

﴿٦٥﴾ وَأَتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَفْقَهُمْ إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بَيِّنَاتٍ فَأَلْهِمُوا اللَّهَ تَوَكَّلْتُ فَاجْعَلُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تَنْظُرُونَ ﴿٦٦﴾ فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُمْ مِنَّيَّ إِنِّي أَجْرِي إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٦٧﴾

And recite to them the news of N (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the y t (proofs, evidences, verses, lessons, signs, revelations, etc.) of All h is hard on you, then I put my trust in All h. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite.

*"But if you turn away [from accepting my doctrine of Isl mic Monotheism, i.e. to worship none but All h], then no reward have I asked of you, my reward is only from All h, and I have been commanded to be one of the Muslims (those who submit to All h's Will)."*¹⁹⁶⁶

﴿٦٨﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ إِلَى لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٦٩﴾ أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٧٠﴾ فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا تَرَبَّلَكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا تَرَبَّلَكَ أَتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِآدَى الرَّأْيِ وَمَا نَرَى لَكُمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَظُنُّكُمْ كَذِبِينَ ﴿٧١﴾ قَالَ يَفْقَهُمْ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِّن رَّبِّي وَآتَنِي رَحْمَةً مِّنْ عِنْدِهِ فَعَمَّيْتُ عَلَيْكُمُ الْقُرْآنَ مِثْلُ مَاءٍ فَسَمِعْتُمُوهُ وَأَنْتُمْ لَا تَكْرَهُونَ ﴿٧٢﴾ وَيَفْقَهُمْ لَاسْتَغْلِبَكُمْ عَلَيْهِ مَالًا إِنِّي أَجْرِي إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا

¹⁹⁶⁵ Sūrah Al A rāf (7), āyāt 59-63.

¹⁹⁶⁶ Sūrah Yūnus (10), āyāt 71-72.

إِنَّهُمْ مُلْقُوا رَبِّهِمْ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا جَاهِلُونَ ﴿٦٠﴾ وَيَقُولُونَ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ ﴿٦١﴾ وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنَّي إِذَا لَمَنْ الظَّالِمِينَ ﴿٦٢﴾ قَالُوا يَنْتُوخُ قَدْ جِدَلْنَا فَاكْهَرْتَ جَدَلْنَا فَأَتَيْنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٦٣﴾ قَالَ إِنَّمَا يَأْتِيَكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٦٤﴾ وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٦٥﴾ أَمْ يَقُولُونَ أَفْتَرَنَاهُ قُلْ إِنْ أَفْتَرَيْتُهُ فَعَلَى إِجْرَامِي وَأَنَا بَرِيءٌ مِمَّا تُجْرِمُونَ ﴿٦٦﴾

And indeed We sent N (Noah) to his people (and he said): "I have come to you as a plain warner."

"That you worship none but All h, surely, I fear for you the torment of a painful Day."

The chiefs of the disbelievers among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars."

He said: "O my people! Tell me, if I have a clear proof from my Lord, and a mercy (Prophethood, etc.) has come to me from Him, but that (mercy) has been obscured from your sight. Shall we compel you to accept it (Islamic Monotheism) when you have a strong hatred for it?"

"And O my people! I ask of you no wealth for it, my reward is from none but All h. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant."

"And O my people! Who will help me against All h, if I drove them away? Will you not then give a thought?"

"And I do not say to you that with me are the treasures of All h, "Nor that I know the Ghaib (unseen); "Nor do I say I am an angel, and I do not say of those whom your eyes look down upon that All h will not bestow any good on them. All h knows what is in their inner-selves (as regards belief, etc.). In that case, I should, indeed be one of the lim n (wrong-doers, oppressors, etc.)."

They said: "O N (Noah)! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful."

He said: "Only All h will bring it (the punishment) on you, if He will, and then you will escape not."

"And my advice will not profit you, even if I wish to give you good counsel, if All h's will is to keep you astray. He is your Lord! And to Him you shall return."

Or they (the pagans of Makkah) say: "He (Mu ammad ﷺ) has fabricated it (the Qur n)." Say: "If I have fabricated it, upon me be my crimes, but I am

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَنْقُورِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ ﴿١١٠﴾ فَقَالَ الْمَلَأُوا الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿١١١﴾ إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فترَضُّوا بِهِ حَتَّىٰ حِينٍ ﴿١١٢﴾

And indeed We sent N (Noah) to his people, and he said: "O my people! Worship All h! You have no other Il h (God) but Him (Isl mic Monotheism). Will you not then be afraid (of Him i.e. of His punishment because of worshipping others besides Him)?"

But the chiefs of those who disbelieved among his people said: "He is no more than a human being like you, he seeks to make himself superior to you. Had All h willed, He surely could have sent down angels; never did we hear such a thing among our fathers of old.

"He is only a man in whom is madness, so wait for him a while." ¹⁹⁶⁸

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١١٣﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١١٤﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١١٥﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ ﴿١١٦﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١١٧﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ ﴿١١٨﴾ * قَالُوا أَنْتُمْ لَكُمْ وَاتَّبَعَكَ الْأَرْذَلُونَ ﴿١١٩﴾ قَالَ وَمَا عَلِمِي بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٠﴾ إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَو تَشْعُرُونَ ﴿١٢١﴾ وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١٢٢﴾ إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ ﴿١٢٣﴾ قَالُوا لَنْ لَمَّا تَنْتَهُ يَنْبُوحَ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١٢٤﴾

The people of N (Noah) belied the Messengers.

When their brother N (Noah) said to them: "Will you not fear All h and obey Him?"

"I am a trustworthy Messenger to you.

"So fear All h, keep your duty to Him, and obey Me.

109. "No reward do I ask of You for it (My message of Islâmic Monotheism), My reward is Only from the Lord of the 'Alamûn (mankind, jinns and All that exists).

110. "So keep Your duty to Allâh, fear Him and obey me."

They said: "Shall we believe in you, when the meanest (of the people) follow you?"

He said: "And what knowledge have I of what they used to do?"

"Their account is only with my Lord, if you could (but) know.

"And I am not going to drive away the believers.

I am only a plain warner."

¹⁹⁶⁷ Sûrah Hûd (11), âyât 25-35.

¹⁹⁶⁸ Sûrah Al Mu'minûn (23), âyât 23-25.

They said: "If you cease not, O N (Noah)! You will surely be among those stoned (to death)."¹⁹⁶⁹

71:5-28 The plea of the Prophet Nūḥ ﷺ was heard by Allāh and his prayer was answered.

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾ فَلَمْ يَزِدْهُمْ دُعَايَ إِلَّا فِرَارًا ﴿٦﴾ وَإِنِّي
كُلَّمَا دَعَوْتُهُمْ لَتَغْفِرَ لَهُمْ جَعَلُوا أَصْبَعَهُمْ فِي آذَانِهِمْ وَأَسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا
وَأَسْتَكْبَرُوا اسْتِكْبَارًا ﴿٧﴾ ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا ﴿٨﴾ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ
لَهُمْ إِسْرَارًا ﴿٩﴾ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ
مِدْرَارًا ﴿١١﴾ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾ مَا
لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾ أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ
سَمَوَاتٍ طِبَاقًا ﴿١٥﴾ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ﴿١٦﴾ وَاللَّهُ
أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدْكُمْ فِيهَا وَيُخْرِجْكُمْ إِخْرَاجًا ﴿١٨﴾ وَاللَّهُ جَعَلَ
لَكُمْ الْأَرْضَ بِسَاطًا ﴿١٩﴾ لَتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾ قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي
وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا ﴿٢١﴾ وَمَكَرُوا مَكْرًا كَبِيرًا ﴿٢٢﴾ وَقَالُوا
لَا تَذَرْنِ الْهَتَكَ وَلَا تَذَرُنْ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾ وَقَدْ
أَصْلَوْا كَثِيرًا وَلَا تَرِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٤﴾ مِمَّا حَطَّيْتَهُمْ أَغْرِقُوا فَأَذْجَلُوا نَارًا
فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٢٥﴾ وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ
الْكَافِرِينَ دَيَّارًا ﴿٢٦﴾ إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا
﴿٢٧﴾ رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا
تَرِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿٢٨﴾

He said: "O my Lord! Verily, I have called my people night and day (i.e. secretly and openly to accept the doctrine of Islamic Monotheism),
"But all my calling added nothing but to (their) flight (from the truth).
"And verily! Every time I called unto them that You might forgive them,
they thrust their fingers into their ears, covered themselves up with their
garments, and persisted (in their refusal), and magnified themselves in
pride.
"Then verily, I called to them openly (aloud);

¹⁹⁶⁹ Sūrah Al Shu'arā (26), āyāt 105-116.

*"Then verily, I proclaimed to them in public, and I have appealed to them in private,
 "I said (to them): 'Ask Forgiveness from your Lord; Verily, He is Oft-Forgiving;
 'He will send rain to you in abundance;
 'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.'"*
*What is the matter with you, [That you fear not Allāh (his punishment), and] you hope not for reward (from Allāh or you believe not in His Oneness). While He has created you in (different) stages [i.e. first Nūḥ, then Alaqah and then Muḡḡah, see (VV.23:13,14) the Qur'ān]. See you not how Allāh has created the seven heavens one above another, and has made the moon a light therein, and made the sun a lamp?
 And Allāh has brought you forth from the (dust of) earth. [Tafsir At-Tabarī, Vol.29, Page 97]. Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)?
 And Allāh has made for you the earth wide spread (an expanse). That you may go about therein in broad roads.
 Nūḥ (Noah) said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but only loss.
 "And they have plotted a mighty plot.
 "And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwā, nor Yaghūth, nor Ya'ūq, nor Nasr (names of the idols);
 "And indeed they have led many astray. and (O Allāh): 'Grant no increase to the ḡimn (polytheists, wrong-doers, and disbelievers, etc.) save error.'"
 Because of their sins they were drowned, then were made to enter the Fire, and they found none to help them instead of Allāh.
 And Nūḥ (Noah) said: "My Lord! Leave not one of the disbelievers on the earth!
 "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers."
 "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the ḡimn (polytheists, wrong-doers, and disbelievers, etc.) grant You no increase but destruction!"¹⁹⁷⁰*

The Prophet Nūḥ ﷺ receives revelation to build a ship

71:25-28	The Prophet Nūḥ ﷺ requested that the disbelievers be obliterated from the face of the earth; and pleaded that those who believed all be saved from punishment; the Prophet Nūḥ ﷺ received revelation
26:117-122	instructing him to construct a large sailing vessel; he also received
11:37	And bore the brunt of many curses and obscenities from his
23:26-31	community as well as constant mockery; the Prophet Nūḥ ﷺ also received revelation to load animals in pairs on board the ship.

¹⁹⁷⁰ Sūrah Nūḥ (71), āyāt 5-28.

مِمَّا حَطَبَتِهِمْ أُغْرِقُوا فَأَذْخَلُوا نَارًا فَلَمَّا تَجِدُوا هُمْ مِّن دُونِ اللَّهِ أَنْصَارًا ﴿١٨﴾ وَقَالَ
 نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْآرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿١٩﴾ إِنَّكَ إِن تَذَرَهُمْ يَضِلُّوا
 عِمَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٠﴾ رَبِّ آغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ
 بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَرِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿٢١﴾

Because of their sins they were drowned, then were made to enter the Fire, and they found none to help them instead of Allah.
 And Noah (Noah) said: "My Lord! Leave not one of the disbelievers on the earth!
 "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers."
 "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the polytheists, wrong-doers, and disbelievers, etc.) grant You no increase but destruction!"¹⁹⁷¹

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿٢٢﴾ فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ
 الْمُؤْمِنِينَ ﴿٢٣﴾ فَأَنْجَيْنَاهُ وَمَنْ مَّعَهُ فِي الْفُلِّ الْمَشْحُونِ ﴿٢٤﴾ ثُمَّ أَغْرَقْنَا بَعْدُ
 الْبَاقِينَ ﴿٢٥﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿٢٦﴾ وَإِنَّ رَبَّكَ لَهُوَ
 الْعَزِيزُ الرَّحِيمُ ﴿٢٧﴾

*He said: "My Lord! Verily, my people have belied me. Therefore judge You between me and them, and save me and those of the believers who are with me."
 And We saved him and those with him in the laden ship. Then We drowned the rest (disbelievers) thereafter.
 Verily, in this is indeed a sign, yet most of them are not believers. And verily! Your Lord, He is indeed the All-Mighty, the Most Merciful.*¹⁹⁷²

وَأَصْنَعِ الْفُلَ بِأَعْيُنِنَا وَوَحِّينَا وَلَا تَخْطُبْنِي فِي الَّذِينَ ظَلَمُوا إِلَيْهِمْ مَّعْرِفُونَ ﴿٢٨﴾
 "And construct the ship under Our eyes and with Our inspiration, and address Me not on behalf of those who did wrong; they are surely to be drowned."¹⁹⁷³

قَالَ رَبِّ أَنْصُرْنِي بِمَا كَدَّيْتُ ﴿٢٩﴾ فَأَوْحَيْنَا إِلَيْهِ أَنْ أَصْنَعِ الْفُلَ بِأَعْيُنِنَا وَوَحِّينَا
 فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُكْ فِيهَا مِنْ كُلِّ زَوْجٍ آثْنَيْنِ وَأَهْلَكَ إِلَّا مَن

¹⁹⁷¹ Sūrah Nūh (71), āyāt 25-28.

¹⁹⁷² Sūrah Al Shu'arā (26), āyāt 117-122.

¹⁹⁷³ Sūrah Hūd (11), āyāt 37.

سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ ۖ وَلَا تُخْطِئَنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُعْرِضُونَ ﴿٥٤﴾ فَإِذَا
 اسْتَوَيْتَ أَنْتَ وَمَعَكَ عَلَى الْفُلِّ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّيْنَا مِنْ الْقَوْمِ الظَّالِمِينَ
 ﴿٥٥﴾ وَقُلْ رَبِّ أُنْزِلْنِي مُنزَلاً مُبَارَكاً وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٥٦﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَإِنْ
 كُنَّا لَمُبْتَلِينَ ﴿٥٧﴾ ثُمَّ أُنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ ﴿٥٨﴾

[N (Noah)] said: "O my Lord! Help me because they deny me."
 So We inspired him (saying): "Construct the ship under Our eyes and under
 Our Revelation (guidance). Then, when Our command comes, and the oven
 gushes forth water, take on board of each kind two (male and female), and
 your family, except those thereof against whom the word has already gone
 forth. And address Me not in favour of those who have done wrong. Verily,
 they are to be drowned.
 And when you have embarked on the ship, you and whoever is with you,
 then say: "All the praises and thanks be to Allah, who has saved us from the
 people who are *ẓālim* n (i.e. oppressors, wrong-doers, polytheists, those
 who join others in worship with Allah, etc.).
 And say: "My Lord! Cause me to land at a blessed landing-place, for You
 are the best of those who bring to land."
 Verily, in this [what We did as regards drowning of the people of N
 (Noah)], there are indeed *āyāt* (proofs, evidences, lessons, signs, etc. for
 men to understand), for sure We are ever putting (men) to the test.
 Then, after them, We created another generation.¹⁹⁷⁴

54:11-15 The heavens sent down rain, and the earth gushed forth water;
 11:40-41 the Prophet Nūḥ عليه السلام sailed with some of his community, and called
 out to his disbelieving son.

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَرٍ ﴿٥٩﴾ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ
 قَدْ قُدِرَ ﴿٦٠﴾ وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ ﴿٦١﴾ تَجْرِي بِأَعْيُنِنَا جَزَاءَ لِمَنْ كَانَ
 كُفِرَ ﴿٦٢﴾ وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَكِّرٍ ﴿٦٣﴾

So We opened the gates of heaven with water pouring forth.
 And We caused the earth to gush forth with springs. So the waters (of the
 heaven and the earth) met for a matter predestined.
 And We carried him on a (ship) made of planks and nails,
 floating under Our eyes, a reward for him who had been rejected!
 And indeed, We have left this as a sign, then is there any that will remember
 (or receive admonition)?¹⁹⁷⁵

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا

¹⁹⁷⁴ Sūrah Al Mu' minūn (23), āyāt 26-31.

¹⁹⁷⁵ Sūrah Al Qamar (54), āyāt 11-15.

مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤١﴾ * وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ جَرِّبُهَا وَمُرْسِنَهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿٤٢﴾

(So it was) till then there came Our command and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family, except him against whom the word has already gone forth, and those who believe. And none believed with him, except a few."

And he [N (Noah)] said: "Embark therein, in the Name of All h will be its moving course and its resting anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful." (Tafsir At-Tabar , Vol. 12, Page 43)¹⁹⁷⁶

37:78-82 Allāh saved the Prophet Nūḥ ﷺ and his faithful followers.

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٧٨﴾ سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ ﴿٧٩﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾ إِنَّهُمْ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾ ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٨٢﴾

And left for him (a goodly remembrance) among generations to come in later times:

Sal mun (peace) be upon N (Noah) (from Us) among the lam n (mankind, jinns and all that exists)!"

Verily, thus We reward the Mu sin n (good-doers - see V.2:112).

Verily, he [N (Noah)] was one of Our believing slaves.

Then We drowned the other (disbelievers and polytheists, etc.).¹⁹⁷⁷

The destruction of the Prophet Nūḥ's ﷺ community

7:64 Allāh drowned those unfaithful people in the flood that covered the
10:73-74 whole land; such are the consequences for those who belie Allāh and
His Messengers; hopefully an event such as that can be taken as
25:37 guidance for the living in later days; the Prophet Nūḥ ﷺ lived
29:14-15 together with his community for 950 years.

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِّ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٤﴾

But they belied him, so We saved him and those along with him in the ship, and We drowned those who belied Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.). They were indeed a blind people.¹⁹⁷⁸

¹⁹⁷⁶ Sūrah Hūd (11), āyāt 40-41.

¹⁹⁷⁷ Sūrah Al Šaflāt (37), āyāt 78-82.

¹⁹⁷⁸ Sūrah Al A' rāf (7), āyāh 64.

فَكَذَّبُوهُ فَتَبَيَّنَتْ حَقِّقَتُهُ وَمَنْ مَعَهُ فِي الْفُلِّ وَجَعَلْنَاهُمْ خَلْفَهُ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا
بِآيَاتِنَا فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُتَكَبِّرِينَ ﴿٧٤﴾ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَى قَوْمِهِمْ
فَجَاءُوهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ نَطْبَعُ عَلَى
قُلُوبِ الْمُعْتَدِينَ ﴿٧٥﴾

They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who belied Our signs (proofs, evidences, lessons, signs, revelations, etc.). Then see what was the end of those who were warned. Then after him We sent Messengers to their people, they brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of Allah and disobey Him).¹⁹⁷⁹

وَقَوْمَ نُوحٍ لَمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ سِلَكًا لِلنَّاسِ ءَايَةً وَأَعْتَدْنَا
لِظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٧٦﴾

And Noah's people, when they denied the Messengers We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the wrong-doers (polytheists and wrong-doers, etc.).¹⁹⁸⁰

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ
الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿٧٧﴾ فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا ءَايَةً
لِّلْعَالَمِينَ ﴿٧٨﴾

And indeed We sent Noah (Noah) to his people, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of Allah (Monotheism), and discard the false gods and other deities], and the deluge overtook them while they were wrong-doers (wrong-doers, polytheists, disbelievers, etc.). Then We saved him and those with him in the ship, and made it (the ship) as an Ayah (a lesson, a warning, etc.) for the world (mankind, jinns and all that exists).¹⁹⁸¹

The Prophet Hūd عليه السلام

The call of the Prophet Hūd عليه السلام to his community

¹⁹⁷⁹ Sūrah Yūnus (10), āyāt 73-74.

¹⁹⁸⁰ Sūrah Al Furqān (25), āyah 37.

¹⁹⁸¹ Sūrah Al 'Ankabūt (29), āyāt 14-15.

* وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا ۖ قَالَ يَبْقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهِ غَيْرُهُ ۚ أَفَلَا تَتَّقُونَ
 ﴿٦٥﴾ قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ إِنَّا لَنَرْنَكَ فِي سَفَاهَةٍ وَإِنَّا لَنُظُنُّكَ مِنَ الْكَذِبِينَ ۚ ﴿٦٦﴾ قَالَ يَبْقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ۚ ﴿٦٧﴾
 أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ أَمِينٌ تَأْتِيهِمْ أَوْعَاجٌ تُجُتُّ مِن بَعْدِهِمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۚ وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ
 وَزَادَكُمْ فِي الْخَلْقِ بَضْطَةً ۖ فَادْكُرُوا ءَالَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ۚ ﴿٦٨﴾ قَالُوا أَجِئْنَا لِنُعْبُدَ اللَّهَ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا ۚ فَأْتِنَا بِمَا تَعِدُنَا إِن كُنتَ مِنَ الصَّادِقِينَ ۚ ﴿٦٩﴾ قَالَ قَدْ وَقَعَ عَلَيْكُم مِّن رَّبِّكُمْ رَجْسٌ وَغَضَبٌ ۖ أَتُجَادِلُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَتَشْكُرُونَ ۚ وَءَابَاؤُكُم مَّا نَزَّلَ اللَّهُ بِهِمَا مِن سُلْطَانٍ فَانْتَضِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنتَظِرِينَ ۚ ﴿٧٠﴾

And to d (people, We sent) their brother H d. He said: "O my people! Worship All h! You have no other Il ðh (God) but Him. (L il ha ill-All h: none has the right to be worshipped but All h). Will you not fear (All h)?" The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars." (Hd) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the lam n (mankind, jinns and all that exists)!

"I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.

"Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you that He may warn you? And remember that He made you successors after the people of N h (Noah), and increased you amply in stature. So remember the graces (bestowed upon you) from All h, so that you may be successful."

They said: "You have come to us that we should worship All h alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful."

(H d) said: "Torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named - you and your fathers, with no authority from All h? Then wait, I am with you among those who wait."¹⁹⁸²

وَالِىٰٓ عَادِٓ أَخَاهُمْ هُودًا ۖ قَالَ يَبْقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَٰهٍ غَيْرُهُ ۖ إِنِ اتَّبَعْتُمْ إِلَّا مُفْتَرُونَ ۝ وَيَقَوْمِ لَا تَمْلِكُ لَكُمْ عَلَيْهِٓ أَجْرًا ۖ إِنِ اتَّبَعْتُمْ إِلَّا عَلَىٰ الَّذِى فَطَرَنِي ۖ أَفَلَا تَعْقِلُونَ ۝ وَيَقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدَّكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ۝ قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ۝ إِن نَّقُولُ إِلَّا أَعْرَابَكَ بَعْضُ آلِهَتِنَا بِسُوٓءٍ ۚ قَالَ إِنِّىٓ أُشْهِدُ اللَّهَ وَأَشْهَدُوا أَنِّىٓ بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ۝ مِّن دُونِهِ ۚ فَكَيْدُونِى جَمِيعًا ثُمَّ لَا تُنظِرُونَ ۝ إِنِّىٓ تَوَكَّلْتُ عَلَىٰ اللَّهِ رَبِّىٓ وَرَبِّكُمْ ۚ مَا مِن دَآئِبَةٍ إِلَّا هُوَٓ أَحَدٌ بِمَا صَبَّيْتَهَا ۚ إِن رَّبِّىٓ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ۝ فَإِن تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِۦٓ إِلَيْكُمْ ۚ وَتَسْتَخْلِفُ رَبِّى قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ ۚ شَيْئًا إِن رَّبِّىٓ عَلَىٰ كُلِّ شَيْءٍ حَفِیظٌ ۝

And to d (people, We sent) their brother H d. He said, "O my people! Worship All h! You have no other Il h (God) but Him. Certainly, you do nothing but invent (lies)!

"O my people I ask of you no reward for it (the Message). My reward is only from Him, who created me. Will you not then understand?

"And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as Mujrim n (criminals, disbelievers in the Oneness of All h)."

They said: "O H d! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you.

"All that we say is that some of our gods (false deities) have seized you with evil (madness)." He said: "I call All h to witness and bear you witness that I am free from that which you ascribe as partners in worship, -

with Him (All h). So plot against me, all of you, and give me no respite.

"I put my trust in All h, my Lord and your Lord! There is not a moving (living) creature but He has grasp of its forelock. Verily, my Lord is on the Straight Path (the truth).

"So if you turn away, still I have conveyed the message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, My Lord is guardian over all things."1983

كَذَّبَتْ عَادُ الْمُرْسَلِينَ ۝ إِذْ قَالَ لَهُم أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ۝ إِنِّى لَكُمْ رَسُولٌ

1983 Sūrah Hūd (11), āyāt 50-57.

أَمِينَ ﴿٢٣٩﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ٱلرَّسُولَ ﴿٢٤٠﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنۡ أَجْرٍۭ إِنۡ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ ٱلْعَالَمِينَ ﴿٢٤١﴾ أَتَتَّبِعُونَ بِكُلِّ رِيحٍۭ ءَآيَةًۭ تَعْبَثُونَ ﴿٢٤٢﴾ وَتَتَّخِذُونَ مَصَٰبِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿٢٤٣﴾ وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿٢٤٤﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ٱلرَّسُولَ ﴿٢٤٥﴾ وَٱلَّذِى أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿٢٤٦﴾ أَمَدَّكُمْ بِأَنعَمٍۭ وَبَيِّنٍۭ ﴿٢٤٧﴾ وَجَنَّتٍۭ وَغُوبٍۭ ﴿٢٤٨﴾ إِلَىٰٓ أَخَافَ عَلَيْكُمۡ عَذَابَ يَوْمٍۭ عَظِيمٍۭ ﴿٢٤٩﴾ قَالُوا سَوَآءٌ عَلَيْنَا أُوْعِظَتۡ أَمْ لَمْ تُنۡكَرۡ مِنۡ ٱلْوَعِظِ ۚ إِنۡ هَٰذَا إِلَّا خُلُقُ ٱلْأَوَّلِينَ ﴿٢٥٠﴾ وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿٢٥١﴾ فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ ۚ إِنَّ فِى ذَٰلِكَ لَآيَةًۭ ۖ وَمَا كَانَ أَكْثَرُهُمۡ مُّؤْمِنِينَ ﴿٢٥٢﴾ وَإِنَّ رَبَّكَ هُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٢٥٣﴾

d (people) belied the Messengers.
 When their brother H d said to them: "Will you not fear All h and obey Him?
 "Verily! I am a trustworthy Messenger to you.
 "So fear All h, keep your duty to Him, and obey me.
 "No reward do I ask of you for it (My message of Isl mic Monotheism), my reward is only from the Lord of the lam n (mankind, jinns, and all that exists).
 "Do you build high palaces on every high place, while you do not live in them?
 "And do you get for yourselves palaces (fine buildings) as if you will live therein for ever.
 "And when you seize, seize you as tyrants?
 "So fear All h, keep your duty to him, and obey me.
 "And keep your duty to Him, fear Him who has aided you with all (good things) that you know.
 "He has aided you with cattle and children.
 "And gardens and springs.
 "Verily, I fear for you the torment of a great Day."
 They said: "It is the same to us whether you preach or be not of those who preach.
 "This is no other than the false-tales and religion of the ancients, [Tafsir At-Tabar , Vol.19, Page 97]
 "And we are not going to be punished."
 So they belied him, and We destroyed them. Verily! In this is indeed a sign, yet most of them are not believers.
 And verily! Your Lord, He is indeed the All-Mighty, the Most Merciful.¹⁹⁸⁴

The destruction of the 'Ād community

23:39-42 The 'Ād community, the community of the Prophet Hūd ؑ, were

¹⁹⁸⁴ Sūrah Al Shu'arā (26), āyāt 123-140.

46:24 punished by Allāh with a thunderous sound;
That sound originated in a fast moving cloud which brought with it
cold winds;

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ ﴿٢٤﴾ قَالَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ ﴿٢٥﴾ فَأَخَذَتْهُمُ
الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمُ غُثَاءً فُبعِدًا لِّلْقَوْمِ الظَّالِمِينَ ﴿٢٦﴾ ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ
قُرُونًا ءَاخِرِينَ ﴿٢٧﴾

He said: "O my Lord! Help me because they deny me."
(All h) said: "In a little while, they are sure to be regretful."
So A - a ah (torment - awful cry, etc.) overtook them with justice, and We
made them as rubbish of dead plants. So away with the people who are
lim n (polytheists, wrong-doers, disbelievers in the Oneness of All h,
disobedient to His Messengers, etc.).
Then, after them, We created other generations.¹⁹⁸⁵

فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالَوا هَٰذَا عَارِضٌ مُّمِطِرُنَا ۚ بَلْ هُوَ مَا اسْتَعْجَلْتُمْ
بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٨﴾

Then, when they saw it as a dense cloud coming towards their valleys, they
said: "This is a cloud bringing us rain!" Nay, but it is that (torment) which
you were asking to be hastened! A wind wherein is a painful torment!¹⁹⁸⁶

54:18-21 On that day men went back and forth without stopping, for as long as
69:6-8 seven nights and eight days;

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٢٩﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَّحْسٍ
مُّسْتَمِرٍّ ﴿٣٠﴾ تَنَزَّعُ النَّاسُ كَأَنَّهُمْ أُعْجَازُ خَلٍ مُّنْقَعِرٍ ﴿٣١﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٣٢﴾
d (people) belied (their Prophet, H d), then how (terrible) was My
torment and My Warnings?
Verily, We sent against them a furious wind of harsh voice on a Day of evil
omen and continuous calamity.
Plucking out men as if they were uprooted stems of date-palms.
Then, how (terrible) was My torment and My Warnings?¹⁹⁸⁷

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٣٣﴾ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَتَمَينَةَ أَيَّامٍ
حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعْجَازُ خَلٍ حَاوِيَةٍ ﴿٣٤﴾ فَهَلْ تَرَى لَهُمْ مِنْ

¹⁹⁸⁵ Sūrah Al Mu'minūn (23), āyāt 39-42.

¹⁹⁸⁶ Sūrah Al Aḥqāf (46), āyah 24.

¹⁹⁸⁷ Sūrah Al Qamar (54), āyāt 18-21.

And as for d, they were destroyed by a furious violent wind;
which All h imposed on them for seven nights and eight days in succession,
so that you could see men lying overthrown (destroyed), as if they were
hollow trunks of date-palms!
Do you see any remnants of them?¹⁹⁸⁸

51:41-42 everything was reduced by Allāh to dust, fused and without trace;
89:6-8 this despite them (the 'Ād community) possessing tall, grandiose
buildings;

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٦٩﴾ مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ
كَالْعَرِيمِ ﴿٧٠﴾

And in d (there is also a sign) when We sent against them the barren
wind;
It spared nothing that it reached, but blew it into broken spreads of rotten
ruins.¹⁹⁸⁹

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٧١﴾ إِزْمَ ذَاتِ الْعِمَادِ ﴿٧٢﴾ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٧٣﴾

Did you (O Mu ammad ﷺ) not see (thought) how your Lord dealt with d
(people)?
Who were very tall like lofty pillars,
the like of which were not created in the land?¹⁹⁹⁰

11:58-60 but they were a community which denounced their Messenger and
followed a despotic authority;

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِّنْ عَذَابٍ غَلِيظٍ ﴿٧٤﴾
وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٧٥﴾
وَاتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَمَةِ ۗ أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ ۗ أَلَا بُعْدًا
لِّعَادٍ قَوْمِ هُودٍ ﴿٧٦﴾

And when Our Commandment came, We saved H d and those who believed
with him by a mercy from Us, and We saved them from a severe torment.
Such were d (people). They rejected the y t (proofs, evidences, verses,
lessons, signs, revelations, etc.) of their Lord and disobeyed His
Messengers, and followed the command of every proud obstinate

¹⁹⁸⁸ Sūrah Al Hāqqah (69), āyāt 6-8.

¹⁹⁸⁹ Sūrah Al Dhāriyāt (51), āyāt 41-42.

¹⁹⁹⁰ Sūrah Al Fajr (89), āyāt 6-8.

(oppressor of the truth, from their leaders).

And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, they disbelieved in their Lord. So away with them, the people of Hell.¹⁹⁹¹

7:72 however Allāh saved the Prophet Hūd عليه السلام and his followers.

فَأَخْرَجْنَاهُ وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَّعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾

So We saved him and those who were with him by a mercy from Us, and We cut the roots of those who belied Our signs (proofs, evidences, verses, lessons, signs, revelations, etc.), and they were not believers.¹⁹⁹²

The Prophet Ṣāliḥ عليه السلام

The call of the Prophet Ṣāliḥ عليه السلام to his community

7:73-77 The Prophet Ṣāliḥ عليه السلام called his community to worship Allāh alone;
11:61-65 the Prophet Ṣāliḥ عليه السلام forbade his community the slaughter of a she-camel of Allāh, which dwelled in their land;

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَنْقُورِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ قَدْ جَاءتْكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذْكُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ وَادْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا وَتَنْجُونَ الْجِبَالَ بُيُوتًا فَادْكُرُوا ءَالَاءَ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾ قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِن قَوْمِهِ لِلَّذِينَ اسْتُضِعِفُوا لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنِّي صَالِحًا مَّرْسَلٌ مِّن رَّبِّي ؕ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٥﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي ءَامَنْتُمْ بِهِ كَافِرُونَ ﴿٧٦﴾ فَعَقَرُوا النَّاقَةَ وَكَفَرُوا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصْلِحْ أئِمَّتَنَا إِنَّمَا تَعْدُنَا إِن كُنتَ مِنَ الْمُرْسَلِينَ ﴿٧٧﴾

And to *Thamūd* (people, We sent) their brother *Ṣāliḥ* (Saleh). He said: “O my people! Worship Allāh! You have no other Ilāh (God) but Him. (L il ha ill-All h: none has the right to be worshipped but Allāh). Indeed there has

¹⁹⁹¹ Sūrah Hūd (11), āyāt 58-60.

¹⁹⁹² Sūrah Al A'rāf (7), ayāh 72.

come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of All h is a sign unto you; so you leave her to graze in All h's earth, and touch her not with harm, lest a painful torment should seize you.

"And remember when He made you successors after d (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from All h, and do not go about making mischief on the earth."

The leaders of those who were arrogant among his people said to those who were counted weak - to such of them as believed: "Know you that li (Saleh) is one sent from his Lord." They said: "We indeed believe in that with which he has been sent."

Those who were arrogant said: "Verily, we disbelieve in that which you believe in."

So they killed the she-camel and insolently defied the Commandment of their Lord, and said: "O li (Saleh)! Bring about your threats if you are indeed one of the Messengers (of All h)." ¹⁹⁹³

﴿ وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَنْقُورِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ ﴿٦٦﴾ قَالُوا يَنْصَلِحْ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ آبَاءَنَا وَابْنَنَا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ ﴿٦٧﴾ قَالَ يَنْقُورِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَآتَنِي مِنْهُ رَحْمَةً فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿٦٨﴾ وَيَنْقُورِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذُرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿٦٩﴾ فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ ﴿٧٠﴾ ﴾

And to Tham d (people, We sent) their brother li (Saleh). He said: "O my people! Worship All h, you have no other Il h (God) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is near (to all by His Knowledge), responsive."

They said: "O li (Saleh)! You have been among us as a figure of good hope (and we wished for you to be our chief), till this [new thing which you have brought; that we leave our gods and worship your God (All h) Alone! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave doubt as to that which you invite us to (monotheism)."

He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a Mercy (Prophethood, etc.) from Him, who then can help me against All h, if I were to disobey Him? Then you increase me not

¹⁹⁹³ Sūrah Al A rāf (7), āyāt 73-77.

but in loss.

“And O my people! This she-camel of All h is a sign to you, leave her to feed on All h’s earth, and touch her not with evil, lest a near torment will seize you.”

But they killed her. So he said: “Enjoy yourselves in your homes for three days. This is a Promise (i.e. a threat) that will not be belied.”¹⁹⁹⁴

26:141-159 but they lied to His Messenger and with no forethought killed the camel;

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤١﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ﴿١٤٢﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرَ اللَّهِ ﴿١٤٤﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٤٥﴾ أَتَزْكُونَ فِي مَا هَنُوءًا آمِينَ ﴿١٤٦﴾ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٤٧﴾ وَزُرُوعٍ وَخَلِّ طَلْعَهَا هَاضِمٌ ﴿١٤٨﴾ وَتَنْجُتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرَهِينَ ﴿١٤٩﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٥٠﴾ الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥١﴾ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٥٢﴾ مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٥٣﴾ قَالَ هَٰذِهِ نَاقَةُ هَٰذَا شَرِبَ وَلَكُمْ شَرِبَ يَوْمَ مَعْلُومٍ ﴿١٥٤﴾ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذْكُمْ عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٥٥﴾ فَعَقَرُوهَا فَاصْبَحُوا نَدِيمِينَ ﴿١٥٦﴾ فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَٰلِكَ لَآيَةً ﴿١٥٧﴾ وَمَا كَانُوا أَكْثَرَهُمْ مُّؤْمِنِينَ ﴿١٥٨﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٥٩﴾

Tham d (people) belied the Messenger.

When their brother li (Saleh) said to them: “Will you not fear All h and obey Him?”

“I am a trustworthy Messenger to you.

“So fear All h, keep your duty to Him, and obey me.

“No reward do I ask of you for it (my message of Isl mic Monotheism), my reward is only from the Lord of the lam n (mankind, jinns and all that exists).

“Will you be left secure in that which you have here?

“In Gardens and springs.

And green crops (fields etc.) and date-palms with soft spadix.

“And you carve houses out of mountains with great skill.

“So fear All h, keep your duty to Him, and obey me.

“And follow not the command of Al-Musrif n [i.e. their chiefs, leaders who were polytheists, criminals and sinners],

“Who make mischief in the land, and reform not.”

They said: “You are only of those bewitched!

“You are but a human being like us. Then bring us a sign if you are of the

¹⁹⁹⁴ Sūrah Hūd (11), āyāt 61-65.

truthful.”

He said: “Here is a she-camel; it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.

“And touch her not with harm, lest the torment of a great Day seize you.”

But they killed her, and then they became regretful.

So the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.

And verily! Your Lord, He is indeed the All-Mighty, the Most Merciful.¹⁹⁹⁵

54:27-30 In fact that camel was a form of miracle and trial for them;

إِنَّا مَرْسَلُوا النَّاقَةَ فِتْنَةً لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿٢٧﴾ وَنَبِّئِهِمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُحْتَضَرٌ ﴿٢٨﴾ فَتَادُوا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ ﴿٢٩﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٣٠﴾

Verily, We are sending the she-camel as a test for them. So watch them [O li (Saleh)], and be patient!

And inform them that the water is to be shared between (her and) them.

Each one's right to drink being established (by turns).

But they called their comrade and he took (a sword) and killed (her).

Then, how (terrible) was My torment and My warnings?¹⁹⁹⁶

91:11-14 but they were a community which exceeded bounds and denied the Messenger who called them to the straight path;

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾ إِذِ انْبَعَثَ أَشْقَاهَا ﴿١٢﴾ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَحَسَونَهَا ﴿١٤﴾

Tham d (people) denied (their Prophet) through their transgression (by rejecting the true faith of Isl mic Monotheism, and by following polytheism, and by committing every kind of sin).

When the most wicked man among them went forth (to kill the she-camel).

But the Messenger of All h [li (Saleh)] said to them: “Be cautious! Fear the evil end. That is the she-camel of All h! (Do not harm it) and bar it not from having its drink!”

Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction (i.e. all grades of people, rich and poor, strong and weak, etc.).¹⁹⁹⁷

27:45-50 the Prophet Sālih ﷺ extolled his community to beg forgiveness from Allāh but instead they continued their transgressions.

وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ تَخْتَصِمُونَ

¹⁹⁹⁵ Sūrah Al Shu'arā (26), āyāt 141-159.

¹⁹⁹⁶ Sūrah Al Qamar (54), āyāt 27-30.

¹⁹⁹⁷ Sūrah Al Shams (91), āyāt 11-14.

٤٤ قَالَ يَنْقُورِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ
 لَعَلَّكُمْ تُرْحَمُونَ ٤٥ قَالُوا أَطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ قَالَ طَيَّرْتُكُمْ عِنْدَ اللَّهِ بَلْ
 أَنتُمْ قَوْمٌ تُفْتَنُونَ ٤٦ وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا
 يُصْلِحُونَ ٤٧ قَالُوا نَقَاسِمُوكَ بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا
 مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ ٤٨ وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا
 يَشْعُرُونَ ٤٩

And indeed We sent to Thamūd their brother li (Saleh), saying:
 “Worship Allāh (Alone and none else). Then look! They became two parties
 (believers and disbelievers) quarreling with each other.”
 He said: “O my people! Why do you seek to hasten the evil (torment) before
 the good (Allāh’s Mercy)? Why seek you not the Forgiveness of Allāh, that
 you may receive Mercy?”
 They said: “We augur ill omen from you and those with you.” He said:
 “Your ill omen is with Allāh; Nay, but you are a people that are being
 tested.”
 And there were in the city nine men (from the sons of their chiefs), who
 made mischief in the land, and would not reform.
 They said: “Swear one to another by Allāh that we shall make a secret night
 attack on him and his household, and afterwards we will surely say to his
 near relatives: ‘We witnessed not the destruction of his household, and
 verily! We are telling the truth.’”
 So they plotted a plot, and We planned a plan, while they perceived not.¹⁹⁹⁸

The destruction of the Thamūd community

- 69:4-5 The Thamūd community, the community of the Prophet Ṣāliḥ ﷺ
 was destroyed by Allāh by means of an extraordinary event, namely,
 51:43-46 an almighty thunderclap;

كَذَبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ١ فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ ٢

Thamūd and ʿĀd people denied the Qariʿah [the striking Hour (of
 Judgement)]!
 As for Thamūd, they were destroyed by the awful cry!¹⁹⁹⁹

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ٣ فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّيْقَةُ
 وَهُمْ يَنْظُرُونَ ٤ فَمَا آسَظُّعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ ٥ وَقَوْمِ نُوحٍ

¹⁹⁹⁸ Sūrah Al Naml (27), āyāt 45-50.

¹⁹⁹⁹ Sūrah Al Hāqqah (69), āyāt 4-5.

قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَسِقِينَ ﴿١١﴾

And in *Tham d* (there is also a sign), when they were told: "Enjoy yourselves for a while!"
But they insolently defied the command of their Lord, so the *iqah* overtook them while they were looking.
Then they were unable to rise up, nor could they help themselves.
(So were) the people of *N* (Noah) before them. Verily, they were a people who were *F siq n* (rebellious, disobedient to All h).²⁰⁰⁰

11:66-68 an almighty thunderclap which was arranged by Allāh three days beforehand;

فَلَمَّا جَاءَ أَمْرُنَا خَيَّبْنَا صَالِحًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ
إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٦٦﴾ وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي
دِيرِهِمْ جُنُودًا ﴿٦٧﴾ كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ آلَا إِنَّ تُمُودًا كَفَرُوا رَبَّهُمْ ۚ آلَا بَعْدُ
لَتُمُودُ ﴿٦٨﴾

So when Our Commandment came, We saved *li* (Saleh) and those who believed with him by a mercy from Us, and from the disgrace of that Day. Verily, your Lord, He is the All-Strong, the All-Mighty.
And A - a *ah* (torment - awful cry, etc.) overtook the wrong-doers, so they lay (dead), prostrate in their homes, - as if they had never lived there. No doubt! Verily, *Tham d* disbelieved in their Lord. So away with *Tham d*!²⁰⁰¹

54:31 they became like dry stubble;

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْحَتِّظِ ﴿٣١﴾

Verily, We sent against them a single *a ah* (torment - awful cry, etc.), and they became like the dry stubble of a fold-builder.²⁰⁰²

27:51-53 such as that event will be the consequences of those who sin;

فَانظُرْ كَيْفَ كَانَ عَنَقِبَةُ مَكْرِهِمْ أَنَّا دَمَرْنَاهُمْ وَقَوْمَهُمُ أَجْمَعِينَ ﴿٥١﴾ فَبَلَكَ
بُيُوتُهُمْ حَاوِيَةً بِمَا ظَلَمُوا ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾ وَأَخْبَيْنَا
الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٣﴾

Then see how was the end of their plot! Verily! We destroyed them and their nation, all together.

²⁰⁰⁰ Sūrah Al Dhāriyāt (51), āyāt 43-46.

²⁰⁰¹ Sūrah Hūd (11), āyāt 66-68.

²⁰⁰² Sūrah Al Qamar (54), āyah 31.

*These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an Ayah (a lesson or a sign) for people who know. And We saved those who believed, and used to fear Allah, and keep their duty to Him.*²⁰⁰³

7:78-79 Allāh saved the Prophet Ṣāliḥ (عليه السلام) as well as those people with faith.

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَنِينَ ﴿٧٨﴾ فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّصِيحَ ﴿٧٩﴾

*So the earthquake seized them, and they lay (dead), prostrate in their homes. Then he [Ṣāliḥ (Saleh)] turned from them, and said: "O my people! I have indeed conveyed to you the message of my Lord, and have given you good advice but you like not good advisers."*²⁰⁰⁴

The Prophet Lūṭ (عليه السلام)

The call of the Prophet Lūṭ (عليه السلام) to his community

7:80-83 The Prophet Lūṭ (Lot) (عليه السلام) forbade his community from committing and/or involving themselves in *f iṣḥāḥ*, which included lewd, lustful, and shameless acts of fornication;

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾
 إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُشْرِفُونَ ﴿٨١﴾ وَمَا
 كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ ۖ إِنَّهُمْ أَنْاسٌ يَتَطَهَّرُونَ ﴿٨٢﴾
 فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ ۖ كَانَتْ مِنَ الْغَائِبِينَ ﴿٨٣﴾

*And (remember) Lout (Lot), when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the 'alam n (mankind and jinns)? "Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)." And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!" Then We saved him and his family, except his wife; she was of those who remained behind (in the torment).*²⁰⁰⁵

²⁰⁰³ Sūrah Al Naml (27), āyāt 51-53.

²⁰⁰⁴ Sūrah Al A' rāf (7), āyāt 78-79.

²⁰⁰⁵ Sūrah Al A' rāf (7), āyāt 80-83.

27:54-56 and also the involvement of men approaching men to satisfy their lusts;

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٥٤﴾ أَلَيْسَ لَكُمُ اللَّيْلُ مِثْلَ النَّهَارِ فَأَنْتُمْ يُجَاهِلُونَ ﴿٥٥﴾ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْاسٌ يَبْتَطِرُونَ ﴿٥٦﴾

And (remember) Lout (Lot)! when he said to his people. Do you commit Al-F ishah (evil, great sin, every kind of unlawful sexual intercourse, sodomy, etc.) while you see (one another doing evil without any screen, etc.)? ”

“Do you approach men in your lusts rather than women? Nay, but you are a people who behave senselessly.”

There was no other answer given by his people except that they said: “Drive out the family of Lout (Lot) from your city. Verily, these are men who want to be clean and pure!”²⁰⁰⁶

29:28-29 such acts had never occurred before within any previous community;

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأَنْتَوْنَ الْفَاحِشَةُ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٢٨﴾ أَلَيْسَ لَكُمُ اللَّيْلُ مِثْلَ النَّهَارِ فَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَتَيْنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٩﴾

And (remember) Lout (Lot), when he said to his people: “You commit Al-F ishah (sodomy, the worst sin) which none has preceded you in (committing) it in the lam n (mankind and jinns).”

“Verily, you do sodomy with men, and rob the wayfarer (travellers, etc.)! And practise Al-Munkar (disbelief and polytheism and every kind of evil wicked deed) in your meetings.” But his people gave no answer except, that they said: “Bring Allah’s torment upon us if you are one of the truthful.”²⁰⁰⁷

26:160-168 yet they denounced their Messenger and moreover desired to expel the Prophet Lūt عليه السلام.

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٦٠﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ ﴿١٦١﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿١٦٣﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٦٤﴾ أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ مَا خَلَقَ

²⁰⁰⁶ Sūrah Al Naml (27), āyāt 54-56.

²⁰⁰⁷ Sūrah Al 'Ankabūt (29), āyāt 28-29.

لَكَرُّ رَيْكُم مِّنْ أَزْوَاجِكُمْ ۚ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١١٧﴾ قَالُوا لَئِنْ لَّمْ تَنْتَهِ يَلُوطُ
تَتَكُونَنَّ مِنَ الْمُمْخَرَجِينَ ﴿١١٨﴾ قَالَ إِنِّي لِعَمَلِكُم مِّنَ الْفَالِغِينَ ﴿١١٩﴾

The people of Lout (Lot) (those dwelt in the towns of Sodom in Palestine) belied the Messengers.

When their brother Lout (Lot) said to them: "Will you not fear Allah and obey Him?"

"Verily! I am a trustworthy Messenger to you.

"So fear Allah, keep your duty to Him, and obey me.

"No reward do I ask of you for it (my message of Islamic Monotheism), my reward is only from the Lord of the 'alam n (mankind, jinns and all that exists).

"Go you in unto the males of the 'alam n (mankind),

"And leave those whom Allah has created for you to be your wives? Nay, you are a trespassing people!"

They said: "If you cease not. O Lout (Lot)! Verily, you will be one of those who are driven out!"

He said: "I am, indeed, of those who disapprove with severe anger and fury your (this evil) action (of sodomy)."²⁰⁰⁸

- 11:77-81 Angels came in the form of young men to Lūt (ﷺ); they came in
15:61-66 order to bring the revelation of Allāh to Lūt (ﷺ) that his (Lūt (ﷺ))
community would be destroyed the following morning; the
15:67-72 community of Lūt (ﷺ) came upon hearing of the handsome strangers;
54:37-39 so Allāh blinded them and the following morning they received their
punishment.

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سَيِّئًا بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ﴿١٢٠﴾
وَجَاءَهُ قَوْمُهُ مُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ ﴿١٢١﴾ قَالَ يَقَوْمِ هَؤُلَاءِ بَنَاتِي
هُنَّ أَطْهَرُ لَكُمْ ۖ فَاتَّقُوا اللَّهَ ۚ وَلَا تُخْزُونِ فِي ضَيْفِي ۚ أَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيدٌ ﴿١٢٢﴾
قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا تُرِيدُ ﴿١٢٣﴾ قَالَ لَوْ أَنِّي لِي
بِكُمْ قُوَّةٌ أَوْ آوَى إِلَيَّ رَجُلٌ شَدِيدٌ ﴿١٢٤﴾ قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصْلُوَا إِلَيْكَ
فَاسْرِبْ بِهَٰؤُلَاءِ لَكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا امْرَأَتَكَ ۚ إِنَّهُ مُصِيبُهَا مَا
أَصَابَهُمْ ۚ إِنَّ مَوْعِدَهُمُ الصُّبْحُ ۚ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿١٢٥﴾

And when Our Messengers came to Lout (Lot), he was grieved on their account and felt himself straitened for them (lest the town people should approach them to commit sodomy with them). He said: "This is a distressful Day."

And his people came rushing towards him, and since aforetime they used to

²⁰⁰⁸ Sūrah Al Shu'arā (26), āyāt 160-168.

commit crimes (sodomy, etc.), he said: "O my people! Here are my daughters (i.e. the daughters of my nation), they are purer for you (if you marry them lawfully). So fear Allah and degrade me not as regards my guests! Is there not among you a single right-minded man?" They said: "Surely you know that we have neither any desire nor in need of your daughters, and indeed you know well what we want!" He said: "Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you)."

They (Messengers) said: "O Lout (Lot)! Verily, we are the Messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back, but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?"²⁰⁰⁹

فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ﴿١١﴾ قَالَ إِنَّكُمْ قَوْمٌ مُنكَرُونَ ﴿١٢﴾ قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿١٣﴾ وَأَتَيْنَكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿١٤﴾ فَأَسْرِبْ إِلَيْكَ بِقِطْعٍ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ ﴿١٥﴾ وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَتُولَاءِ مَقْطُوعٌ مُضْطَبِحِينَ ﴿١٦﴾

Then, when the Messengers (the angels) came unto the family of Lout (Lot). He said: "Verily! You are people unknown to me."

They said: "Nay, we have come to you with that (torment) which they have been doubting.

"And we have brought to you the Truth (the news of the destruction of your nation) and certainly, we tell the truth.

"Then travel in a part of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered."

And We made known this decree to him, that the root of those (sinners) was to be cut off in the early morning.²⁰¹⁰

وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿١٧﴾ قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ ﴿١٨﴾ وَاتَّقُوا اللَّهَ وَلَا تَخْزُونِ ﴿١٩﴾ قَالُوا أَوْلَمْ نَنْهَكَ عَنِ الْعَلَمِينَ ﴿٢٠﴾ قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ ﴿٢١﴾ لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٢٢﴾

And the inhabitants of the city came rejoicing (at the news of the young men's arrival).

[Lout (Lot)] said: "Verily! These are my guests, so shame me not.

"And fear Allah and disgrace me not."

They (people of the city) said: "Did we not forbid you to entertain (or protect) any of the lam n (people, foreigners, strangers, etc. from us)?"

[Lout (Lot)] said: "These (the girls of the nation) are my daughters (to

²⁰⁰⁹ Sūrah Hūd (11), āyāt 77-81.

²⁰¹⁰ Sūrah Al Hījr (15), āyāt 61-66.

marry lawfully), if you must act (so).”
 Verily, by your life (O Mu ammad ﷺ), in their wild intoxication, they were
 wandering blindly.²⁰¹¹

وَلَقَدْ رَاوَدُوهُ عَنْ صَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذِرِ ﴿٢٥﴾
 وَلَقَدْ صَبَّحَهُمْ
 بُكْرَةً عَذَابٌ مُسْتَقِرٌّ ﴿٢٦﴾ فَذُوقُوا عَذَابِي وَنُذِرِ ﴿٢٧﴾

And they indeed sought to shame his guest (by asking to commit sodomy
 with them). So We blinded their eyes, “Then taste you My torment and My
 warnings.”

And verily, an abiding torment seized them early in the morning.
 “Then taste you My torment and My warnings.”²⁰¹²

The destruction of the Sodom (Usdum/Sadūm) community

- 29:31-35 The angels who visited beforehand also met with ‘Ibrāhīm (ﷺ) to
 tell him of the forthcoming destruction of the occupants of Sodom,
 the
 26:169-175 community of the Prophet Lūt (ﷺ);

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا
 كَانُوا ظَالِمِينَ ﴿٢٨﴾ قَالَ إِنِّي فِيهَا لُوْطٌ قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا
 لَنَنْجِيَنَّهُ وَأَهْلَهُ إِلَّا أَمْرًا تُهْرِكَانِ مِنَ الْغَيْرِينَ ﴿٢٩﴾ وَلَمَّا أَن جَاءَتْ رُسُلُنَا
 لُوطًا سِـَٔءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجِيكَ
 إِلَّا أَمْرًا تُكْذِبُ مِنَ الْغَيْرِينَ ﴿٣٠﴾ إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ
 رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٣١﴾ وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِّقَوْمٍ
 يَعْقِلُونَ ﴿٣٢﴾

And when Our Messengers came to ‘Ibr h m (Abraham) with the glad
 tidings they said: “Verily, We are going to destroy the people of this [Lout’s
 (Lot’s)] town (i.e. the town of Sodom in Palestine). Truly, its people have
 been lim n [wrong-doers, polytheists and disobedient to All h, and have
 also belied their Messenger Lout (Lot)].”

‘Ibr h m (Abraham) said: “But there is Lout (Lot) in it.” They said: “We
 know better who is there, we will verily save him [Lout (Lot)] and his
 family, except his wife, she will be of those who remain behind (i.e. she will
 be destroyed along with those who will be destroyed from her folk).”

And when Our Messengers came to Lout (Lot), he was grieved because of
 them, and felt straitened on their account. They said: “Have no fear, and do

²⁰¹¹ Sūrah Al Hījr (15), āyāt 67-72.

²⁰¹² Sūrah Al Qamar (54), āyāt 37-39.

not grieve! Truly, we shall save you and your family, except your wife, she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk).

Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious (against All h's Command)."

And indeed We have left thereof an evident Ay h (a lesson and a warning and a sign the place where the dead sea is now in Palestine) for a folk who understand.²⁰¹³

رَبِّ خَيْئِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿٢٨﴾ فَتَجِيئُهُ وَأَهْلَهُ أَجْمَعِينَ ﴿٢٩﴾ إِلَّا عَجُوزًا فِي الْغَيْرِينَ ﴿٣٠﴾
ثُمَّ دَمَرْنَا الْأَخْرِينَ ﴿٣١﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿٣٢﴾ إِنَّ
فِي ذَلِكَ لَآيَةً ط وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٣٣﴾ وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ

﴿٣٤﴾

"My Lord! Save me and my family from what they do."

So We saved him and his family, all, except an old woman (his wife) among those who remained behind. Then afterward We destroyed the others.

And We rained on them a rain (of torment). And how evil was the rain of those who had been warned.

Verily, in this is indeed a sign, yet most of them are not believers.

And verily! Your Lord, He is indeed the All-Mighty, the Most Merciful.²⁰¹⁴

7:83-84 the Prophet Lūt ؑ prayed for salvation from the consequences
21:74-75 of the abominable deeds of his community;

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَيْرِينَ ﴿٣٥﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظَرُوا
كَفَّ كَارِ عَنَقِبَهُ الْمُجْرِمِينَ ﴿٣٦﴾

Then We saved him and his family, except his wife; she was of those who remained behind (in the torment).

And We rained down on them a rain (of stones). Then see what was the end of the Mujrim n (criminals, polytheists, sinners, etc.).²⁰¹⁵

وَلُوطًا ؑ إِتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَ ؑ إِنَّهُمْ
كَانُوا قَوْمَ سَوْءٍ فَسَقِينَ ﴿٣٧﴾ وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا ؑ إِنَّهُ مِنَ الصَّالِحِينَ ﴿٣٨﴾

And (remember) Lout (Lot), We gave him hukman (right judgement of the affairs and Prophethood) and (religious) knowledge, and We saved him from the town (folk) who practised Al-Khab ith (evil, wicked and filthy

²⁰¹³ Sūrah Al 'Ankabūt (29), āyāt 31-35.

²⁰¹⁴ Sūrah Al Shu'arā (26), āyāt 169-175.

²⁰¹⁵ Sūrah Al A'rāf (7), āyāt 83-84.

deeds, etc.). Verily, they were a people given to evil, and were F siq n (rebellious, disobedient, to All h).
And We admitted him to Our Mercy, Truly, he was of the righteous.²⁰¹⁶

27:57-58 the family of the Prophet Lūt ؑ was then saved by Allāh, except his wife;

فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَرْنَاهَا مِنَ الْغَيْرِينَ ﴿٥٧﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا
فَسَاءَ مَطَرُ الْمُنذَرِينَ ﴿٥٨﴾

So We saved him and his family, except his wife. We destined her to be of those who remained behind.
And We rained down on them a rain (of stones). So evil was the rain of those who were warned.²⁰¹⁷

54:33-35 the community of the Prophet Lūt ؑ was destroyed by a storm of stones brought by a strong wind; and subsequently the land was
11:82-83 turned upside down by Allāh; stones of baked clay were then rained upon it;

كَذَبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ﴿٣٣﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُمْ بِسَحَرٍ
يَعْمَهُمْ مِّنْ عَيْنِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ ﴿٣٤﴾

The people of Lout (Lot) belied the warnings.
Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lout (Lot), whom We saved in last hour of the night,
as a Favour from Us, thus do We reward him who gives thanks (by obeying Us).²⁰¹⁸

فَلَمَّا جَاءَ أُمَّرُنَا جَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنصُودٍ ﴿٨٢﴾
مُسَوَّمَةً عِندَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿٨٣﴾

So when Our Commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of baked clay, piled up; marked from your Lord, and they are not ever far from the lim n (polytheists, evil-doers, etc.).²⁰¹⁹

15:73-76 the community of the Prophet Lūt ؑ were destroyed by a thundering sound before sunrise;

²⁰¹⁶ Sūrah Al 'Anbiyā' (21), āyāt 74-75.

²⁰¹⁷ Sūrah Al Naml (27), āyāt 57-58.

²⁰¹⁸ Sūrah Al Qamar (54), āyāt 33-35.

²⁰¹⁹ Sūrah Hūd (11), āyāt 82-83.

فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ ﴿١٣٧﴾ فَجَعَلْنَا عَلَيْهِمَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ

سِجِّيلٍ ﴿١٣٨﴾ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمُتَوَسِّعِينَ ﴿١٣٩﴾ وَإِنَّهَا لَبِسَبِيلٍ مُّفِيرٍ ﴿١٤٠﴾

So A - a ah (torment - awful cry, etc.) overtook them at the time of sunrise;

and We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay.

Surely! In this are signs, for those who see (or understand or learn the lessons from the signs of Allah).

And verily! They (the cities) were right on the highroad (from Makkah to Syria i.e. the place where the dead sea is now).²⁰²⁰

37:134-138 traces of that collapsed town are passed by in the morning by people.

إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾ إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٣٥﴾ ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٣٦﴾

وَإِنْ كُنَّا لَنَمُرُّونَ عَلَيْهِمْ مُّصْبِحِينَ ﴿١٣٧﴾ وَبِالْبَلِّ أَفْلا تَعْقِلُونَ ﴿١٣٨﴾

When We saved him and his family, all,

except an old woman (his wife) who was among those who remained behind.

Then We destroyed the rest [i.e. the towns of Sodom at the place of the dead sea (now) in Palestine]. [See the "Book of History" by Ibn Kathir].

Verily, you pass by them in the morning.

And at night; will you not then reflect?²⁰²¹

The Prophet 'Ibrāhīm (عليه السلام)

The call of 'Ibrāhīm (Abraham) (عليه السلام)

6:79-83 The way used by the Prophet 'Ibrāhīm (عليه السلام) in order that his father and his community did not worship in a direction other than to Allāh, the Lord of the worlds, alone.

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا ۖ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٦٨﴾

وَحَاجَّهُ قَوْمُهُ ۚ قَالَ أَتُحْجُونَنِي فِي اللَّهِ وَقَدْ هَدَانِي ۚ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ ۚ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا ۗ وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا ۗ أَفَلَا تَتَذَكَّرُونَ ﴿٦٩﴾

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ ءَايَاتٍ ۚ

عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْإِيمَانِ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٧٠﴾ الَّذِينَ ءَامَنُوا

²⁰²⁰ Sūrah Al Hījr (15), āyāt 73-76.

²⁰²¹ Sūrah Al Šāffāt (37), āyāt 134-138.

وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٤٧﴾ وَتِلْكَ حُجَّتُنَا

ءَاتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ ۚ نَرْفَعُ دَرَجَاتٍ مَّنْ نَّشَاءُ ۚ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٤٨﴾

Verily, I have turned my face towards Him who has created the heavens and the earth an fa (Islamic Monotheism, i.e. worshipping none but All h Alone) and I am not of Al-Mushrik n (See V.2:105)".

His people disputed with him. He said: "Do you dispute with me concerning All h while He has guided me, and I fear not those whom you associate with All h in worship. (Nothing can happen to me) except when my Lord (All h) wills something. My Lord comprehends in His knowledge all things. Will you not then remember?

And how should I fear those whom you associate in worship with All h (though they can neither benefit nor harm), while you fear not that you have joined in worship with All h things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know."

It is those who believe (in the Oneness of All h and worship none but Him Alone) and confuse not their belief with ulm (wrong i.e. by worshipping others besides All h), for them (only) there is security and they are the guided.

And that was Our proof which we gave 'Ibr h m (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing.²⁰²²

إِذْ قَالَ لِأَبِيهِ يَأْتِبِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٩﴾ يَأْتِبِ

إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٥٠﴾ يَأْتِبِ لَا

تَعْبُدُ الشَّيْطَانَ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٥١﴾ يَأْتِبِ إِنِّي أَخَافُ أَنْ يُمَسِّكَ

عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٥٢﴾ قَالَ أَرَأَيْتَ أَنْتَ عَنِ الْهَيْئِ يَتَّبِعْهُمْ

لَبِن لَّمْ تَنْتَه لَأَرْحَمَنَّكَ وَأَهْجُرَنِي مَلِكًا ﴿٥٣﴾ قَالَ سَلِمْتُ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي ۚ إِنَّهُ

كَانَ بِي حَفِيًّا ﴿٥٤﴾

When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?

"O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a Straight Path.

"O my father! Worship not Shai n (Satan). Verily! Shai n (Satan) has been a rebel against the Most Beneficent (All h).

"O my father! Verily! I fear lest a torment from the Most Beneficent (All h) overtake you, so that you become a companion of Shai n (Satan) (in the Hell-fire).: [Tafsir Al-Qurtub]

He (the father) said: "Do you reject my gods, O 'Ibr h m (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely

²⁰²² Sūrah Al An'ām (6), āyāt 79-83.

before I punish you.”

‘Ibr h m (Abraham) said: “Peace be on you! I will ask forgiveness of my Lord for you. Verily! He is unto me, ever Most Gracious.”²⁰²³

26:69-82
43:26-30

And he made it a Word lasting among his offspring that they may turn back.

وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ﴿٢٦﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٢٧﴾ قَالُوا نَعْبُدُ
أَصْنَامًا فَنُظِلُّ لَهَا مِنْكَفٍفِينَ ﴿٢٨﴾ قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ﴿٢٩﴾ أَوْ يَنْفَعُونَكُمْ
أَوْ يُضُرُّونَ ﴿٣٠﴾ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ﴿٣١﴾ قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ
تَعْبُدُونَ ﴿٣٢﴾ أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَمُونَ ﴿٣٣﴾ فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ ﴿٣٤﴾
الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٣٥﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٣٦﴾ وَإِذَا مَرِضْتُ فَهُوَ
يَشْفِينِ ﴿٣٧﴾ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٣٨﴾ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي
يَوْمَ الدِّينِ ﴿٣٩﴾

And recite to them the story of ‘Ibr h m (Abraham).

When he said to his father and his people: “What do you worship?”

They said: “We worship idols, and to them we are ever devoted.”

He said: “Do they hear you, when you call (on them)?

“Or do they benefit you or do they harm (you)?”

They said: “Nay, but we found our fathers doing so.”

He said: “Do you observe that which you have been worshipping,
“you and your ancient fathers?

“Verily! They are enemies to me, save the Lord of the ‘alam n (mankind,
jinns and all that exists);

“Who has created me, and it is He who guides me;

“And it is He who feeds me and gives me to drink.

“And when I am ill, it is He who cures me;

“And who will cause me to die, and then will bring me to life (again);

“And who, I hope will forgive me my faults on the Day of Recompense, (the
Day of Resurrection),”²⁰²⁴

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٤٠﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ
سَيَهْدِينِ ﴿٤١﴾ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِمْ لَعَلَّهُمْ يَُرْجِعُونَ ﴿٤٢﴾ بَلْ مَنَّتُ هَذَا
وَأَبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٤٣﴾ وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ
وَإِنَّا بِهِ كَافِرُونَ ﴿٤٤﴾

And (remember) when ‘Ibr h m (Abraham) said to his father and his

²⁰²³ Sūrah Maryam (19), āyāt 42-47.

²⁰²⁴ Sūrah Al Shu‘arā (26), āyāt 69-82.

people: "Verily, I am innocent of what you worship,
 "Except Him (i.e. I worship none but All h Alone) who did create me, and
 verily, He will guide me."
 And he made it [i.e. L il ha ill-All h (none has the right to be worshipped
 but All h Alone)] a word lasting among his offspring (true Monotheism),
 that they may turn back (i.e. to repent to All h or receive admonition).
 Nay, but I gave (the good things of this life) to these (polytheists) and their
 fathers to enjoy, till there came to them the Truth (the Qur n), and a
 Messenger (Mu ammad ﷺ) making things clear.
 And when the Truth (this Qur n) came to them, they (the disbelievers in
 this Qur n) said: "This is magic, and we disbelieve therein."²⁰²⁵

The Prophet ‘Ibrāhīm ؑ was burnt after he destroyed the idols

- 21:51-67 ‘Ibrāhīm ؑ debated with Namrūdḥ (of the people of Calah, ancient Assyrian city situated south of Mosul in northern Iraq) about the destruction of all their idols, except for the largest one; many methods were utilized by ‘Ibrāhīm ؑ in order to answer all the questions by the disbelievers after he had destroyed the idols; however, the verdict of the Namrūdḥ was that ‘Ibrāhīm ؑ must be burnt, but Allāh saved ‘Ibrāhīm ؑ by inspiring the fire to become cold.
- 37:83-99
 29:16-24
 21:68-70

وَلَقَدْ ءَاتَيْنَا إِبْرَٰهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿٥١﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ
 مَا هَٰذَا إِلَٰهَآ إِلَٰهٌ أَنتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾ قَالُوا وَجَدْنَا ءَابَاءَنَا هَآءِهِ عِبْدِينَ
 ﴿٥٣﴾ قَالَ لَقَدْ كُنْتُمْ أَنتُمْ وَءَابَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ﴿٥٤﴾ قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ
 أَنْتَ مِنَ اللَّاعِينَ ﴿٥٥﴾ قَالَ بَلْ رُبُّكُمْ رَبُّ السَّمٰوٰتِ وَالْأَرْضِ الَّذِى فَطَرَهُنَّ وَأَنَا
 عَلَىٰ ذٰلِكُمْ مِنَ الشَّٰهِدِينَ ﴿٥٦﴾ وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَمَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ
 ﴿٥٧﴾ فَجَعَلَهُمْ جُدَادًا إِلَّا كَبِيرًا هُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾ قَالُوا مَن فَعَلَ
 هَٰذَا بِإِلَٰهِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾ قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَٰهِيمُ
 ﴿٦٠﴾ قَالُوا فَاتُوا بِهِ عَلَىٰ أَغْنِ النَّاسَ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾ قَالُوا ءَأَنْتَ فَعَلْتَ
 هَٰذَا بِإِلَٰهِنَا يَا ابْنِ رَبِّهِمْ ﴿٦٢﴾ قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا فَسَعَوْهُمْ إِنْ كَانُوا
 يَنْطِقُونَ ﴿٦٣﴾ فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿٦٤﴾ ثُمَّ نَكَسُوا
 عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَٰؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾ قَالَ أَفَتَعْبُدُونَ مِن دُونِ

²⁰²⁵ Sūrah Al Zukhruf (43), āyāt 26-30.

اللَّهُ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾
 أَفَلَا تَعْقِلُونَ ﴿٦٧﴾

And indeed We bestowed aforetime on 'Ibr h m (Abraham) his (portion of) guidance, and We were well-acquainted with him (as to his belief in the Oneness of All h, etc.).

When he said to his father and his people: "What are these images, to which you are devoted?"

They said: "We found our fathers worshipping them."

He said: "Indeed you and your fathers have been in manifest error."

They said: "Have you brought us the truth, or are you one of those who play about?"

He said: "Nay, your Lord is the Lord of the heavens and the earth, who created them and of that I am one of the witnesses.

"And by All h, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs."

So he broke them to pieces, (all) except the biggest of them, that they might turn to it.

They said: "Who has done this to our liha (gods)? He must indeed be one of the wrong-doers."

They said: "We heard a young man talking (against) them who is called 'Ibr h m (Abraham)."

They said: "Then bring him before the eyes of the people, that they may testify."

They said: "Are you the one who has done this to our gods, O 'Ibr h m (Abraham)?"

['Ibr h m (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!"

So they turned to themselves and said: "Verily, you are the lim n (polytheists and wrong-doers)."

Then they turned to themselves (their first thought and said): Indeed you ['Ibr h m (Abraham)] know well that these (idols) speak not!"

['Ibr h m (Abraham)] said: "Do you then worship besides All h, things that can neither profit you, nor harm you?"

"Fie upon you, and upon that which you worship besides All h! Have you then no sense?"²⁰²⁶

﴿٦٨﴾ وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ ﴿٦٩﴾ إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٧٠﴾ إِذْ قَالَ لِأَبِيهِ
 وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿٧١﴾ أَفَكَاةَ إِلَهِةٍ دُونَ اللَّهِ تَرِيدُونَ ﴿٧٢﴾ فَمَا ظَنُّكُمْ بِرَبِّ
 الْعَالَمِينَ ﴿٧٣﴾ فَنَظَرَ نَظْرَةً فِي النُّجُومِ ﴿٧٤﴾ فَقَالَ إِنِّي سَقِيمٌ ﴿٧٥﴾ فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٧٦﴾
 فَرَاغَ إِلَىٰ إِلَهِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٧٧﴾ مَا لَكُمْ لَا تَنْطِقُونَ ﴿٧٨﴾ فَرَاغَ عَلَيْهِمْ
 صَرْبًا بِأَلْيَمِينِ ﴿٧٩﴾ فَأَقْبَلُوا إِلَيْهِ يَرْفُُونَ ﴿٨٠﴾ قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٨١﴾ وَاللَّهُ

²⁰²⁶ Sūrah Al 'Anbiyā' (21), āyāt 51-67.

حَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٥٧﴾ قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْخِجْمِ ﴿٥٨﴾ فَارَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَشْقَى ﴿٥٩﴾ وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيِّدِينَ ﴿٦٠﴾

And, verily, among those who followed his [N 's (Noah)] way (Isl mic Monotheism) was 'Ibr h m (Abraham).

When he came to his Lord with a pure heart [attached to All h alone and none else, worshipping none but All h alone true Isl mic Monotheism, pure from the filth of polytheism].

When he said to his father and to his people: "What is it that which you worship?

"Is it a falsehood liha (gods) other than All h that you seek?

"Then what do you think about the Lord of the lam n (mankind, jinns, and all that exists)?"

Then he cast a glance at the stars (to deceive them),

And he said: "Verily, I am sick (with plague. He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan's feast)."

So they turned away from him, and departed (for fear of the disease).

Then he turned to their liha (gods) and said: "Will you not eat (of the offering before you)?

"What is the matter with you that you speak not?"

Then he turned upon them, striking (them) with (his) right hand.

Then they (the worshippers of idols) came, towards him, hastening.

He said: "Worship you that which you (yourselves) carve?

"While All h has created you and what you make!"

They said: "Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!"

So they plotted a plot against him, but We made them the lowest.

And he said (after his rescue from the fire): "Verily, I am going to my Lord. He will guide me!"²⁰²⁷

وَابْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٦١﴾ إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَخُلُفُونَ إِفْكًا إِنَّا الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِندَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۚ إِلَيْهِ تُرْجَعُونَ ﴿٦٢﴾ وَإِن تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٦٣﴾ أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٦٤﴾ فَلَمْ يَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ۚ ثُمَّ اللَّهُ يُنْشِئُ النَّشْأَةَ الْآخِرَةَ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦٥﴾ يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ ۚ وَإِلَيْهِ تُقْلَبُونَ ﴿٦٦﴾ وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي

²⁰²⁷ Sūrah Al Šaffāt (37), āyāt 83-99.

الْسمَاءِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٨﴾ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَئِسُوا مِنْ رَحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٩﴾ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٠﴾

And (remember) 'Ibrāhīm (Abraham) when he said to his people: "Worship Allh (Alone), and fear Him, that is better for you if you did but know. "You worship besides All h only idols, and you only invent falsehood. Verily, those whom you worship besides All h have no power to give you provision, so seek your provision from All h (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back. "And if you deny, then nations before you have denied (their Messengers). And the duty of the Messenger is only to convey (the Message) plainly." See they not how All h originates creation, then repeats it. Verily, that is easy for All h. Say: "Travel in the land and see how (All h) originated creation, and then All h will bring forth (resurrect) the creation of the Hereafter (i.e. Resurrection after death). Verily, All h is Able to do All things." He punishes whom He will, and shows Mercy to whom He will, and to Him you will be returned. And you cannot escape in the earth or in the heaven. And besides All h you have neither any Wal y (protector or guardian) nor any helper. And those who disbelieve in the y t (proofs, evidences, verses, lessons, signs, revelations, etc.) of All h and the Meeting with Him, it is they who have no hope of My Mercy, and it is they who will (have) a painful torment. So nothing was the answer of ['Ibrāhīm's (Abraham)] people except that they said: "Kill him or burn him." Then All h saved him from the fire. Verily, in this are indeed signs for a people who believe."²⁰²⁸

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ﴿٣١﴾ قُلْنَا يَبْنَؤُا كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٣٢﴾ وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٣٣﴾

They said: "Burn him and help your liha (gods), if you will be doing." We (All h) said: "O Fire! Be you coolness and safety for 'Ibrāhīm (Abraham)!" And they wanted to harm him, but We made them the worst losers."²⁰²⁹

29:25-27 'Ibrāhīm ؑ was saved and later emigrated to Shām (Syria) under instruction from Allāh.

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَمَةِ

²⁰²⁸ Sūrah Al 'Ankabūt (29), āyāt 16-24.

²⁰²⁹ Sūrah Al 'Anbiyā' (21), āyāt 68-70.

يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَنُكُمُ النَّارُ وَمَا لَكُم مِّنْ نَّصِيرِينَ ﴿٢٦﴾ * فَتَأْمَنُ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَى رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَءَاتَيْنَاهُ أُجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٢٨﴾

And [*'Ibr h m (Abraham)*] said: "You have taken (for worship) idols instead of All h, and the love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper." So Lout (Lot) believed in him [*'Ibr h m's (Abraham) message of Isl mic Monotheism*]. He [*'Ibr h m (Abraham)*] said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise." And We bestowed on him [*'Ibr h m (Abraham)*], Is q (Isaac) and Ya q b (Jacob), and ordained among his offspring Prophethood and the Book [i.e. the Taur t (Torah) (to M s - Moses), the Injeel (Gospel) (to sa - Jesus), the Qur n (to Mu ammad ﷺ), all from the offspring of *'Ibr h m (Abraham)*], and We granted him his reward in this world, and verily, in the Hereafter he is indeed among the righteous.²⁰³⁰

Various Ad'iyā (invocations) of the Prophet 'Ibrāhīm ؑ

2:126-129 The invocation of the Prophet 'Ibrāhīm for his offspring until the Last Day;

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا ءَامِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ ءَامَنَ مِنِّيمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ ءَايَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ؕ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

And (remember) when *'Ibr h m (Abraham)* said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in All h and the Last Day." He (All h) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"

²⁰³⁰ Sūrah Al 'Ankabūt (29), āyāt 25-27.

And (remember) when ‘Ibr h m (Abraham) and (his son) Ism l (Ishmael) were raising the foundations of the House (the Ka bah at Makkah), (saying), “Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.”

“Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Man sik (all the ceremonies of pilgrimage - ajj and Umrah, etc.), and accept our repentance. Truly, You are the one who accepts repentance, the Most Merciful.

“Our Lord! send amongst them a Messenger of their own (and indeed All h answered their invocation by sending Mu ammad ﷺ), who shall recite unto them Your Verses and instruct them in the Book (this Qur n) and Al- ikmah (full knowledge of the Isl mic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily! You are the All-Mighty, the All-Wise.”²⁰³¹

14:35-41 The invocation of the Prophet ‘Ibrāhīm ؑ for the faithful to be forgiven their sins on the Day of Reckoning.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ۚ
رَبِّ إِنَّهُنَّ أَضَلُّنَّ كَثِيرًا مِّنَ النَّاسِ ۖ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ۖ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ
رَّحِيمٌ ۝ رَّبَّنَا إِنِّي أَشْكَتُ مِنْ دُرِّيِّ بَوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا
لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ
يَشْكُرُونَ ۝ رَّبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ ۖ وَمَا يَخْفَىٰ عَلَى اللَّهِ مِنْ شَيْءٍ فِي
الْأَرْضِ وَلَا فِي السَّمَاءِ ۝ الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ
ۖ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ۝ رَّبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۖ رَبَّنَا وَتَقَبَّلْ
دُعَاءَ ۝ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ۝

And (remember) when ‘Ibr h m (Abraham) said: “O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.

“O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso disobeys me, - still You are indeed Oft-Forgiving, Most Merciful.

“O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your sacred House (the Ka bah at Makkah); In order, O our Lord, that they may perform A - al t (Iq mat-a - al t), so fill some hearts among men with love towards them, and (O All h) provide them with fruits so that they may give thanks.

“O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from All h.

“All the praises and thanks be to All h, who has given me in old age Ism l

²⁰³¹ Sūrah Al Baqarah (2), āyāt 126-129.

(Ishmael) and Isaac (Isaac). Verily! My Lord is indeed the All-Hearer of invocations.

“O my Lord! Make me one who performs A - al t (Iq mat-a - al t), and (also) from my Offspring, Our Lord! And accept my invocation.

“Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established.”²⁰³²

26:83-104 The invocation of the Prophet ʾIbrāhīm عليه السلام for himself and his family to spoke of honourably in later generations.

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿٨٣﴾ وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي
الْآخِرِينَ ﴿٨٤﴾ وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾ وَأَغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ
﴿٨٦﴾ وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ
بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾ وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾ وَبُرِزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾ وَقِيلَ لَهُمْ
أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ ﴿٩٣﴾ فَكَيْكَبُوا
فِيهَا هُمْ وَالْغَاوُونَ ﴿٩٤﴾ وَجُنُودُ إِبْلِيسَ أَحْمَمُونَ ﴿٩٥﴾ قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾
تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ ﴿٩٧﴾ إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٩٨﴾ وَمَا أَصْلَنَا إِلَّا
الْمَجْرُمُونَ ﴿٩٩﴾ فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾ قُلُوا أَنْ لَنَا كَرَّةٌ
فَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٠٣﴾ وَإِنَّ رَبَّكَ
هُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٤﴾

My Lord! Bestow hukman (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous; and grant me an honourable mention in later generations; and make me one of the inheritors of the Paradise of Delight; and forgive my father, Verily he is of the erring; and disgrace me not on the Day when (all the creatures) will be resurrected; the Day whereon neither wealth nor sons will avail, except him who brings to Allah a clean heart [clean from Shirk (polytheism) and Nifaq (hypocrisy)].

And Paradise will be brought near to the Muttaqin.

And the (Hell) Fire will be placed in full view of the erring.

And it will be said to them: “Where are those (the false gods whom you used to set up as rivals with Allah) that you used to worship

“Instead of Allah? Can they help you or (even) help themselves?”

Then they will be thrown on their faces into the (Fire), they and the Ghaflun (devils, and those who were in error).

And the whole hosts of Iblis (Satan) together.

²⁰³² Sūrah Ibrāhīm (14), āyāt 35-41.

They will say while contending therein,
 by All h, we were truly in a manifest error,
 when we held you (false gods) as equals (in worship) with the Lord of the
 lam n (mankind, jinns and all that exists);
 and none has brought us into error except the Mujrim n [Ibl s (Satan) and
 those of human beings who commit crimes, murderers, polytheists,
 oppressors, etc.].
 Now we have no intercessors,
 nor a close friend (to help us).
 (Alas!) if we only had a chance to return (to the world), we shall truly be
 among the believers!
 Verily! In this is indeed a sign, yet most of them are not believers.
 And verily, Your Lord! He is truly the All-Mighty, the Most Merciful.²⁰³³

60:4-6 The invocation of the Prophet ʾIbrāhīm عليه السلام not to become a source
 of fitnah for the disbelievers.

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ
 وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى
 تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ
 مَنِ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْتَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٥﴾ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ
 كَفَرُوا وَاعْفُ رَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾ لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ
 لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٦﴾

Indeed there has been an excellent example for you in 'Ibr h m (Abraham)
 and those with him, when they said to their people: "Verily, we are free
 from you and whatever you worship besides All h, we have rejected you,
 and there has started between us and you, hostility and hatred for ever,
 until you believe in All h Alone," except the saying of 'Ibr h m (Abraham)
 to his father: "Verily, I will ask for forgiveness (from All h) for you, but I
 have no power to do anything for you before All h." Our Lord! In You
 (Alone) we put our trust, and to You (Alone) we turn in repentance, and to
 You (Alone) is (our) final return,
 "Our Lord! Make us not a trial for the disbelievers, and forgive us, our
 Lord! Verily, you, only You are the All-Mighty, the All-Wise."
 Certainly, there has been in them an excellent example for you to follow, for
 those who look forward to (the Meeting with) All h (for the reward from
 Him) and the Last Day. and whosoever turn away, then verily, All h is rich
 (Free of All wants), Worthy of All praise.²⁰³⁴

The Prophet Ishāq عليه السلام and the Prophet Ya'qūb عليه السلام

²⁰³³ Sūrah Al Shu'arā (26), āyāt 83-104.

²⁰³⁴ Sūrah Al Mumtahinah (60), āyāt 4-6.

The birth of Ishāq (Isaac) ﷺ and Ya'qūb (Jacob) ﷺ

19:44-49 'Ibrāhīm ﷺ separated from his father after various debates about 'aq dah (tenet[s] of faith).

يَتَأْتٍ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾ يَتَأْتٍ إِنِّي أَخَافُ أَنْ
يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾ قَالَ أَرَأَيْتَ إِنْ كُنْتُ نَزَّيْتُكَ
بِإِثْرِهِمْ لَنْ تَكُونَ لِرَبِّكَ وَلِيًّا وَأَهْجُرْني مَلِيًّا ﴿٤٦﴾ قَالَ سَلِّمْ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ
رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿٤٧﴾ وَأَعِزَّنِي لَكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ أَدْعُوكُمْ رَّبِّي
عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٤٨﴾ فَلَمَّا آعَزَّهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ وَهَبْنَا
لَهُمُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾

“O my father! Worship not Shai n (Satan). Verily! Shai n (Satan) has been a rebel against the Most Beneficent (All h).

“O my father! Verily! I fear lest a torment from the Most Beneficent (All h) overtake you, so that you become a companion of Shai n (Satan) (in the Hell-fire).” [Tafsir Al-Qurtub]

He (the father) said: “Do you reject my gods, O ‘Ibr h m (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely before I punish you.”

‘Ibr h m (Abraham) said: “Peace be on you! I will ask forgiveness of my Lord for you. Verily! He is unto me, ever Most Gracious.

“And I shall turn away from you and from those whom you invoke besides All h. And I shall call on my Lord; and I hope that I shall not be unblest in my invocation to my Lord.”

So when he had turned away from them and from those whom they worshipped besides All h, We gave Him Is q (Isaac) and Ya q b (Jacob), and each one of them We made a Prophet.²⁰³⁵

11:69-76 'Ibrāhīm ﷺ and his wife were visited by Messengers who brought them news about the birth of Ishāq ﷺ to be followed after by
15:51-56 Ya'qūb ﷺ. The wife of 'Ibrāhīm ﷺ was amazed because she was
51:24-30 extremely old and barren.

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ
بِعِجْلٍ حَنِيدٍ ﴿٦٩﴾ فَلَمَّا رَآهُمُ أَبْرَأَ إِلَيْهِمْ لَا تَصِلُ إِلَيْهِ نَكْرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً
قَالُوا لَا تَخَفْ إِنَّا أَرْسَلْنَا إِلَىٰ قَوْمِ لُوطٍ ﴿٧٠﴾ وَأَمْرَانُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا
بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿٧١﴾ قَالَتْ يَوَاسِيَائِي أَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي

²⁰³⁵ Sūrah Maryam (19), āyāt 44-49.

سَيِّحًا إِنَّا هَذَا لَشَيْءٌ عَجِيبٌ ﴿٢٦﴾ قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمْتُ اللَّهَ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ ﴿٢٧﴾ فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبَشَرَىٰ نُجِندُ لَنَا فِي قَوْمٍ لُّوطٍ ﴿٢٨﴾ إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّهٌ مُّئْتَبِرٌ ﴿٢٩﴾ يَتَذَكَّرُ لَكُمْ لَعَلَّكُمْ تَهْتَدُونَ ﴿٣٠﴾ أَعْرَضَ عَنْ هَٰذَا إِنَّهُ قَدْ جَاءَ أَمْرٌ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٣١﴾

And verily, there came Our Messengers to 'Ibr h m (Abraham) with glad tidings. They said: Sal m (greetings or peace!). He answered, Sal m (greetings or peace!) and he hastened to entertain them with a roasted calf. But when he saw their hands went not towards it (the meal), He felt some mistrust of them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lout (Lot)."

And his wife was standing (there), and she laughed (either, because the Messengers did not eat their food or for being glad for the destruction of the people of Lout (Lot). But We gave her glad tidings of Is q (Isaac), and after him, of Ya q b (Jacob).

She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband, an old man? Verily! This is a strange thing!"

They said: "Do you wonder at the decree of All h? The Mercy of All h and His Blessings be on you, O the family [of 'Ibr h m (Abraham)]. Surely, He (All h) is All-Praiseworthy, All-Glorious."

Then when the fear had gone away from (the mind of) 'Ibr h m (Abraham), and the glad tidings had reached him, he began to plead with Us (Our Messengers) for the people of Lout (Lot).

Verily, 'Ibr h m (Abraham) was, without doubt, forbearing, used to invoke All h with humility, and was repentant (to All h all the time, again and again).

"O 'Ibr h m (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back." ²⁰³⁶

وَنَبَّيْهُمْ عَنْ صِيفِ إِبْرَاهِيمَ ﴿٣٢﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلِّمًا قَالَ إِنَّا مِنْكُمْ وَجُلُونَ ﴿٣٣﴾ قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٣٤﴾ قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسْنَىٰ الْكَافِرُ فِيمَ تُبَشِّرُونَ ﴿٣٥﴾ قَالُوا بَشَّرْنَاكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَانِطِينَ ﴿٣٦﴾ قَالَ وَمَنْ يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿٣٧﴾

And tell them about the guests (the angels) of 'Ibr h m (Abraham).

When they entered unto him, and said: Sal man (peace)! ['Ibr h m (Abraham)] said: "Indeed! we are afraid of you."

They (the angels) said: "Do not be afraid! We give you glad tidings of a boy (son) possessing much knowledge and wisdom."

['Ibr h m (Abraham)] said: "Do you give me glad tidings (of a son) when

²⁰³⁶ Sūrah Hūd (11), āyāt 69-76.

old age has overtaken me? Of what then is your news?"
 They (the angels) said: "We give you glad tidings in truth. so be not of the despairing ones."
 [‘Ibr h m (Abraham)] said: "And who despairs of the Mercy of his Lord except those who are astray?"²⁰³⁷

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٥٦﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا
 قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ ﴿٥٧﴾ فَرَأَى إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٥٨﴾ فَقَرَّبَهُ إِلَيْهِمْ
 قَالَ أَلَا تَأْكُلُونَ ﴿٥٩﴾ فَأَوْجَسَ مِنْهُمْ خِيفَةً ﴿٦٠﴾ قَالُوا لَا تَحْزَنْ وَنَبَشْرُوهُ بِغُلَامٍ عَلِيمٍ ﴿٦١﴾
 فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَخٍ فَصَكَتَ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٦٢﴾ قَالُوا كَذَلِكَ
 قَالَ رَبُّكَ إِنَّهُ هُوَ الْعَاقِمُ الْعَلِيمُ ﴿٦٣﴾

Has the story reached you, of the honoured guests [three angels; Jibr l (Gabriel) along with another two] of ‘Ibr h m (Abraham)?
 When they came in to him, and said, "Sal m, (peace be upon you)!" He answered; "Sal m, (peace be upon you)," and said: "You are a people unknown to me,"
 Then he turned to his household, so brought out a roasted calf [as the property of ‘Ibr h m (Abraham) was mainly cows].
 And placed it before them, (saying): "Will you not eat?"
 Then he conceived a fear of them (when they ate not). They said: "Fear not." And they gave him glad tidings of an intelligent son, having knowledge (about All h and His Religion of true Monotheism).
 Then his wife came forward with a loud voice, she smote her face, and said: "A barren old woman!"
 They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower."²⁰³⁸

15:57-60 Those Messengers were angels who had also been to the place of the Prophet Lūt ؑ in order to convey to Lūt ؑ the destruction of his community.

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾ وَإِلَّا
 ءَالِ لُوطٍ إِنَّا لَمُنْجُوهُمْ أَجْمَعِينَ ﴿٥٩﴾ إِلَّا امْرَأَتَهُ قَدَّرْنَا إِنَّهَا لَمِنَ الْغَائِبِينَ ﴿٦٠﴾

[‘Ibr h m (Abraham) again] said: "What then is the business on which you have come, O Messengers?"
 They (the angels) said: "We have been sent to a people who are Mujrim n (criminals, disbelievers, polytheists, sinners).
 "(All) except the family of Lout (Lot). Them all We are surely going to save

²⁰³⁷ Sūrah Hijr (15), āyāt 51-56.

²⁰³⁸ Sūrah Al Dhāriyāt (51), āyāt 24-30.

(from destruction).

“Except his wife, of whom We have decreed that she shall be of those who remain behind (i.e. she will be destroyed).”²⁰³⁹

The Prophethood of of ‘Ishāq ﷺ and Ya‘qūb ﷺ

37:112-113 And We bestowed on him, Ishāq and Ya‘qūb, and ordained among
29:27 his offspring Prophethood and the Book, and We granted him his
21:72-73 reward in this world, and verily, in the Hereafter he is indeed among
38:47-48 the righteous.

وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ ﴿١١٢﴾ وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ ۚ وَمِنْ
ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مُبِينٌ ﴿١١٣﴾

And We gave him the glad tidings of Is q (Isaac) a Prophet from the
righteous.

We blessed him and Is q (Isaac), and of their progeny are (some) that do
right, and some that plainly wrong themselves.²⁰⁴⁰

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۚ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ ۚ وَءَاتَيْنَاهُ أُجْرَهُ ۚ فِي
الدُّنْيَا ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١١٤﴾

And We bestowed on him [‘Ibr h m (Abraham)], Is q (Isaac) and Ya q b
(Jacob), and ordained among his offspring Prophethood and the Book [i.e.
the Taur t (Torah) (to M s - Moses), the Injeel (Gospel) (to sa - Jesus),
the Qur n (to Mu ammad ﷺ), all from the offspring of ‘Ibr h m
(Abraham)], and We granted him his reward in this world, and verily, in the
Hereafter he is indeed among the righteous.²⁰⁴¹

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۚ وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿١١٥﴾ وَجَعَلْنَاهُمْ أَيْمَةً
يَهْدُونَ ۚ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ ۚ وَكَانُوا
لَنَا عِبْدِينَ ﴿١١٦﴾

And We bestowed upon him Is q (Isaac), and (a grandson) Ya q b
(Jacob). Each one We made righteous.

And We made them leaders, guiding (mankind) by Our Command, and We
inspired in them the doing of good deeds, performing al t
(Iq mat-a - al t), and the giving of Zak t and of Us (Alone) they were
worshippers.²⁰⁴²

²⁰³⁹ Sūrah Hijr (15), āyāt 57-60.

²⁰⁴⁰ Sūrah Al Šaffāt (37), āyāt 112-113.

²⁰⁴¹ Sūrah Al ‘Ankabūt (29), āyāt 27.

²⁰⁴² Sūrah Al ‘Anbiyā’ (21), āyāt 72-73.

وَأَيُّهُمْ عِنْدَنَا لَمَنِ الْمُصْطَفَيْنَ الْأَخْيَارِ ﴿١٠٤﴾ وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ
وَكُلٌّ مِّنَ الْأَخْيَارِ ﴿١٠٥﴾

And they are with Us, verily, of the chosen and the best!
And remember Ism ʿl (Ishmael), Al-Yasa (Elisha), and Dhul-Kifl
(Isaiah), All are among the best.²⁰⁴³

The Prophet Ismāʿīl ؑ

37:100-110 The narrative of the slaughter of Ismāʿīl ؑ by his father ʿIbrāhīm ؑ, under order by Allāh, the Lord of the worlds, was a test for them.

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ
يَبْنَؤُا إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَتَأَبَّأُ أَفْعَلُ مَا تُؤْمَرُ
سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّائِرِينَ ﴿١٠٢﴾ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾ وَنَدَّيْنَاهُ أَن
يَتَرَاهِمَا ﴿١٠٤﴾ قَدْ صَدَّقْتَ الرُّءْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾ إِنَّ هَذَا
هُوَ الْبَلَاءُ الْمُبِينُ ﴿١٠٦﴾ وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٧﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٨﴾
سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٩﴾ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٠﴾

“My Lord! Grant me (offspring) from the righteous.”
So We gave him the glad tidings of a forbearing boy.
And, when he (his son) was old enough to walk with him, he said: “O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to All h), so look what you think!” He said: “O my father! Do that which you are commanded, Insh All h (if All h Will), you shall find me of A - bir n (the patient ones, etc.).”
Then, when they had both submitted themselves (to the will of All h), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering);
and We called out to him: “O Abraham!
You have fulfilled the dream (vision)!” Verily! Thus do We reward the Mu sin n (good-doers - see V.2:112).
Verily, that indeed was a manifest trial
And We ransomed him with a great sacrifice (i.e. - a ram);
And We left for him (a goodly remembrance) among generations (to come) in later times.
Sal mun (peace) be upon ʿIbr h m (Abraham)!”
Thus indeed do We reward the Mu sin n.²⁰⁴⁴

2:124-126 ʿIbrāhīm ؑ and Ismāʿīl ؑ erected the Kaʿbah and thereby Al

²⁰⁴³ Sūrah Sād (38), āyāt 47-48.

²⁰⁴⁴ Sūrah Al Šāffāt (37), āyāt 100-110.

﴿ وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۚ قَالَ وَمِنْ ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿٩٦﴾ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٩٧﴾ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا ءَامِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ ۖ مَن ءَامَنَ مِنهُمْ يَأْتِهِ بِٱللَّهِ ٱلْيَوْمِ ٱلْآخِرِ ۚ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ ٱلنَّارِ ۖ وَبُئْسَ ٱلْمَصِيرُ ﴿٩٨﴾ ۝﴾

And (remember) when the Lord of ‘Ibr h m (Abraham) [i.e., All h] tried him with (certain) Commands, which he fulfilled. He (All h) said (to him), “Verily, I am going to make you a leader (Prophet) of mankind.” [‘Ibr h m (Abraham)] said, “And of my offspring (to make leaders).” (All h) said, “My Covenant (Prophethood, etc.) includes not lim n (polytheists and wrong-doers).”

And (remember) when We made the House (the Ka bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maq m (place) of ‘Ibr h m (Abraham) [or the stone on which ‘Ibr h m (Abraham) stood while he was building the Ka bah] as a place of prayer (for some of your prayers, e.g. two Rak at after the aw f of the Ka bah at Makkah), and We commanded ‘Ibr h m (Abraham) and Ism l (Ishmael) that they should purify My House (the Ka bah at Makkah) for those who are circumambulating it, or staying (I tik f), or bowing or prostrating themselves (there, in prayer).

And (remember) when ‘Ibr h m (Abraham) said, “My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in All h and the Last Day.” He (All h) answered: “As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!”²⁰⁴⁵

﴿ إِن أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٩٦﴾ فِيهِ ءَايَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَن دَخَلَهُ كَانَ ءَامِنًا ۚ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾ ۝﴾

Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al- lam n (the mankind and jinns).

In it are manifest signs (for example), the Maq m (place) of ‘Ibr h m (Abraham); Whosoever enters it, he attains security. And ajj (pilgrimage to Makkah) to the House (Ka bah) is a duty that mankind owes to All h,

²⁰⁴⁵ Sūrah Al Baqarah (2), āyāt 124-126.

those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *hajj* (pilgrimage to Makkah)], then he is a disbeliever of All *h*], then All *h* stands not in need of any of the *lam n* (mankind and jinns).²⁰⁴⁶

The Prophet Yūsuf ﷺ

12:4-6 Yūsuf (Joseph) ﷺ dreamt that he saw eleven stars, the sun, and the moon; and Allāh taught him the interpretation of dreams;

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾ قَالَ يَبْنَؤُكَ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٥﴾ وَكَذَلِكَ حَتَمْنَاكَ رَبُّكَ يُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُمِذُّ بِعَمَلِهِ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ الْإِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾

(Remember) when Yūsuf (Joseph) said to his father: “O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon, I saw them prostrating themselves to me.”

He (the father) said: “O my son! Relate not your vision to your brothers, lest they arrange a plot against you. Verily! *Shayṭān* (Satan) is to man an open enemy!

“Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Yaʿqub (Jacob), as He perfected it on your fathers, ‘Ibrāhīm (Abraham) and Isḥāq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise.”²⁰⁴⁷

12:7-19 Yūsuf ﷺ was brought by his brothers and thrown into a well, and eventually he was found by travellers; they (the brothers) returned home carrying Yūsuf's ﷺ shirt which was smeared with some blood;

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ ءَايَاتٌ لِّلسَّاعِلِينَ ﴿٧﴾ إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾ اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾ قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقَوْهُ فِي غَيَابَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِن كُنتُمْ فَاعِلِينَ ﴿١٠﴾

²⁰⁴⁶ Sūrah Āl 'Imrān (3), āyāt 96-97.

²⁰⁴⁷ Sūrah Yūsuf (12), āyāt 4-6.

قَالُوا يَبْنَائَا مَا لَكَ لَا تَأْتِنَا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَنْصَحُونَ ﴿٦٠﴾ أَرْسَلَهُ مَعَنَا عَدَا
يَرْتَع وَيَلْعَب وَإِنَّا لَهُ لَحَفِظُونَ ﴿٦١﴾ قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ
يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿٦٢﴾ قَالُوا لَيْنَ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا
إِذَا لَخَبِيرُونَ ﴿٦٣﴾ فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَنْ يَجْعَلُوهُ فِي غَيَابَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ
لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿٦٤﴾ وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿٦٥﴾
قَالُوا يَبْنَائَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ
بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ ﴿٦٦﴾ وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ ﴿٦٧﴾ قَالَ بَلْ
سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ ﴿٦٨﴾ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿٦٩﴾
وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ ﴿٧٠﴾ قَالَ يَبْنَئِي هَذَا غُلْمٌ وَأَسْرُوهُ بَضْعَةً
وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿٧١﴾

Verily, in Y suf (Joseph) and his brethren, there were y t (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask.

When they said: "Truly, Y suf (Joseph) and his brother (Benjamin) are loved more by our father than we, but we are U bah (a strong group). Really, our father is in a plain error.

"Kill Y suf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin)."

One from among them said: "Kill not Y suf (Joseph), but if you must do something, throw him down to the bottom of a well, he will be picked up by some caravan of travellers."

They said: "O our father! Why do you not trust us with Y suf (Joseph), - when we are indeed his well-wishers?"

"Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."

He [Ya q b (Jacob)] said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him."

They said: "If a wolf devours him, while we are U bah (a strong group) (to guard him), then surely, we are the losers."

So, when they took him away, they all agreed to throw him down to the bottom of the well, and We inspired in him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."

And they came to their father in the early part of the night weeping.

They said: "O our father! We went racing with one another, and left Y suf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth."

And they brought his shirt stained with false blood. He said: "Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is All h (Alone) whose help can be sought against that which you assert."

And there came a caravan of travellers; they sent their water-drawer, and

he let down his bucket (into the well). He said: "What good news! Here is a boy." So they hid him as merchandise (a slave). and All h was the All-Knower of what they did.²⁰⁴⁸

- 12:20-29 Yūsuf ﷺ was sold, raised and tempted by Zālīkhāh, the wife of Al 'Azīz (Potiphar), the king of Egypt, who had bought him; and
12:33 eventually Yūsuf ﷺ was imprisoned.

وَشَرَوْهُ بِثَمَنٍ خَسِيرٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾ وَقَالَ الَّذِي
اشْتَرَاهُ مِنْ مِصْرَ لَأَمْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا
وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَىٰ
أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾ وَلَمَّا بَلَغَ أَشُدَّهُ ءَاتَيْنَاهُ حُكْمًا
وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢٢﴾ وَرَوَدَتْهُ الْمَأتَىٰ هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ
وَعَلَقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا
يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾ وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنَّ رَجُلًا بُرْهَنَ رَبِّهَ
كَذَلِكَ لَنَصْرَفَ عَنْهُ الشُّوءَ وَالْفَخْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾
وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ
أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾ قَالَ هِيَ رَوَدَّتْنِي عَنْ نَفْسِي
وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ
﴿٢٦﴾ وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ﴿٢٧﴾ فَلَمَّا رَأَىٰ
قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كِبِدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾ يُوسُفُ أَعْرِضْ
عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ ﴿٢٩﴾

And they sold him for a low price, - for a few Dirhams (i.e. for a few silver coins). And they were of those who regarded him insignificant.

And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, may be he will profit us or we shall adopt him as a son."

Thus did We establish Yūsuf (Joseph) in the land, that We might teach him the interpretation of events. And All h has full power and control over His Affairs, but most of men know not.

And when he [Yūsuf (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood), thus We reward the Muhsin.

And she, in whose house he was, sought to seduce him (to do an evil act), she closed the doors and said: "Come on, O you." He said: "I seek refuge

²⁰⁴⁸ Sūrah Yūsuf (12), āyāt 7-19.

in All h (or All h forbid)! Truly, he (your husband) is my master! He made my stay agreeable! (So I will never betray him). Verily, the lim n (wrong and evil-doers) will never be successful.”

And indeed she did desire him and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, guided slaves.

So they raced with one another to the door, and she tore his shirt from the back. They both found her Lord (i.e. her husband) at the door. She said:

“What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?”

He [Y suf (Joseph)] said: “It was she that sought to seduce me,” - and a witness of her household bore witness (saying): “If it be that his shirt is torn from the front, then her tale is true and he is a liar!

“But if it be that his shirt is torn from the back, then she has told a lie and he” is speaking the truth!”

So when he (her husband) saw his [(Y suf’s (Joseph)] shirt torn at the back; (her husband) said: “Surely, it is a plot of you women! Certainly mighty is your plot!

“O Y suf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful.”²⁰⁴⁹

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ﴿٣٣﴾

He said: “O my Lord! Prison is more to my liking than that to which they invite me. Unless you turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorants.”²⁰⁵⁰

12:37-42 Within the prison Yūsuf ﷺ gave da’wah to other inmates of the prison.

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِيَهُ إِلَّا نَبَأُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَٰلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٣٧﴾
وَأَتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانُوا لَنَا أَنْ نَشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَٰلِكَ مِنَ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾
يَصْنَعُ السِّجْنُ أَزْوَاجًا مُّتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾ مَا تَعْبُدُونَ مِن دُونِهِ إِلَّا أَسْمَاءً سَمِيَتْهُمُوهَا أَنْثَرُ وَأَبَآؤُكُمْ مَّا أَنْزَلَ اللَّهُ بِهَا مِن سُلْطَانٍ إِنِ

²⁰⁴⁹ Sūrah Yūsuf (12), āyāt 20-29.

²⁰⁵⁰ Sūrah Yūsuf (12), āyāt 33.

الْحَكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٤٠﴾ يَصْنَعِ السِّجْنَ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ حَمْرًا وَأَمَّا الْآخَرُ فَيُصَلِّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿١٤١﴾ وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجَنِ بِضْعَ سِنِينَ ﴿١٤٢﴾

He said: "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in All h and are disbelievers in the Hereafter (i.e. the Kan ni n [Canaanites] of Egypt who were polytheists and used to worship sun and other false deities).

"And I have followed the religion of my fathers , - 'Ibr h m (Abraham), Is q (Isaac) and Ya q b (Jacob), and never could we attribute any partners whatsoever to All h. This is from the Grace of All h to us and to mankind, but most men thank not (i.e. they neither believe in All h, nor worship Him).

"O two companions of the prison! Are many different lords (gods) better or All h, the One, the Irresistible?

"You do not worship besides Him but only names which you have named (forged), you and your fathers, for which All h has sent down no authority. The Command (or the Judgement) is for none but All h. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight religion, but most men know not.

"O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his Lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire."

And he said to the one whom he knew to be saved: "Mention me to your Lord (i.e. your king, so as to get me out of the prison)." But Shai n (Satan) made him forget to mention it to his Lord [or Satan made [(Y suf (Joseph)] to forget the remembrance of his Lord (All h) as to ask for his help, instead of others]. So [Y suf (Joseph)] stayed in prison a few (more) years.²⁰⁵¹

12:46-49 Yūsuf ﷺ interpreted the dream of the king after interpreting the dream of a fellow inmate.

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعُ عِجَافٍ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَّعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿١٤٣﴾ قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرَوْهُ فِي سُنبُلَيْهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ﴿١٤٤﴾

²⁰⁵¹ Sūrah Yūsuf (12), āyāt 37-42.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصُونَ ﴿١٤﴾

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْرِصُونَ ﴿١٥﴾

(He said): "O Yūsuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know."

[(Yūsuf (Joseph))] said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave in ears, (all) - except a little of it which you may eat.

"Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).

"Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)."²⁰⁵²

12:53-57 Finally Yūsuf (ﷺ) was released from prison and appointed Minister of Finance for the then nation of Egypt.

﴿ وَمَا أُبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ ۚ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴾

﴿ وَقَالَ الْمَلِكُ أَتُؤْتِنِي بِهَٰذَا ۚ أَسْتَخْلِصُهُ لِنَفْسِي ۚ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا

مَكِينٌ أُمِينٌ ۚ ﴿١٦﴾ قَالَ أَجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ ۚ إِنِّي حَفِيظٌ عَلِيمٌ ۚ ﴿١٧﴾ وَكَذَٰلِكَ

مَكَّنَّا يُونُسَ فِي الْأَرْضِ ۚ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ ۚ نَصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ ۚ وَلَا نُضِيعُ

أَجْرَ الْمُحْسِنِينَ ۚ ﴿١٨﴾ وَلَا أَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ۚ ﴿١٩﴾

"And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."

And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted."

[(Yūsuf (Joseph))] said: "Set me over the storehouses of the land; I will indeed guard them with full knowledge" (as a minister of finance in Egypt, in place of Al- Aziz who was dead at that time).

Thus did We give full authority to Yūsuf (Joseph) in the land, to take possession therein, as when or where he likes. We bestow of Our Mercy on whom We please, and We make not to be lost the reward of Al-Muhsin n (the good doers - see V.2:112).

And Verily, the reward of the Hereafter is better for those who believe and used to fear Allah and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds).²⁰⁵³

²⁰⁵² Sūrah Yūsuf (12), āyāt 46-49.

²⁰⁵³ Sūrah Yūsuf (12), āyāt 53-57.

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾ وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ أَتُنُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ أَ لَا تَرَوْنَ أَنِّي أَوْفَى الْكَفْلِ وَأَنَا خَيْرٌ مِنَ الْمُنْزِلِينَ ﴿٥٩﴾ فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرُبُونِ ﴿٦٠﴾ قَالُوا سَتَرُوهُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾ وَقَالَ لِفَتَاتِهِ آجِعُوا بِضَعْتِهِمْ فِي رَحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾ فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَفْلُ فَأَرْسَلَ مَعَنَا آخَانَا نَكَتَلُ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٦٣﴾ قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَى أَخِيهِ مِنْ قَبْلُ فَاللَّهُ خَيْرٌ حَفِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٦٤﴾ وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَحَفِظُ أَخَانَا وَنَزِدَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلُ يَسِيرٍ ﴿٦٥﴾ قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِنْ رَبِّ اللَّهِ لَتَأْتُنِي بِهِ إِلَّا أَنْ خُطَا بِكُمْ فَلَمَّا ءَاتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾ وَقَالَ يَبْنَئِي لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ أَحْكَمُ إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾ وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسٍ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لُدُوْا عَلِمَ لَمَّا عَلِمَنَّهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾ وَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٦٩﴾

And Yūsuf's (Joseph) brethren came and they entered unto him, and he recognized them, but they recognized him not.

And when he had furnished them forth with provisions (according to their need), he said: "Bring me a brother of yours from your father; (He meant Benjamin). See you not that I give full measure, and that I am the best of the hosts?"

"But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me."

They said: "We shall try to get permission (for him) from his father, and

verily, we shall do it.”

And [Yūsuf (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people, in order that they might come back.

So, when they returned to their father, they said: “O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly we will guard him.” He said: “Can I entrust him to you except as I entrusted his brother [Yūsuf (Joseph)] to you aforetime? But Allah is the best to guard, and He is the Most Merciful of those who show mercy.”

And when they opened their bags, they found their money had been returned to them. they said: “O our father! What (more) can we desire? This, our money has been returned to us, so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel’s load. This quantity is easy (for the king to give).”

He [Ya‘qub (Jacob)] said: “I will not send him with you until you swear a solemn oath to me in Allah’s Name, that you will bring him back to me unless you are yourselves surrounded (by enemies, etc.),” and when they had sworn their solemn oath, he said: “Allah is the witness over what we have said.”

And he said: “O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allah at all. Verily! The decision rests only with Allah. In Him, I put my trust and let all those that trust, put their trust in Him.”

And when they entered according to their father’s advice, it did not avail them in the least against (the will of) Allah, it was but a need of Ya‘qub’s (Jacob) inner-self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.

And when they went in before Yūsuf (Joseph), he betook his brother (Benjamin) to himself and said: “Verily! I am your brother, so grieve not for what they used to do.”²⁰⁵⁴

12:90-99 eventually Yūsuf (ﷺ) was united by Allāh with his aged parents in Egypt.

قَالُوا أَإِذَا بَلَغَ الْبُيُوتُ قَالَ أَنَا يُسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَن
يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾ قَالُوا تَاللَّهِ لَقَدْ ءَاثَرَكَ اللَّهُ
عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ ﴿٩١﴾ قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ
أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾ أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا
وَأَتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾ وَلَمَّا فَصَلَ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ
يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ ﴿٩٤﴾ قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٩٥﴾ فَلَمَّا أَنْ

²⁰⁵⁴ Sūrah Yūsuf (12), āyāt 58-69.

جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا ۖ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٠١﴾ قَالُوا يَتَّبِعُنَا أَنْسَتَغْفِرَ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿١٠٢﴾ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي ۖ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠٣﴾ فَلَمَّا دَخَلُوا عَلَى يُسُفَءَ وَآوَىٰ إِلَيْهِ أَبْوِيهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ ﴿١٠٤﴾

They said: "Are you indeed Yusuf (Joseph)?" He said: "I am Yusuf (Joseph), and this is my brother (Benjamin). All h has indeed been gracious to us. Verily, he who fears Allh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allh makes not the reward of the Mu sin n (good-doers - see V.2:112) to be lost."

They said: "By All h! Indeed All h has preferred you above us, and we certainly have been sinners."

He said: "No reproach on you this day, may All h forgive you, and He is the Most Merciful of those who show mercy!"

"Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring to me all your family."

And when the caravan departed, their father said: "I do indeed feel the smell of Yusuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)."

They said: "By All h! Certainly, you are in your old error."

Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from All h that which you know not.'"

They said: "O our father! Ask forgiveness (from All h) for our sins, indeed we have been sinners."

He said: "I will ask my Lord for forgiveness for you, verily He! Only He is the Oft-Forgiving, the Most Merciful."

Then, when they entered unto Yusuf (Joseph), he betook his parents to himself and said: "Enter Egypt, if All h wills, in security."2055

12:101 The invocation of the Prophet Yūsuf ﷺ.

﴿ رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ ۖ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴾ ﴿١٠١﴾

"My Lord! You have indeed bestowed on me of the sovereignty, and taught me the interpretation of dreams; the (only) Creator of the heavens and the earth! You are my Wali y (Protector, Helper, Supporter, Guardian, etc.) in this world and in the Hereafter, cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous."2056

12:102-103 We are able to gain much guidance from this narrative of the Prophet Yūsuf ﷺ.

²⁰⁵⁵ Sūrah Yūsuf (12), āyāt 90-99.

²⁰⁵⁶ Sūrah Yūsuf (12), āyāt 101.

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ اتَّخَذُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ
 وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿٢٥٧﴾

This is of the news of the Ghaib (unseen) which We reveal by inspiration to you (O Mu ammad ﷺ). You were not (present) with them when they arranged their plan together, and (also, while) they were plotting. And most of mankind will not believe even if you desire it eagerly.²⁰⁵⁷

The Prophet Ayyūb ﷺ

38:41 The Prophet Ayyūb (Job) ﷺ was affected by Shaitān by means of distress and torment.

وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿٢٥٨﴾

And remember Our slave Ayy b (Job), when he invoked his Lord (saying): “Verily! Shai n (Satan) has touched me with distress (by losing my health) and torment (by losing my wealth).²⁰⁵⁸

38:43 The Prophet Ayyūb ﷺ received revelation from Allāh for his recovery.

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لَأُولَى الْأَلْبَابِ ﴿٢٥٩﴾

And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a reminder for those who understand.²⁰⁵⁹

21:84 Allāh cured him and returned his family to him.

فَاسْتَجَبْنَا لَهُ ۖ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ ۚ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَمِنْ بَيْنِ عِبْدِنَا
 وَذِكْرَىٰ لِلْعَابِدِينَ ﴿٢٦٠﴾

So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost), and the like thereof along with them, as a Mercy from Ourselves and a reminder for all who worship Us.²⁰⁶⁰

38:44 The Prophet Ayyūb ﷺ fulfilled his oath to strike his wife; and he is include amongst those who are *bir* (very patient).

²⁰⁵⁷ Sūrah Yūsuf (12), āyāt 102-103.

²⁰⁵⁸ Sūrah Sād (38), āyah 41.

²⁰⁵⁹ Sūrah Sād (38), āyah 43.

²⁰⁶⁰ Sūrah Al 'Anbiyā' (21), āyah 84.

وَحَذِّ بِيدِكَ ضِغْتًا فَاصْرَبْ بِهِ وَلَا تَحْنُتْ^{٢٠٦١} إِنَّا وَجَدْنَاهُ صَابِرًا نَعَمَ الْعَبْدُ إِنَّهُ أَوَّابٌ



“And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath. Truly! We found him patient. How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us).”²⁰⁶¹

The Prophet Shu‘aib ﷺ

The call of the Prophet Shu‘aib ﷺ to his community

7:85-90

The Prophet Shu‘aib ﷺ called to his community for them to only worship Allāh alone, the Lord of the worlds;

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا^{٢٠٦٢} قَالَ يَبْقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ^{٢٠٦٣} قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ^{٢٠٦٤} فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا^{٢٠٦٥} ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ^{٢٠٦٦} وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ اللَّهِ مَن ءَامَنَ بِهِ وَتَبْغُونَهَا عِوَجًا^{٢٠٦٧} وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ^{٢٠٦٨} وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ^{٢٠٦٩} وَإِن كَانَ طَائِفَةٌ مِّنْكُمْ ءَامَنُوا بِالَّذِى أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا^{٢٠٧٠} وَهُوَ خَيْرُ الْحَاكِمِينَ^{٢٠٧١} * قَالَ أَلَمْأَلَّا الَّذِينَ اسْتَكْبَرُوا مِن قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعُوبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِن قَرْيَتِنَا أَوْ لَنَعُودَنَّ فِي مِلَّتِنَا^{٢٠٧٢} قَالَ أَوْلَوْكُنَّا كَرِهِينَ^{٢٠٧٣} قَدْ أَفْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِن عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّيْنَا اللَّهَ مِنْهَا^{٢٠٧٤} وَمَا يَكُونُ لَنَا أَن نَّعُودَ فِيهَا إِلَّا أَن يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبُّنَا أَفَتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ^{٢٠٧٥} وَقَالَ أَلَمْأَلَّا الَّذِينَ كَفَرُوا مِن قَوْمِهِ لَإِنِ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَّخَسِيرُونَ^{٢٠٧٦}

And to (the people of) Madyan (Midian), (We sent) their brother Shu‘aib. He said: “O my people! Worship Allāh! You have no other Ilāh (God) but Him. [L il ha il-Allāh (none has the right to be worshipped but Allāh)].” Verily, a clear proof (sign) from your Lord has come unto you; so give full

²⁰⁶¹ Sūrah Ṣāḍ (38), ayāh 44.

measure and full weight and wrong not men in their things, and do not mischief on the earth after it has been set in order, that will be better for you, if you are believers.

"And sit not on every road, threatening, and hindering from the Path of All h those who believe in Him. And seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the Mufsid n (mischief-makers, corrupts, liars).

"And if there is a party of you who believes in that with which I have been sent and a party who do not believe, so be patient until All h judges between us, and He is the best of judges."

8The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu aib, and those who have believed with you from our town, or else you (all) shall return to our religion." He said: "Even though we hate it!

"We should have invented a lie against All h if we returned to your religion, after All h has rescued us from it. And it is not for us to return to it unless All h, our Lord, should will. Our Lord comprehends all things in His knowledge. In All h (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the best of those who give judgment."

The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu aib, be sure then you will be the losers!"²⁰⁶²

11:84-93 and in order that they properly give correct measurement and
26:181-183 propriety in justice;

﴿ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَنْفَوْرِمَ آعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَٰهٍ غَيْرُهُ ۖ وَلَا تَنْفُسُوا الْيَمْكِيَالَ وَالْمِيمِرَآنَ ۚ إِنِّي آرْنَكُمْ يَحْيَرٍ وَإِنِّي آخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ۝٢٤ وَيَنْفَوْرِمَ أَوْفُوا الْيَمْكِيَالَ وَالْمِيمِرَآتَ بِالْقِسْطِ ۖ وَلَا تَبْخُسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ ۝٢٥ بَقِيَتْ اللَّهُ يَحْيَرُ لَكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ۖ وَمَا أَنَا عَلَيْكُمْ بِمُحْطِيطٍ ۝٢٦ قَالُوا يَشْعِيبُ أَصْلُوْنَاكَ تَأْمُرُنَا أَنْ نَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشْتَوُا ۖ إِنَّكَ لَأَنْتَ الْآلِطِيمُ الرَّشِيدُ ۝٢٧ قَالَ يَنْفَوْرِمَ آرَءَيْتُمْ إِن كُنْتُ عَلَىٰ يَمِينَةٍ مِّنْ رَبِّي وَرَزَقْنِي مِنْهُ رِزْقًا حَسَنًا ۖ وَمَا أُرِيدُ أَنْ أَخَالِفَكُمْ إِلَىٰ مَا أَتْهَنَكُمْ عَنْهُ ۚ إِن أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ ۖ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ۝٢٨ وَيَنْفَوْرِمَ لَا تَحْرِمَنَّكُمْ شِقَاقِي ۚ أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ ۚ وَمَا قَوْمٌ لَّوْطٍ مِنْكُمْ بِبَعِيدٍ ۝٢٩ وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ ۚ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ۝٣٠ قَالُوا يَشْعِيبُ مَا تَفْقَهُ

²⁰⁶² Sūrah Al A' rāf (7), āyāt 85-90.

كثيراً مما تقول وإنا لنراك فينا ضعیفاً ولولا رهطك لرجمناك وما أنت علينا بعزيز
 ﴿٢٠٦﴾ قال ينقوم أرهطي أعز عليكم من الله واتخذتموه وراءكم ظهرياً إنا نرى
 بما تعملون محيطاً ﴿٢٠٧﴾ وينقوم أعملوا على مكاتبتكم إني عمل سوف
 تعلمون من يأتيه عذاب تخزيه ومن هو كذب وآرتقبوا إني معكم رقيب



And to the Madyan (Midian) people (We sent) their brother Shu aib. He said: "O my people! Worship All h, You have no other Il h (God) but Him, and give not short measure or weight, I see you in prosperity; and verily I fear for you the torment of a Day encompassing.

"And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.

"That which is left by All h for you (after giving the rights of the people) is better for you, if you are believers. And I am not set over you as a guardian. They said: "O Shu aib! Does your al t (prayer) (i.e. the prayers which you offer has spoiled your mind, so you) command that we leave off what Our fathers used to worship, or that we leave off doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically).

He said: "O my people! Tell me, if I have a clear evidence from my Lord, and He has given me a good sustenance from himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform so far as I am able, to the best of my power. And my guidance cannot come except from All h, in Him I trust and unto Him I repent.

"And O my people! Let not my Shiq q cause you to suffer the fate similar to that of the people of N (Noah) or of H d or of li (Saleh), and the people of Lout (Lot) are not far off from you!

"And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving."

They said: "O Shu aib! We do not understand much of what you say, and we see you a weak (man, it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us."

He said: "O my people! Is then my family of more weight with you than All h? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.

"And O my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you."²⁰⁶³

﴿٢٠٨﴾ أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿٢٠٩﴾ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ﴿٢١٠﴾

²⁰⁶³ Sūrah Hūd (11), āyāt 84-93.

وَلَا تَبْخُسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٨٧﴾

"Give full measure, and cause no loss (to others).

"And weigh with the true and straight balance.

"And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land."²⁰⁶⁴

26:187 however they censure him and requested that their punishment
26:190 come from the heavens.

فَأَشَقُّطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِن كُنتَ مِنَ الصَّادِقِينَ ﴿١٨٨﴾ قَالَ رَبِّیْ أَعْلَمُ بِمَا
تَعْمَلُونَ ﴿١٨٩﴾ فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ یَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ یَوْمٍ عَظِيمٍ ﴿١٩٠﴾
إِنَّ فِیْ ذَٰلِكَ لَآیَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٩١﴾

"So cause a piece of the heaven to fall on us, if you are of the truthful!"

He said: "My Lord is the best Knower of what you do."

But they belied him, so the torment of the Day of shadow (a gloomy cloud) seized them, indeed that was the torment of a great Day.

Verily, in this is indeed a sign, yet most of them are not believers."²⁰⁶⁵

The destruction of the Prophet Shu'aib's ﷺ community, the occupants of Madyan

11:94-95 The Prophet Shu'aib's ﷺ followers were saved by Allāh;

وَلَمَّا جَاءَ أَمْرُنَا نَحْنُ شُعَبِيًّا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا
الصَّيْحَةَ فَأَصْبَحُوا فِی دِیَرِهِمْ جَثْمٍ ۖ وَكَانَ لَمَّا يَخْتَوُوا فِیْهَا ۖ لَا بُدَّ لِمَدِّیْنَ
كَمَا بَعَدَتْ ثَمُودُ ﴿٩٤﴾

And when Our Commandment came, We saved Shu'aib and those who believed with him by a Mercy from Us. And A - a hah (torment - awful cry, etc.) seized the wrong-doers, and they lay (dead) prostrate in their homes. As if they had never lived there! So away with Madyan (Midian)! as away with Thamud! (all these nations were destroyed).²⁰⁶⁶

26:189-191 the Zālimūn were destroyed by a thunderous sound on a Day
29:36-37 of shadow; they were struck by an earthquake.

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ یَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ یَوْمٍ عَظِيمٍ ﴿١٩٢﴾ إِنَّ فِیْ ذَٰلِكَ

²⁰⁶⁴ Sūrah Shu'arā (26), āyāt 181-183.

²⁰⁶⁵ Sūrah Shu'arā (26), āyāt 187-190.

²⁰⁶⁶ Sūrah Hūd (11), āyāt 94-95.

لَا يَهُودِيٌّ وَلَا نَسَارِيٌّ وَلَا مُجْرِمٌ فَأَخَذَهُمُ الْمَوْجُ مِنْ أَيْنَ لَا ظَنٌّ لَهُ وَإِنَّ رَبَّهُمْ لَهُمْ الْعَرْشُ الْمَعْلُومُ ﴿٢٦٧﴾

But they belied him, so the torment of the Day of shadow (a gloomy cloud) seized them, indeed that was the torment of a great Day. Verily, in this is indeed a sign, yet most of them are not believers. And verily! Your Lord, He is indeed the All-Mighty, the Most Merciful.²⁰⁶⁷

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَنْقُومِرْ أَعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٢٦٨﴾ فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَنِينَ ﴿٢٦٩﴾

And to (the people of) Madyan (Midian), We sent their brother Shu'aib (Shuaib). He said: "O my people! Worship Allah, and hope for (the reward of good deeds by worshipping Allah alone, on) the Last Day, and commit no mischief on the earth as Mufsidin (those who commit great crimes, oppressors, tyrants, mischief-makers, corrupts). And they belied him [Shu'aib (Shuaib)], so the earthquake seized them, and they lay (dead), prostrate in their dwellings.²⁰⁶⁸

7:91-93 The Prophet Shu'aib (عليه السلام), as well as those people of faith, left those disbelieving people before the onset of the punishment. Many lessons can be learnt from the narrative of the Prophet Shu'aib (عليه السلام).

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَنِينَ ﴿٢٦٩﴾ الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَعْنُوا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٢٧٠﴾ فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَنْقُومِرْ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ ﴿٢٧١﴾

So the earthquake seized them and they lay (dead), prostrate in their homes. Those who belied Shu'aib, became as if they had never dwelt there (in their homes). Those who belied Shu'aib, they were the losers. 93. Then He (Shu'aib) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice. Then how can I sorrow for the disbelieving people's (destruction)."²⁰⁶⁹

15:78-79 The towns of Sodom and Aikah in Madyan are situated on a plain highway.

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لَظَالِمِينَ ﴿٢٧٢﴾ فَانْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ﴿٢٧٣﴾

²⁰⁶⁷ Sūrah Al Shu'arā (26), āyāt 189-191.

²⁰⁶⁸ Sūrah Al Ankabūt (29), āyāt 36-37.

²⁰⁶⁹ Sūrah Al A'rāf (7), āyāt 91-93.

And the dwellers in the wood [i.e. the people of Madyan (Midian) to whom Prophet *Shu'aib* (عليه السلام) was sent by Allah], were also *Alim n* (polytheists and wrong-doers, etc.).
So, We took vengeance on them. They are both on an open highway, plain to see.²⁰⁷⁰

The Prophets *Mūsā* (عليه السلام) and *Hārūn* (عليه السلام)

The birth of the Prophet *Mūsā* (عليه السلام) until he was made a Messenger

- 28:7-13 The Prophet *Mūsā* (Moses) (عليه السلام) was born of his mother; borne off in the river Nile; raised by the wife of Fir'aun; until he met the Prophet *Shu'aib* (عليه السلام) and his children.
28:23-28

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَلِذَا خَفَتْ عَلَيْهِ فَأَلْقَيْهِ فِي الْيَمِّ وَلَا تَحْزَنِي ۚ إِنَّا زَادُوهُ إِبْرَاهِيمَ وَجَعَلُوهُ مِنْ أَلْفُرْسَلِينَ ﴿٧﴾ فَالْتَقَطَهُ ءَالُ فِرْعَوْنَ لِيَكُونُ لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا كَانُوا خَاطِبِينَ ﴿٨﴾ وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾ وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِعًا ۖ إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠﴾ وَقَالَتِ لِأُخْتَيْهِ فَصِيه ۖ فَبَصُرَتْ بِهِ عَنْ جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾ * وَحَرَمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ يَتِيمٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَصْحُورٌ ﴿١٢﴾ فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَىٰ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَلَتَعْلَمَنَّ أَنَّ وَعْدَ اللَّهِ حَقٌّ ۖ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾

And We inspired the mother of *Mūsā* (Moses), (saying): “Suckle him [*Mūsā* (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily! We shall bring him back to you, and shall make him one of (Our) Messengers.”

Then the household of *Fir'aun* (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily! *Fir'aun* (Pharaoh), *Hāmān* and their hosts were sinners.

And the wife of *Fir'aun* (Pharaoh) said: “A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son.” And they perceive not (the result of that).

²⁰⁷⁰ Sūrah Al-Hijr (15), āyāt 78-79.

And the heart of the mother of M s (Moses) became empty [from every thought, except the thought of M s (Moses)]. She was very near to disclose his (case, i.e. the child is her son), had We not strengthened her heart (with faith), so that she might remain as one of the believers.

And she said to his [M s 's (Moses)] sister: "Follow him." So she (his sister) watched him from a far place secretly, while they perceived not.

And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: "Shall I direct you to a household who will rear him for you, and sincerely they will look after him in a good manner?"

So did We restore him to his mother, that she might be delighted, and that she might not grieve, and that she might know that the Promise of All h is true. But most of them know not.²⁰⁷¹

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمْ
أَمْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَشْقَىٰ حَتَّىٰ يُصَدِّرَ الزَّعَاءُ ۖ وَأَبُونَا شَيْخٌ
كَبِيرٌ ﴿٢٦﴾ فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لَمَّا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ
فَقِيرٌ ﴿٢٧﴾ فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَىٰ اسْتِخْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ
أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ نَحْوَتِ رَبِّ
الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾ قَالَتْ إِحْدَاهُمَا يَتَّابِتِ اسْتِخْيَارُهُ إِنَّ خَيْرَ مَنِ اسْتَسْجَرْتَ
الْقَوَى الْأَمِينُ ﴿٢٩﴾ قَالَ إِنِّي أُرِيدُ أَنْ نَمُنَّ بِكَ بِإِحْدَىٰ هَاتَيْنِ عَلَىٰ أَنْ تَأْجُرَنِي
ثَمَنِي حِجَجٍ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي
إِنْ شَاءَ اللَّهُ مِنَ الصَّادِقِينَ ﴿٣٠﴾ قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيُّمَا آلَاءِ اللَّهِ قَضَيْتُ
فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَيَّ مَا نَقُولُ وَكِيلٌ ﴿٣١﴾

And when he arrived at the water of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man."

So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that you bestow on me!"

Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are lim n (polytheists, disbelievers, and wrong-doers)."

And said one of them (the two women): "O my father! Hire him! Verily, the

²⁰⁷¹ Sūrah Al Qasas (28), āyāt 7-13.

best of men for you to hire is the strong, the trustworthy.”

He said: “I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years, but if you complete ten years, it will be (a favour) from you. But I intend not to place you under a difficulty. If All h will, you will find me one of the righteous.”

He [M s (Moses)] said: “That (is settled) between me and you whichever of the two terms I fulfill, there will be no injustice to me, and All h is Surety over what we say.”²⁰⁷²

20:11-16 The Prophet Mūsā ﷺ received revelation for the first time in the valley of Ṭuwā.

فَلَمَّا أَتَاهَا نُودِيَ يَمُوسَى ۖ إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ۖ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ۚ وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ۚ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ۚ إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَى ۚ فَلَا يَصُدُّكَ عَنْهَا مَن لَّا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى ۚ

And when he came to it (the fire), he was called by name: “O M s (Moses)!

“Verily! I am your Lord! So take off your shoes, You are in the sacred valley, uw .

“And I have chosen you. So listen to that which is inspired to you.

“Verily! I am All h! L il ha illa Ana (none has the right to be worshipped but I), so worship Me, and perform A - al t (Iq mat-a - al t) for My remembrance.

“Verily, the Hour is coming and My will is to keep it hidden that every person may be rewarded for that which he strives.

“Therefore, let not the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise and Hell, etc.), but follows his own lusts, divert you therefrom, lest you perish.”²⁰⁷³

28:31-32 The Prophet Mūsā ﷺ was bestowed two miracles, namely the staff - that was able to change into a snake and perform other significant events (the parting of the sea; strike rocks, etc); and the white light from his hand.

وَأَن آتَىٰ عَصَاكَ ۖ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدَبِّرًا لَّا يَعْقِبُ ۚ يَمُوسَىٰ أَقْبَلْ وَلَا تَخَفْ ۖ إِنَّكَ مِنَ الْآمِنِينَ ۚ أَسْأَلُكَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَأَضْمُمُ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ ۖ فَذُنْئِكَ بُرْهَنَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۖ إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ ۚ

²⁰⁷² Sūrah Qaṣaṣ (28), āyāt 23-28.

²⁰⁷³ Sūrah Tā Hā (20), āyāt 11-16.

"And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said): "O M s (Moses)! Draw near, and fear not. Verily, you are of those who are secure. "Put your hand in your bosom, it will come forth white without a disease, and draw your hand close to your side to be free from fear (that which you suffered from the snake, and also by that your hand will return to its original state). These are two Burh n (signs, miracles, evidences, proofs) from your Lord to Fir aun (Pharaoh) and his chiefs. Verily, they are the people who are F siq n (rebellious, disobedient to All h).²⁰⁷⁴

وَمَا تِلْكَ بِيَمِينِكَ يَمْوَسَىٰ ﴿٢٥﴾ قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا وَاهْتَشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ ﴿٢٦﴾ قَالَ أَلْقَهَا يَمْوَسَىٰ ﴿٢٧﴾ فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ﴿٢٨﴾ قَالَ خُذْهَا وَلَا تَخَفْ ۖ سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ ﴿٢٩﴾ وَاضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ وَخَرُجْ بَيْضًا مِّنْ غَيْرِ سَوْءٍ ءَايَةٍ أُخْرَىٰ ﴿٣٠﴾ لِتُرِكَ مِنْ ءَايَاتِنَا الْكُفْرَىٰ ﴿٣١﴾

"And what is that in your right hand, O M s (Moses)?"
He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses."
(All h) said: "Cast it down, O M s (Moses)!"
He cast it down, and behold! It was a snake, moving quickly.
All h said: "Grasp it, and fear not, We shall return it to its former state, "And press your (right) hand to your (left) side, it will come forth white (and shining), without any disease as another sign, "That We may show you (some) of Our greater signs."²⁰⁷⁵

The command of Allāh to Mūsā عليه السلام and the appeal of Mūsā عليه السلام to Allāh

26:10-11 Mūsā عليه السلام received revelation to perform the task of da'wah towards Fir'aun.²⁰⁷⁶

وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنِ اتَّبِعْ الْقَوْمَ الظَّالِمِينَ ﴿٢٦﴾ قَوْمَ فِرْعَوْنَ ۖ أَلَا يَتَّقُونَ ﴿٢٧﴾

And (remember) when your Lord called M s (Moses) (saying): "Go to the people who are lim n (polytheists and wrong-doing), The people of Fir aun (Pharaoh). Will they not fear All h and become righteous?"²⁰⁷⁷

20:29-36 Mūsā عليه السلام pleaded and requested that Hārūn (Aaron) عليه السلام, his brother, become his ally and helper in the performance of this da'wah. Allāh granted his request.

²⁰⁷⁴ Sūrah Al Qaṣaṣ (28), āyāt 31-32.

²⁰⁷⁵ Sūrah Tā Hā (20), āyāt 17-23.

²⁰⁷⁶ Refer to 'Further Explanations', No. 2, page 738.

²⁰⁷⁷ Sūrah Al Shu'arā (26), āyāt 10-11.

وَأَجْعَلْ لِي وَزِيرًا مِّنْ أَهْلِي ﴿٢٧٨﴾ هَارُونَ أَخِي ﴿٢٧٩﴾ أَشْدِّدْ بِهِ أَرْزِي ﴿٢٨٠﴾ وَأَشْرِكْهُ فِي
أَمْرِي ﴿٢٨١﴾ كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٢٨٢﴾ وَنَذْكُرَكَ كَثِيرًا ﴿٢٨٣﴾ إِنَّكَ كُنتَ بِنَا بَصِيرًا ﴿٢٨٤﴾
قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمُوسَى ﴿٢٨٥﴾

"And appoint for me a helper from my family,
"H r n (Aaron), my brother;
"Increase my strength with him,
"And let him share my task (of conveying All h's message and
Prophethood),
"That we may glorify You much,
"And remember You much,
"Verily! You are of us ever a Well-Seer."
All h said: "You are granted your request, O M s (Moses)."²⁰⁷⁸

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ۚ إِنِّي أَخَافُ أَن
يُكَذِّبُونِ ﴿٢٨٦﴾ قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَجَجْعَلُ لَكُمَا سُلْطٰنًا فَلَا يَصِلُونَ
إِلَيْكُمَا بِمَا يَتَّبِعٰنَا أَنتُمَا وَمَنِ اتَّبَعَكُمَا الْغٰلِبُونَ ﴿٢٨٧﴾

"And my brother H r n (Aaron) He is more eloquent in speech than me so
send him with me as a helper to confirm me. Verily! I fear that they will
belie me."
All h said: "We will strengthen your arm through your brother, and give
you both power, so they shall not be able to harm you, with Our y t
(proofs, evidences, verses, lessons, signs, revelations, etc.), you two as well
as those who follow you will be the victors."²⁰⁷⁹

20:42-44 Both left to give da'wah to Fir'aun who had promoted himself as a
28:38 lord to be worshipped.

أَذْهَبَ أَنتَ وَأَخُوكَ بِمَا يَنْتِي وَلَا تَنْتِي فِي ذِكْرِي ﴿٢٨٨﴾ أَدْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغٰٓءٌ ﴿٢٨٩﴾
فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشٰٓءُ ﴿٢٩٠﴾

"Go you and your brother with My y t (proofs, evidences, verses, lessons,
signs, revelations, etc.), and do not, you both, slacken and become weak in
My remembrance.
"Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all
bounds in disbelief and disobedience and behaved as an arrogant and as a
tyrant).
"And speak to him mildly, perhaps he may accept admonition or fear
All h."²⁰⁸⁰

²⁰⁷⁸ Sūrah Tā Hā (20), āyāt 29-36.

²⁰⁷⁹ Sūrah Al Qaṣaṣ (28), āyāt 34-35.

²⁰⁸⁰ Sūrah Tā Hā (20), āyāt 42-44.

وَقَالَ فِرْعَوْنُ يَأْتِيهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَهْمَنُ عَلَى
الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِي مُوسَى وَإِنِّي لأظنُّهُ مِنَ الْكَاذِبِينَ



*Fir'aun (Pharaoh) said: "O chiefs! I know not that you have an Il h (a god) other than me, so kindle for me (a fire), O H m n, to bake (bricks out of) clay, and set up for me a ar an (a lofty tower, or palace, etc.) in order that I may look at (or look for) the Il h (God) of M s (Moses); and verily, I think that he [M s (Moses)] is one of the liars."*²⁰⁸¹

Mūsā and Hārūn call to Fir'aun

Fir'aun and his loyal followers were called/invited to acknowledge and be obedient towards Allāh, the Lord of the worlds

20:47-56

فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تَعْذِيبِهِمْ ۖ قَدْ جَعَلْنَاكَ
بِقَايَةِ مَنْ رَبِّكَ ۖ وَالسَّلَامُ عَلَىٰ مَنْ اتَّبَعَ أَهْدَىٰ ۖ إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ
عَلَىٰ مَنْ كَذَّبَ وَتَوَلَّىٰ ۖ قَالَ فَمَنْ رَبُّكُمَا يَمُوسَىٰ ۖ قَالَ رَبُّنَا الَّذِي
أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ۖ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ۖ قَالَ عِلْمُهَا
عِنْدَ رَبِّي فِي كِتَابٍ ۖ لَا يَضِلُّ رَبِّي وَلَا يَنسَى ۖ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا
وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّىٰ ۖ
كُلُوا وَارْزُقُوا أَتَعْمَكُمُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ۖ * مِنْهَا خَلَقْنَاكُمْ وَفِيهَا
نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ۖ وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَمُوسَىٰ وَهَارُونَ
ۖ وَلَقَدْ أَخَذْنَا مِيثَاقَهُمْ لَعَنَّاهُمْ وَرَأَيْنَاهُمْ إِثْمَهُمْ خَفَا ۖ وَلَقَدْ جَاءَهُمْ
تِلْكَ الْآيَاتُ بَشَرًا ۖ لَئِنْ لَمْ يَرْجِعُوا إِلَىٰ رُبِّهِمْ وَلَذِكْرُ الْيَوْمِ أَكْثَرُ أَلْحَقُوا بِهِمْ
يَوْمَئِذٍ سُلَاسِمًا ۖ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ۖ

"So go you both to him, and say: 'Verily, we are Messengers of your Lord, so let the Children of Isr l go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!

'Truly, it has been revealed to us that the torment will be for him who denies [believes not in the Oneness of All h, and in His Messengers, etc.], and turns away.' (from the truth and obedience of All h)"

Fir'aun (Pharaoh) said: "Who then, O M s (Moses), is the Lord of you two?"

[M s (Moses)] said: "Our Lord is He who gave to each thing its form and nature, then guided it aright."

[Fir'aun (Pharaoh)] said: "What about the generations of old?"

²⁰⁸¹ Sūrah Al Qaṣaṣ (28), ayāh 38.

[M s (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor He forgets," who has made earth for you like a bed (spread out); and has opened roads (ways and paths etc.) for you therein; and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation. Eat and pasture your cattle, (therein); Verily, in this are proofs and signs for men of understanding. Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again. And indeed We showed him [Fir aun (Pharaoh)] all Our signs and evidences, but he denied and refused.²⁰⁸²

26:15-17

قَالَ كَلَّا فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ ﴿١٥﴾ فَأَتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٦﴾ أُنْزِلَ مَعَنَا بَنِي إِسْرَءِيلَ ﴿١٧﴾

All h said: "Nay! Go you both with Our signs. Verily! We shall be with you, listening.

"And when you both come to Fir aun (Pharaoh), say: 'We are the Messengers of the Lord of the lam n (mankind, jinns and all that exists), 'So allow the Children of Isr l to go with us. '"²⁰⁸³

26:23-33

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾ قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ﴿٢٤﴾ قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ ﴿٢٥﴾ قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٢٦﴾ قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ ﴿٢٨﴾ قَالَ لَنْ أَخَذَتْ إِلَهًا غَيْرِي لِأَجْعَلَنَّكَ مِنْ الْمَسْجُورِينَ ﴿٢٩﴾ قَالَ أُولُو حِجَّتِكَ بِشَىءٍ مُبِينٍ ﴿٣٠﴾ قَالَ فَأْتِ بِمَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣١﴾ فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ ﴿٣٢﴾ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّظِيرِينَ ﴿٣٣﴾

Fir aun (Pharaoh) said: "And what is the Lord of the lam n (mankind, jinns and all that exists)?"

M s (Moses) said: "Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty."

Fir aun (Pharaoh) said to those around: "Do you not hear (what he says)?"

M s (Moses) said: "Your Lord and the Lord of your ancient fathers!"

²⁰⁸² Sūrah Tā Hā (20), āyāt 47-56.

²⁰⁸³ Sūrah Al Shu'arā (26), āyāt 15-17.

Fir aun (Pharaoh) said: "Verily, your Messenger who has been sent to you is a madman!"

M s (Moses) said: "Lord of the east and the west, and all that is between them, if you did but understand!"

Fir aun (Pharaoh) said: "If you choose an Il h (God) other than me, I will certainly put you among the prisoners."

M s (Moses) said: "Even if I bring you something manifest (and convincing)?"

Fir aun (Pharaoh) said: "Bring it forth then, if you are of the truthful!"

*So [M s (Moses)] threw his stick, and behold, it was a serpent, manifest. And he drew out his hand, and behold, it was white to all beholders"*²⁰⁸⁴

28:36-39

فَلَمَّا جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا يَبْتَغِي قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُّفْتَرًى وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٣٦﴾ وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَن جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَن تَكُون لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٣٧﴾ وَقَالَ فِرْعَوْنُ يَتَأْتِيهَا الْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَهِ غَيْرِي فَأَوْقِدْ لِي الْفِطْرَةَ عَلَى الطِّينِ فَأَجْعَلْ لِي صَرْحًا لَّعَلِّي أَطَّلِعُ إِلَىٰ إِلَهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٣٨﴾ وَاسْتَكَبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُم إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾

Then when M s (Moses) came to them with Our clear y t (proofs, evidences, verses, lessons, signs, revelations, etc.), they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."

M s (Moses) said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the lim n (wrong-doers, polytheists and disbelievers in the Oneness of All h) will not be successful."

Fir aun (Pharaoh) said: "O chiefs! I know not that you have an Il h (a god) other than me, so kindle for me (a fire), O H m n, to bake (bricks out of) clay, and set up for me a ar an (a lofty tower, or palace, etc.) in order that I may look at (or look for) the Il h (God) of M s (Moses); and verily, I think that he [M s (Moses)] is one of the liars."

*And he and his hosts were arrogant in the land, without right, and they thought that they would never return to us."*²⁰⁸⁵

40:23-44

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٢٣﴾ إِلَىٰ فِرْعَوْنَ وَهَمَجْنَ وَقُرُونِ

²⁰⁸⁴ Sūrah Al Shu'arā (26), āyāt 23-33.

²⁰⁸⁵ Sūrah Al Qaṣaṣ (28), āyāt 36-39.

فَقَالُوا سِحْرٌ كَذَّابٌ ﴿١٦﴾ فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ ءَامَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ ۚ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿١٧﴾ وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ ۗ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿١٨﴾ وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بَيَوْمِ الْحِسَابِ ﴿١٩﴾ وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَنَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ ۚ وَإِنْ يَكُ كَذِبًا فَعَلَيْهِ كَذِبُهُ ۚ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٠﴾ يَنْقُومُ لَكُمْ أَلْمَلِكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا ۚ قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَىٰ وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ ﴿٢١﴾ وَقَالَ الَّذِي ءَامَنَ يَنْقُومُ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ ﴿٢٢﴾ مِثْلَ دَابِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ ۚ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ ﴿٢٣﴾ وَيَنْقُومُ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّلَاقِ ﴿٢٤﴾ يَوْمَ تُؤَلَوْنَ مَدِيرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ ۗ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٢٥﴾ وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ ۚ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا ۚ كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابٌ ﴿٢٦﴾ الَّذِينَ يُجَادِلُونَ فِي ءَايَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ ۚ كَبُرَ مَقْعًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا ۚ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ ﴿٢٧﴾ وَقَالَ فِرْعَوْنُ يَهْمُنُنِ ابْنُ لِي صَرَحًا لَعَلِّي أَتْلُغُ الْأَسْبَابَ ﴿٢٨﴾ أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ إِلَىٰ إِلَهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ كَذِبًا ۚ وَكَذَلِكَ زُينَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ ۚ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٢٩﴾ وَقَالَ الَّذِي ءَامَرَ يَنْقُومُ آتِيْعُونَ أَهْدِكُمْ سَبِيلَ الرَّشَادِ ﴿٣٠﴾ يَنْقُومُ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَّعُ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣١﴾ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا ۚ وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَتَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٣٢﴾ * وَيَنْقُومُ مَا لِي أَدْعُوَكُمْ إِلَىٰ النَّجْوَةِ

وَتَدْعُونِي إِلَى النَّارِ ﴿١٠٠﴾ تَدْعُونِي لَأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ
وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ ﴿١٠١﴾ لَا جَرَمَ أَنَّمَا تَدْعُونِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي
الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَرَدَّنَا إِلَى اللَّهِ وَأَبَّ الْأُمُوسِينَ هُمْ أَصْحَابُ النَّارِ ﴿١٠٢﴾
فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأَفْوضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ



And indeed We sent M s (Moses) with Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.), and a manifest authority, to Fir aun (Pharaoh), H m n and Q r n (Korah), but they called (him): "A sorcerer, a liar!"

Then, when he brought them the Truth from Us, they said: "Kill the sons of those who believe with him and let their women live", but the plots of disbelievers are nothing but errors!

Fir aun (Pharaoh) said: "Leave me to kill M s (Moses), and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!"

M s (Moses) said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"

And a believing man of Fir aun's (Pharaoh) family, who hid his faith said: "Would you kill a man because he says: My Lord is All h, and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, All h guides not one who is a Musrif (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar!

"O my people! Yours is the Kingdom this Day, you are uppermost in the land. But who will save us from the torment of All h, should it befall us?"

Fir aun (Pharaoh) said: "I show you only that which I see (correct), and I guide you only to the path of right policy!"

And he who believed said: "O my people! Verily, I fear for you a fate like that Day (of disaster) of the confederates (of old)!"

"Like the fate of the people of N (Noah), and d, and Tham d and those who came after them. And All h wills no injustice for (His) slaves.

"And, O my people! Verily! I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise)."

A Day when you will turn your backs and flee having no protector from All h, and whomsoever All h sends astray, for him there is no guide.

And indeed Y suf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died you said: "No Messenger will All h send after him." Thus All h leaves astray him who is a Musrif (a polytheist, oppressor, a criminal, sinner who commit great sins) and a Murt b (one who doubts All h's warning and his Oneness).

Those who dispute about the y t (proofs, evidences, verses, lessons, signs, revelations, etc.) of All h, without any authority that has come to them, it is greatly hateful and disgusting to All h and to those who believe. Thus does

All h seal up the heart of every arrogant, tyrant. (so they cannot guide themselves to the Right Path).

And Fir aun (Pharaoh) said: “O H m n! Build me a tower that I may arrive at the ways,

“The ways of the heavens, and I may look upon the Il h (God) of M s (Moses) but verily, I think him to be a liar.” Thus it was made fair-seeming, in Fir aun’s (Pharaoh) eyes, the evil of his deeds, and he was hindered from the (Right) path, and the plot of Fir aun (Pharaoh) led to nothing but loss and destruction (for him).

And the man who believed said: “O my people! Follow me, I will guide you to the way of right conduct [i.e. guide you to All h’s Religion of Isl mic Monotheism with which M s (Moses) has been sent].

“O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever.”

“Whosoever does an evil deed, will not be requited except the like thereof, and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of All h), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit.

“And O my people! How is it that I call you to salvation while you call me to the Fire!

“You invite me to disbelieve in All h (and in His Oneness), and to join partners in worship with Him; of which I have no knowledge, and I invite you to the All-Mighty, the Oft-Forgiving!

“No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to All h, and Al-Musrif n (i.e. polytheists and arrogant, those who commit great sins, the transgressors of All h’s set limits)! They shall be the dwellers of the Fire!

“And you will remember what I am telling you, and my affair I leave it to All h. Verily, All h is the All-Seer of (His) slaves.”²⁰⁸⁶

Mūsā ؑ, by a miracle from Allāh, caused the sorcerers to eventually submit, believe and follow the Prophet Mūsā ؑ. Read the following Āyāt:

7:125-129

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿١٢٥﴾ وَمَا نَنقِمُ مِنَّا إِلَّا أَنْ ءَامَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَنَا رَبَّنَا أَفَرِّغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾ وَقَالَ الْأُلُوفُ مِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُكُ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَءَالِهَتَكَ ۚ قَالَ سَنُقَتِّلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٢٧﴾ قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَأَصْبِرُوا ۚ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾

²⁰⁸⁶ Sūrah Al Mū’min [or Ghāfir] (40), āyāt 23-44.

قَالُوا أُودِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ
عَذَابُكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿٢٨﴾

They said: "Verily, we are returning to our Lord.

"And you take vengeance on us only because we believed in the *y t* (proofs, evidences, lessons, signs, etc.) of our Lord when they reached us! Our Lord! Pour out on us patience, and cause us to die as Muslims."

The chiefs of Fir aun's (Pharaoh) people said: "Will you leave M s (Moses) and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them."

M s (Moses) said to his people: "Seek help in All h and be patient. Verily, the earth is All h's. He gives it as a heritage to whom He will of his slaves, and the (blessed) end is for the Muttaq n."

They said: "We (children of Isr l) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?" ²⁰⁸⁷

20:58-60

فَلَنَأْتِيَنَّكَ بِسِحْرِ مِثْلِهِ ۖ فَأَجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ ۚ نَحْنُ وَلَا أَنْتَ مَكَانًا
سَوًى ﴿٢٩﴾ قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ تُحْشَرَ النَّاسُ ضُحًى ﴿٣٠﴾ فَتَوَلَّىٰ فِرْعَوْنُ
فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ ﴿٣١﴾

"Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we, nor you shall fail to keep, in an open wide place where both shall have a just and equal chance (and beholders could witness the competition)."

[M s (Moses)] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)."

So Fir aun (Pharaoh) withdrew, devised his plot and then came back. ²⁰⁸⁸

20:61-69

قَالَ لَهُم مُّوسَىٰ وَيَلَيْكُم لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْجَنَکُمْ بِعَذَابٍ ۖ وَقَدْ خَابَ مِنْ
أَفْتَرَىٰ ﴿٣٢﴾ فَتَنَزَّعُوا أَمْرَهُمْ بَيْنَهُمْ وَأَسْرُوا النَّجْوَىٰ ﴿٣٣﴾ قَالُوا إِنَّ هَٰذَا لَسِحْرَانِ
يُرِيدَانِ أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثُلَىٰ ﴿٣٤﴾ فَأَجْمَعُوا
كَيْدَكُمْ ثُمَّ أَتَتْهُمَا صَفًّا ۖ وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَىٰ ﴿٣٥﴾ قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقَىٰ

²⁰⁸⁷ Sūrah Al A'raf (7), āyāt 125-129.

²⁰⁸⁸ Sūrah Tā Hā (20), āyāt 58-60.

وَأَمَّا أَنْ تَكُونَ أَوَّلَ مَنْ أَلْقَى ﴿٦٤﴾ قَالَ بَلْ أَلْقُوا ۖ فَإِذَا حِبَاهُمْ وَعَصِيئُهُمْ تُخِيلُ إِلَيْهِ
مِنْ سِحْرِهِمْ أَنَّهُ تَسْعَى ﴿٦٥﴾ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ﴿٦٦﴾ قُلْنَا لَا تَخَفْ
إِنَّكَ أَنْتَ الْأَعْلَى ﴿٦٧﴾ وَأَلْقَى مَا فِي يَمِينِكَ تَلَقَّفَ مَا صَنَعُوا ۖ إِنَّمَا صَنَعُوا كَيْدٌ سَاحِرٌ
وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى ﴿٦٨﴾

M s (Moses) said to them: "Woe unto you! Invent not a lie against All h, lest He should destroy you completely by a torment. And surely, he who invents a lie (against All h) will fail miserably."

Then they debated with one another what they must do, and they kept their talk secret.

They said: "Verily! These are two magicians. Their object is to drive you out from your land with magic, and overcome your chiefs and nobles.

"So devise your plot, and then assemble in line. And whoever overcomes this Day will be indeed successful."

They said: "O M s (Moses)! Either you throw first or we be the first to throw?"

[M s (Moses)] said: "Nay, throw you (first)!" Then behold, their ropes and their sticks, by their magic, appeared to him as though they moved fast. So M s (Moses) conceived a fear in himself.

We (All h) said: "Fear not! Surely, you will have the upper hand.

*"And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, no matter whatever amount (of skill) he may attain."*²⁰⁸⁹

20:70-76

فَأَلْقَى السَّحَرَةُ سِحْرَهُمْ فَقَالُوا ءَامَنَّا بِرَبِّ هَارُونَ وَمُوسَى ﴿٦٩﴾ قَالَ ءَامَنْتُ لَهُ قَبْلَ أَنْ
ءَادَنَ لَكُمْ ۖ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ ۖ فَلَا تُقْطِعُ أَيْدِيكُمْ وَأَرْجُلُكُمْ مِنْ
خَلْفٍ وَلَا صَلْبَيْكُمْ فِي جُدُوعِ النَّخْلِ وَلَتَعْلَمَنَّ أَئِنَّا أَشَدُّ عَذَابًا وَأُتْقَى ﴿٧٠﴾ قَالُوا لَنْ
نُؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِنْ الْيَبَنِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ ۖ إِنَّمَا تَقْضِي
هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧١﴾ إِنَّا ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَتَنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنْ
السِّحْرِ ۖ وَاللَّهُ خَبِيرٌ وَأَبْقَى ﴿٧٢﴾ إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا
وَلَا يَحْيَىٰ ﴿٧٣﴾ وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ ﴿٧٤﴾
جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۖ وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّى ﴿٧٥﴾

So the magicians fell down prostrate. They said: "We believe in the Lord of

²⁰⁸⁹ Sūrah Tā Hā (20), āyāt 61-69.

Hārūn (Aaron) and Mūsā (Moses).”

[Fir'aun (Pharaoh)] said: “Believe you in him [Mūsā (Moses)] before I give you Permission? Verily! He is your chief who taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms, and you shall surely know which of us [I (Fir'aun - Pharaoh) or the Lord of Mūsā (Moses) (Allāh)] can give the severe and more lasting torment.”

They said: “We prefer you not over the clear signs that have come to us, and to Him (Allāh) who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world.

“Verily! We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allāh is better as regards reward in comparison to your [Fir'aun's (Pharaoh)] reward, and more lasting (as regards punishment in comparison to your punishment).”

Verily! Whoever comes to his Lord as a Mujrim (criminal, polytheist, disbeliever in the Oneness of Allāh and his Messengers, sinner, etc.), then surely, for him is Hell, therein he will neither die nor live.

But whoever comes to Him (Allāh) as a believer (in the Oneness of Allāh, etc.), and has done righteous good deeds, for such are the high ranks (in the Hereafter),

Adn (Edn) Paradise (everlasting gardens), under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves [(by abstaining from all kinds of sins and evil deeds) which Allāh has forbidden and by doing all that which Allāh has ordained)].²⁰⁹⁰

26:36-51

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَتَّبِعْ فِي الْمَدَائِنِ حَنِثِرِينَ ﴿٣٦﴾ يَأْتُونَكَ بِكُلِّ سَحَابٍ عَلِيمٍ ﴿٣٧﴾
فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٣٨﴾ وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ﴿٣٩﴾ لَعَلَّكُمْ
تَتَّبِعُونَ السَّحَرَةَ إِنْ كَانُوا هُمْ الْغَالِبِينَ ﴿٤٠﴾ فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِنَّا لَنَا
لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤١﴾ قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ ﴿٤٢﴾ قَالَ لَهُمْ
مُوسَى أَلْقُوا مَا أَنْتُمْ مُلقُونَ ﴿٤٣﴾ فَأَلْقَوْا حِبَاهُمْ وَعَصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا
لَنَحْنُ الْغَالِبُونَ ﴿٤٤﴾ فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾ فَأُلْقِيَ
السَّحَرَةُ سَاجِدِينَ ﴿٤٦﴾ قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿٤٧﴾ رَبِّ مُوسَى وَهَارُونَ ﴿٤٨﴾
قَالَ ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السَّحَرَ فَلَسَوْفَ
تَعْمَلُونَ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِمَّنْ خَلْفٍ وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿٤٩﴾ قَالُوا لَا
ضَرَرَ إِيَّا إِي رَبَّنَا مُنْقَلِبُونَ ﴿٥٠﴾ إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَتَنَا أَنْ كُنَّا أَوَّلَ

²⁰⁹⁰ Sūrah Tā Hā (20), āyāt 70-76.

They said: "Put him off and his brother (for a while), and send callers to the cities;

"To bring up to you every well-versed sorcerer."

So the sorcerers were assembled at a fixed time on a day appointed.

And it was said to the people: "Are you (too) going to assemble?

"That we may follow the sorcerers [who were on Fir'aun's (Pharaoh) religion of disbelief] if they are the winners."

So when the sorcerers arrived, they said to Fir'aun (Pharaoh): "Will there surely be a reward for us if we are the winners?"

He said: "Yes, and you shall then verily be of those brought near (to myself)."

Musa (Moses) said to them: "Throw what you are going to throw!"

So they threw their ropes and their sticks, and said: "By the might of Fir'aun (Pharaoh), it is we who will certainly win!"

Then Musa (Moses) threw his stick, and behold, it swallowed up all the falsehoods which they showed!

And the sorcerers fell down prostrate.

Saying: "We believe in the Lord of the 'alam n (mankind, jinns and all that exists).

"The Lord of Musa (Moses) and Harun (Aaron)."

[Fir'aun (Pharaoh)] said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all."

They said: "No harm! Surely, to our Lord (Allah) we are to return;

"Verily! We really hope that our Lord will forgive us our sins, as we are the first of the believers [in Musa (Moses) and in the Monotheism which he has brought from Allah]."²⁰⁹¹

Fir'aun and his followers denounced Musa's ﷺ call, although it was declared to them several times. Read the following Āyāt:

7:133-135

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ ءَايَاتٍ مُّفَصَّلَاتٍ
فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿٣٤﴾ وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَمْوَسَىٰ آدُعُ
لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لِيُبْرِئَنَا مِمَّا كُنَّا فِيهِ كُفِّرْنَا عَنْكَ لِيُتْرِكَ لَكَ وَتُتْرِكَ لَنَا مَعَكَ بَنِي
إِسْرَءِيلَ ﴿٣٥﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَىٰ أَجَلٍ هُمْ بَلَغُوهُ إِذَا هُمْ يَنْكُتُونَ ﴿٣٦﴾

So We sent on them: the flood, the locusts, the lice, the frogs, and the blood: (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were Mujrim n (criminals, polytheists, sinners, etc.).

And when the punishment fell on them they said: "O Musa (Moses)! Invoke

²⁰⁹¹ Sūrah Al Shu'arā (26), āyāt 36-51.

your Lord for us because of His Promise to you. If you will remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Isrā'īl go with you.”
But when We removed the punishment from them to a fixed term, which they had to reach, behold! They broke their word!²⁰⁹²

10:83-89

فَمَا ءَامَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّتُهُ مِّن قَوْمِهِ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ﴿٨٣﴾ وَقَالَ مُوسَىٰ يَنْقُومُ إِن كُنتُمْ ءَامِنُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُّسْلِمِينَ ﴿٨٤﴾ فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾ وَخِشَانَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمَكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾ وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَئَهُ زِينَةً وَآمُورًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوهُ عَنِ سَبِيلِكَ رَبَّنَا أَبْغِمْ عَلَيْهِ أَمْوَالَهُمْ وَأَشْدِّدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾ قَالَ قَدْ أُجِيبَت دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾

But none believed in Moses (Moses) except the offspring of his people, because of the fear of Fir'aun (Pharaoh) and his chiefs, lest they should persecute them; and verily, Fir'aun (Pharaoh) was arrogant tyrant on the earth, he was indeed one of the Musrifin (polytheists, sinners and transgressors, those who give up the truth and follow the evil, and commit all kinds of great sins).

And Moses (Moses) said: “O my people! If you have believed in Allah, then put your trust in Him if you are Muslims (those who submit to Allah's Will).”

They said: “In Allah we put our trust. Our Lord! Make us not a trial for the folk who are disbelievers (polytheists and wrong-doing) (i.e. do not make them overpower us).

“And save us by Your Mercy from the disbelieving folk.”

And We inspired Moses (Moses) and his brother (saying): “Take dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform As-Salat (Iqmat-as-Salat), and give glad tidings to the believers.”

And Moses (Moses) said: “Our Lord! You have indeed bestowed on Fir'aun (Pharaoh) and his chiefs splendour and wealth in the life of this world, our Lord! That they may lead men astray from Your Path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.”

²⁰⁹² Sūrah Al A'rāf (7), āyāt 133-135.

All h said: "Verily, the invocation of you both is accepted. So you both keep to the straight way (i.e. keep on doing good deeds and preaching All h's message with patience), and follow not the path of those who know not (the truth i.e. to believe in the Oneness of All h, and also to believe in the reward of All h: Paradise, etc.)."²⁰⁹³

43:46-56

وَلَقَدْ جَاءَهُمْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ
 الْعَالَمِينَ ﴿٤٦﴾ فَأَمَّا بآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ ﴿٤٧﴾ وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ
 أَكْبَرُ مِنْ أُخْتِهَا ۖ وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾ وَقَالُوا يَتَأْتِيَ السَّاحِرُ
 أَدْعُ لَنَا رَبَّكَ بِمَا عَهَدَ عِنْدَكَ إِنَّا لَمُهْتَدُونَ ﴿٤٩﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا
 هُمْ يَنْكُتُونَ ﴿٥٠﴾ وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَبْقَوْمُ آلَيْسَ لِي مَلِكٌ وَمِمَّا يَدْعِيهِ
 آلَاءُ نَهْرٍ تَجْرِي مِنْ تَحْتِي ۖ أَفَلَا تُبْصِرُونَ ﴿٥١﴾ أَمْ أَنَا خَيْرٌ مِنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا
 يَكَادُ يُبِينُ ﴿٥٢﴾ فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَأِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾
 فَاسْتَخَفَّ قَوْمَهُ فَأَطَاعُوهُ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٥٤﴾ فَلَمَّا ءَاسَفُونَا
 أَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٥﴾ فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٦﴾

And indeed We did send M s (Moses) with Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.) to Fir aun (Pharaoh) and his chiefs (inviting them to All h's Religion of Isl m) He said: "Verily, I am a Messenger of the Lord of the lam n (mankind, jinns and all that exists)." But when he came to them with Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.) behold! They laughed at them. And not an Ay h (sign, etc.) We showed them but it was greater than its fellow, and We seized them with torment, in order that they might turn [from their polytheism to All h's Religion (Isl mic Monotheism)]. And they said [to M s (Moses)]: "O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, we shall guide ourselves (aright)."

But when We removed the torment from them, behold! They broke their Covenant (that they will believe if We remove the torment for them).

And Fir aun (Pharaoh) proclaimed among his people, saying: "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then?

"Am I not better than this one [M s (Moses)], who is Mah n [has no honour nor any respect, and is weak and despicable] and can scarcely express himself clearly?

"Why then are not golden bracelets bestowed on him, or angels sent along with him?"

²⁰⁹³ Sūrah Yūnus (10), āyāt 83-89.

Thus he [Fir aun (Pharaoh)] befooled and misled his people, and they obeyed him. Verily, they were ever a people who were Fasiq n (rebellious, disobedient to Allah).
 So when they angered Us, We punished them, and drowned them all.
 And We made them a precedent (as a lesson for those coming after them), and an example to later generations.²⁰⁹⁴

44:17-32

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾ أَنْ أَذُوا إِلَىٰ عَبْدًا لِلَّهِ ﴿١٨﴾ إِيَّاكَ رَسُولُ أَمِينٍ ﴿١٩﴾ وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ ﴿٢٠﴾ إِنِّي أَنَا إِلَهُكُمْ بِسُلْطَنِ مُبِينٍ ﴿٢١﴾ وَإِنِّي عَذْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْهُمُونِ ﴿٢٢﴾ وَإِنْ لَمْ تُؤْمِنُوا لِي فَاعْتَرِلُونِ ﴿٢٣﴾ فَدَعَا رَبَّهُ أَنْ هَتُولَاءِ قَوْمٌ مُجْرِمُونَ ﴿٢٤﴾ فَأَسْرَبَ بَعَادَى لَيْلًا إِنَّكُمْ مُتَّبَعُونَ ﴿٢٥﴾ وَأَتْرَكَ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُغْرَفُونَ ﴿٢٦﴾ كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٢٧﴾ وَزُرُوعٍ وَمَقَامِرٍ كَرِيمٍ ﴿٢٨﴾ وَنَعْمَةٍ كَانُوا فِيهَا فَيَكْبِهِينَ ﴿٢٩﴾ كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٣٠﴾ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ﴿٣١﴾ وَلَقَدْ جَاءَنَا بَنِي إِسْرَءِيلَ مِنَ الْعَذَابِ أَلْمُهِينَ ﴿٣٢﴾ مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا مِنَ الْمُسْرِفِينَ ﴿٣٣﴾ وَلَقَدْ أَخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ ﴿٣٤﴾

And indeed We tried before them Fir aun's (Pharaoh) people, when there came to them a Noble Messenger [i.e. M s (Moses)], saying: "Restore to me the slaves of Allah (i.e. the Children of Isr l). Verily! I am to you a Messenger worthy of all trust, "And exalt not (yourselves) against Allah. Truly, I have come to you with a manifest authority.
 "And truly, I seek refuge in my Lord and your Lord, lest you stone me (or call me a sorcerer or kill me).
 "But if you believe me not, then keep away from me and leave me alone."
 (But they were aggressive), so he [M s (Moses)] called upon his Lord (saying): "These are indeed the people who are Mujrim n (disbelievers, polytheists, sinners, criminals, etc.)."
 (Allah said): "Depart you with my slaves by night. Surely, you will be pursued.
 "And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned."
 How many of gardens and springs do they [Fir aun's (Pharaoh) people] left.
 And green crops (fields etc.) and goodly places,
 and comforts of life wherein they used to take delight!
 Thus (it was)! And We made other people inherit them (i.e. We made the

²⁰⁹⁴ Sūrah Al Zukhruf (43), āyāt 46-56.

Children of Isr ʾl to inherit the Kingdom of Egypt).
 And the heavens and the earth wept not for them, nor were they given a respite.
 And indeed We saved the Children of Isr ʾl from the humiliating torment, from Fir'aun (Pharaoh); Verily! He was arrogant and was of the Musrif n (those who transgress beyond bound in spending and other things and commit great sins).
 And We chose them (the Children of Isr ʾl) above the ʾlam n (mankind, and jinns) [during the time of M s (Moses)] with knowledge...²⁰⁹⁵

Fir'aun drowned in the sea

- 26:52-66 Mūsā ﷺ departed in the evening from Egypt towards Palestine along with his followers; they were subsequently followed by
 20:77-79 Fir'aun and the troops of his army once the sun had risen.

﴿ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي ۖ إِنَّكَ مُتَّبَعُونَ ۝ فَارْسَلْ فِرْعَوْنَ فِي آيَاتِنَا ۖ حَتَّىٰ يَرْجِعَ ۝ إِنَّ هَٰؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ۝ وَإِنَّهُمْ لَنَا لَغَايِلُونَ ۝ وَإِنَّا لَجَمِيعٌ حَٰذِرُونَ ۝ فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ۝ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ۝ كَذَٰلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَءِيلَ ۝ فَاتَّبَعُوهُمْ مُشْرِقِينَ ۝ فَلَمَّا تَرَاءَ الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَىٰ إِنَّا لَمُدْرِكُونَ ۝ قَالَ كَلَّا ۖ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ۝ فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ۝ وَأَزَلَفْنَا ثَمَ الْآخِرِينَ ۝ وَأَخْبَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ ۝ ثُمَّ أَغْرَقْنَا الْآخِرِينَ ۝ ﴾

And We inspired M s (Moses), saying: "Take away My slaves by night, verily, you will be pursued."
 Then Fir'aun (Pharaoh) sent callers to (all) the cities.
 (Saying): "Verily! These indeed are but a small band.
 "And verily, they have done what has enraged us;
 "But we are host all assembled, amply fore-warned."
 So, We expelled them from gardens and springs, treasures, and every kind of honourable place.
 Thus [We turned them (Pharaoh's people) out] and We caused the Children of Isr ʾl to inherit them.
 So they pursued them at sunrise.
 And when the two hosts saw each other, the companions of M s (Moses) said: "We are sure to be overtaken."
 [M s (Moses)] said: "Nay, verily! With me is my Lord, He will guide me."
 Then We inspired M s (Moses) (saying): "Strike the sea with your stick."

²⁰⁹⁵ Sūrah Al Dukhān (44), āyāt 17-32.

And it parted, and each separate part (of that sea water) became like the huge, firm mass of a mountain.
 Then We brought near the others [Fir'aun's (Pharaoh) party] to that place.
 And We saved M's (Moses) and all those with him.
 Then We drowned the others.²⁰⁹⁶

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاصْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفُ
 دَرَكًا وَلَا تَخْشَى ۚ فَاتَّبَعَهُمْ فِرْعَوْنُ يَجْؤُودُهُ ۚ فَغَشَّيَهُم مِّنَ اللَّيْلِ مَا عَاشَيْهِمْ ۖ
 وَأَصْلًا فِرْعَوْنُ قَوْمَهُ ۚ وَمَا هَدَىٰ ۚ

And indeed We inspired M's (Moses) (saying): "Travel by night with Ib'di (My slaves) and strike a dry path for them in the sea, fearing neither to be overtaken [by Fir'aun (Pharaoh)] nor being afraid (of drowning in the sea)."
 Then Fir'aun (Pharaoh) pursued them with his hosts, but the sea-water completely overwhelmed them and covered them up.
 And Fir'aun (Pharaoh) led his people astray, and he did not guide them.²⁰⁹⁷

26:63 The prophet Mūsā (عليه السلام) parted the sea with his stick in order to
 28:40-42 create a path; and Fir'aun and his followers tried to cross through
 10:90-91 it but they drowned in the sea.

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَضْرِبْ بِعَصَاكَ الْبَحَرَ ۖ فَانْفَلَقَ فَكَانَ كُلُّ فَرَقٍ كَالطُّودِ الْعَظِيمِ

Then We inspired M's (Moses) (saying): "Strike the sea with your stick."
 And it parted, and each separate part (of that sea water) became like the huge, firm mass of a mountain.²⁰⁹⁸

فَأَخَذْنَاهُ وَجُودَهُ ۚ فَتَبَدَّنْهُمْ فِي الْيَمِّ ۖ فَانْظُرْ كَيْفَ كَانَتْ عَاقِبَةُ الظَّالِمِينَ ۚ
 وَجَعَلْنَاهُمْ أَيمَةً يَدْعُونَ إِلَى النَّارِ ۖ وَيَوْمَ الْقِيَمَةِ لَا يُنصَرُونَ ۚ وَأَتَّبَعْنَاهُمْ فِي
 هَذِهِ الدُّنْيَا لَعْنَةً ۖ وَيَوْمَ الْقِيَمَةِ هُمْ مَرَبُ الْمَقْبُوحِينَ ۚ

So We seized him and his hosts, and We threw them all into the sea (and drowned them). So behold (O Mu'ammad ﷺ) what was the end of the
 lim n [wrong-doers, polytheists and those who disbelieved in the Oneness of their Lord (All h), or rejected the advice of His Messenger M's (Moses)].
 And We made them leaders inviting to the Fire, and on the Day of Resurrection, they will not be helped.
 And We made a curse to follow them in this world, and on the Day of

²⁰⁹⁶ Sūrah Al Shu'arā (26), āyāt 52-66.

²⁰⁹⁷ Sūrah Tā Hā (20), āyāt 77-79.

²⁰⁹⁸ Sūrah Al Shu'arā (26), āyāt 63.

Resurrection, they will be among Al-Maqbūn (those who are prevented to receive Allāh's Mercy or any good, despised or destroyed, etc.).²⁰⁹⁹

﴿ وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا ۖ حَتَّىٰ إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ ۚ بَنُوا إِسْرَءِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ۝ ءَالْكَافِرِينَ ۖ وَكَانَتْ مِنَ الْمُفْسِدِينَ ۝ ﴾

And We took the Children of Isrā'īl across the sea, and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: "I believe that L il ha illa (Huwa): (none has the right to be worshipped but) He," in whom the Children of Isrā'īl believe, and I am one of the Muslims (those who submit to Allāh's Will)." Now (you believe) while you refused to believe before and you were one of the Mufsidīn (evil-doers, corrupts, etc.).²¹⁰⁰

7:136 At the time of his drowning Fir'aun declared his belief but that acknowledgement was too late.

﴿ فَأَنْتَقِمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِآيِهِمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ۝ ﴾
So We took retribution from them. We drowned them in the sea, because they belied Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless about them.²¹⁰¹

10:92 The body of Fir'aun was saved by Allāh in order that it acts as a sign to ensuing generations.

﴿ فَأَلْقَيْنَا تُجَحِيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً ۚ وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ ۝ ﴾

So this Day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.).²¹⁰²

40:45-46 Within the grave assigned to Fir'aun it is Hell both morning and night.

﴿ فَوَقَّعَهُ اللَّهُ سِجَّاتٍ مَا مَكُرُوا ۗ وَحَاقَ بِقَالٍ فِرْعَوْنَ سُوءُ الْعَذَابِ ۝ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا ءَالَ فِرْعَوْنَ أَشَدَّ

²⁰⁹⁹ Sūrah Al Qaṣaṣ (28), āyāt 40-42.

²¹⁰⁰ Sūrah Hūd (10), āyāt 90-91.

²¹⁰¹ Sūrah Al A'rāf (7), āyāt 136.

²¹⁰² Sūrah Yūnus (10), āyāt 92.

الْعَذَابُ ﴿١١﴾

So Allah saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people.
The fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!"²¹⁰³

11:96-99 On the Day of Judgement, he (Fir'aun) will lead his followers into the Fire.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٩٦﴾ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿٩٧﴾ يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوَرْدُ الْمَوْرُودُ ﴿٩٨﴾ وَاتَّبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَمَةِ بِئْسَ الرَّفْدُ الْمَرْفُودُ ﴿٩٩﴾

And indeed We sent Moses (Moses) with Our sign (proofs, evidences, verses, lessons, signs, revelations, etc.) and a manifest authority; to Fir'aun (Pharaoh) and his chiefs, but they followed the command of Fir'aun (Pharaoh), and the command of Fir'aun (Pharaoh) was no right guide.

He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.

They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection. How bad is the curse (in this world) pursued by another curse (in the Hereafter).²¹⁰⁴

40:47-52 Within Hell they will dispute with one another in efforts to defend themselves and mutually blame one another.

وَإِذْ يَتَحَاوُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُّعْتَدُونَ عَنَّا نَصِيبًا مِّنَ النَّارِ ﴿٤٧﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿٤٨﴾ وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٤٩﴾ قَالُوا أَوَلَمْ تَأْتِيَكُم رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَأَدْعُوا وَمَا دُعَاؤُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٥٠﴾ إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿٥١﴾ يَوْمَ لَا

²¹⁰³ Sūrah Al Mū'min [or Ghāfir] (40), āyāt 45-46.

²¹⁰⁴ Sūrah Hūd (11), āyāt 96-99.

يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿١٠٥﴾

And, when they will dispute in the Fire, the weak will say to those who were arrogant; "Verily! We followed you, can you then take from us some portion of the Fire?"

Those who were arrogant will say: "We are all (together) in this (Fire)! Verily All h has judged between (His) slaves!"

And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a Day!"

They will say: "Did there not come to you, your Messengers with (clear) evidences and Signs? They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in error!"

Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of All h - Isl mic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection),

the Day when their excuses will be of no profit to lim n (polytheists, wrong-doers and disbelievers in the Oneness of All h). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).²¹⁰⁵

7:137 The nations of Syria and Egypt once dominated by Fir'aun were inherited by the Banī 'Isrā'īl.

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَرَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَءِيلَ بِمَا صَبَرُوا ۖ وَدَمَرْنَا مَا كَانُوا يَصْنَعُونَ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ ﴿١٠٦﴾

And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. and the fair word of your Lord was fulfilled for the Children of Isr l, because of their endurance. And We destroyed completely all the great works and buildings which Fir'aun (Pharaoh) and his people erected.²¹⁰⁶

Further explanations:

1. Other Āyāt of Al-Qur'ān having a relationship to the narrative of Mūsā عليه السلام and Fir'aun are:

14:5-7

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٥﴾ وَإِذْ قَالَ مُوسَىٰ

²¹⁰⁵ Sūrah Al Al Mū'min [or Ghāfir] (40), āyāt 47-52.

²¹⁰⁶ Sūrah Al A'rāf (7), āyāt 137.

لِقَوْمِهِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَخْرَجَكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ
الْعَذَابِ وَيَدْعُوتُ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ وَفِي ذَلِكَ بَلَاءٌ مِّنْ
رَّبِّكُمْ عَظِيمٌ ﴿٢٠٧﴾ وَإِذْ تَأَذَّرَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِنْ كَفَرْتُمْ إِنَّ
عَذَابِي لَشَدِيدٌ ﴿٢٠٨﴾

And indeed We sent M s (Moses) with Our y t (signs, proofs, and evidences) (saying): "Bring out your people from darkness into light, and make them remember the annals of All h. Truly, therein are evidences, proofs and signs for every patient, thankful (person)."
And (remember) when M s (Moses) said to his people: "Call to mind All h's Favour to you, when He delivered you from Fir aun's (Pharaoh) people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women alive, and in it was a tremendous trial from your Lord."
And (remember) when your Lord proclaimed: "If you give thanks (by accepting faith and worshipping none but All h), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My punishment is indeed severe."²¹⁰⁷

20:80-82

يَبْنَیْ إِسْرَءِیْلَ قَدْ أَخْرَجْنَاكَ مِنَ بَطْنِ الطُّورِ الْأَيْمَنِ وَزَلَّلْنَا
عَلَيْكَ الْأَمْنَ وَالسَّلَوى ﴿٢٠٩﴾ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ
غَضَبِي ۖ وَمَن يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿٢١٠﴾ وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ
صَالِحًا ثُمَّ اهْتَدَىٰ ﴿٢١١﴾

O Children of Isr l! We delivered you from your enemy, and We made a Covenant with you on the right side of the Mount, and We sent down to you Al-Manna and quails,
(Saying) eat of the aiyyib t (good lawful things) wherewith We have provided you, and commit no oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished.
And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).²¹⁰⁸

23:45-48

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ ﴿٢١٢﴾ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ

²¹⁰⁷ Sūrah Ibrāhīm (14), āyāt 5-7.

²¹⁰⁸ Sūrah Tā Hā (20), āyāt 80-82.

فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٢٧﴾ فَقَالُوا أَنْتُمْ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَبِيدُونَ

﴿٢٨﴾ فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٢٩﴾

Then We sent M s (Moses) and his brother H r n (Aaron), with Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.) and manifest authority,

to Fir aun (Pharaoh) and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their Lord, and exalting themselves over and above the Messenger of All h).

They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility (and we use them to serve us as we like)."

So they denied them both [M s (Moses) and H r n (Aaron)] and became of those who were destroyed.²¹⁰⁹

27:7-14

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَاءَ تِجَارَةٌ مَّتَّيَا يَحْزِرُ أَوْ عَآئِيكُمْ بِشَهَابٍ قَبَسٍ

لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٧﴾ فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا

وَسُبحَنَ اللَّهُ رَبِّ الْعَالَمِينَ ﴿٢٨﴾ يَمْوَسَّىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٢٩﴾ وَأَلْقَىٰ عَصَاكَ

فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدَبِّرًا وَلَمْ يُعَقِّبْ ۚ يَمْوَسَّىٰ لَا تَخَفْ إِنِّي لَا أَتَخَافُ

لَدَىٰ الْمُرْسَلُونَ ﴿٣٠﴾ إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ ﴿٣١﴾

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ ۗ فِي تَمَتُّعٍ ۖ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ

﴿٣٢﴾ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٣٣﴾ فَلَمَّا جَاءَهُمْ ءَايَتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُبِينٌ

﴿٣٤﴾ وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ

الْمُفْسِدِينَ ﴿٣٥﴾

(Remember) when M s (Moses) said to his household: "Verily! I have seen a fire, I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves."

But when he came to it, he was called: "Blessed is whosoever is in the Fire, and whosoever is round about it! And glorified be All h, the Lord of the lam n (mankind, jinns and all that exists).

"O M s (Moses)! Verily! it is I, All h, the All-Mighty, the All-Wise.

"And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said): "O M s (Moses)! Fear not, Verily! the Messengers fear not in front of Me.

"Except Him who has done wrong and afterwards has changed evil for good, then surely, I am Oft-Forgiving, Most Merciful.

"And put your hand into your bosom, it will come forth white without hurt.

²¹⁰⁹ Sūrah Al Mu' minūn (23), āyāt 45-48.

(These are) among the nine signs (you will take) to Fir'aun (Pharaoh) and his people, they are a people who are the Fasiq (rebellious, disobedient to Allah).

But when Our signs (proofs, evidences, verses, lessons, signs, revelations, etc.) came to them, clear to see, they said: "This is a manifest magic."

And they belied them (those signs) wrongfully and arrogantly, though their own selves were convinced thereof [i.e. those signs are from Allah, and Moses (Moses) is the Messenger of Allah in truth, but they disliked to obey Moses (Moses), and hated to believe in his message of Monotheism]. So see what was the end of the Mufsidin (disbelievers, disobedient to Allah, evil-doers, liars.).²¹¹⁰

79:15-26

هَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿١٥﴾ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْقَدَسِ طُوًى ﴿١٦﴾ أَذْهَبَ إِلَىٰ
فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١٧﴾ فَقُلْ هَلْ لَكَ إِلَٰهٌ إِلَّا أَن تَرْكَبُنَا ﴿١٨﴾ وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَحْتَنِي
﴿١٩﴾ فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ ﴿٢٠﴾ فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾ ثُمَّ أَدْبَرَ يَسْعَىٰ ﴿٢٢﴾ فَحَشَرَ
فَنَادَىٰ ﴿٢٣﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ﴿٢٤﴾ فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ﴿٢٥﴾ إِنَّ
فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْتَنِي ﴿٢٦﴾

Has there come to you the story of Moses?

When his Lord called him in the sacred valley of Tuwa,

Go to Fir'aun (Pharaoh), verily, he has transgressed all bounds (in crimes, sins, polytheism, disbelief, etc.).

And say to him: "Would you purify yourself (from the sin of disbelief by becoming a believer)",

and that I guide you to your Lord, so you should fear him?

Then [Moses] showed him the great sign (miracles).

But [Fir'aun (Pharaoh)] belied and disobeyed;

Then he turned his back, striving hard (against Allah).

Then he gathered his people and cried aloud,

saying: "I am your Lord, Most high",

so Allah, seized him with punishment for his last [i.e. his saying: "I am your Lord, Most high"] (See verse 79:24)] and first [(i.e. his saying, "O chiefs! I know not that you have a God other than I" (See Verse 28:38)] transgression.

Verily, in this is an instructive admonition for whosoever fears Allah.²¹¹¹

2. Fir'aun had the chronological title of king of Egypt, and according to historical records, the Fir'aun at the time of the Prophet Mūsā (عليه السلام) was Menephtah (Meneptah, or Merenptah), the 13th son of Ramses 2, who reigned from 1213-1204 BCE.

²¹¹⁰ Sūrah Al Naml (27), āyāt 7-14.

²¹¹¹ Sūrah Al Nazi'āt (79), āyāt 15-26.

The narrative of the treachery of the Sāmīrī and the Banī 'Isrā'īl

20:80-84 Mūsā ﷺ and the Banī 'Isrā'īl made a covenant on the right side of the Mount - Aṭ-Ṭūr-il-' Aiman (Mount Sinai).

يٰۤبَنِي إِسْرَءِيلَ قَدْ أَخْيَيْنَاكُمْ مِّنْ عٰدُوْكُمْ وَوَعَدْتَكُمْ جَانِبَ الطُّورِ الْاَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّٰنَ وَالسَّلٰوٰى ﴿٨٠﴾ كُلُوْا مِّنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ وَلَا تَطْغَوْا فِيْهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِىْ ۖ وَمَنْ يَحْلِلْ عَلَيْهِ غَضَبِىْ فَقَدْ هَوٰى ﴿٨١﴾ وَاِىَّ لَعْنًا لِّمَن تَابَ وَاَمَنَ وَعَمِلَ صٰلِحًا ثُمَّ اٰهْتَدٰى ﴿٨٢﴾ * وَمَا اَعْجَلٰكَ عَنْ قَوْمِكَ يٰمُوسٰى ﴿٨٣﴾ قَالِ هُمْ اَوْلَآءِ عَلَىٰ اَثَرِىْ وَعَجَلْتُ اِلَيْكَ رَبِّ لِتَرْضٰى ﴿٨٤﴾

O Children of Isrā'īl! We delivered you from your enemy, and We made a Covenant with you on the right side of the Mount, and We sent down to you Al-Manna and quails, (Saying) eat of the ṭayyibāt (good lawful things) wherewith We have provided you, and commit no oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished.

And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).

"And what made you hasten from your people, O Mūsā (Moses)?"

*He said: "They are close on my footsteps, and I hastened to you, O my Lord, that You might be pleased."*²¹¹²

7:142 The Prophet Mūsā ﷺ received the revelation of the Taurāh after 40 nights.

* وَوَعَدْنَا مُوسٰى ثَلٰثِيْنَ لَّيْلَةً وَّاَتَمَمْنٰهَا بِعَشْرِ فِتْنَةٍ مِّقَدَتُ رَبِّهٖ اَرْبَعِيْنَ لَّيْلَةً ۖ وَقَالَ مُوسٰى لِاَخِيْهِ هٰرُونَ اٰخُذْنِىْ فِى قَوْمِىْ وَاَصْلِحْ وَلَا تَتَّبِعْ سَبِيْلَ الْمُفْسِدِيْنَ



*And We appointed for Mūsā (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mūsā (Moses) said to his brother Hārūn (Aaron): "Replace me among my people, act in the right Way (by ordering the people to obey Allah and to worship Him Alone) and follow not the way of the Mufsidīn (mischief-makers)."*²¹¹³

²¹¹² Sūrah Ṭā Hā (20), āyāt 80-84.

²¹¹³ Sūrah Al-'A'rāf (7), āyāt 142.

20:85-91 The people left by Mūsā عليه السلام under the charge of Hārūn عليه السلام. They were deceived by the Sāmīrī (Samaritan), who made for them a statue of a calf for them to worship.

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٥﴾ فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَنَ أَسْفًا قَالَ يَنْقُومِ إِلَهُكُمْ يَعِدُكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا أَفَطَالَ عَلَيْكُمْ التَّعَهُدُ أَمْ أَرَدْتُمْ أَنْ يَخِلَّ عَلَيْكُمْ غَضَبُ مَنْ رَبُّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي ﴿٨٦﴾ قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلَكِنَا وَلَكِنَّا حَمَلْنَا أُوزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٧﴾ فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِنَّهُ مُوسَى فَنَسِيَ ﴿٨٨﴾ أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ صَرًّا وَلَا نَفْعًا ﴿٨٩﴾ وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَنْقُومِ إِلَهُكُمْ فَيُتْنَمُ بِهِ ﴿٩٠﴾ وَإِنَّ رَبَّكُمْ الرَّحْمَنُ فَاتَّبَعُونِي وَأَطِيعُوا أَمْرِي ﴿٩١﴾ قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَنكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى ﴿٩٢﴾

(All h) said: "Verily! We have tried your people in your absence, and As-Samiri has led them astray."

Then M s (Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, so you broke your promise to me (i.e. disbelieving in All h and worshipping the calf)?"

They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the [Fir aun's (Pharaoh)] people, then we cast them (into the fire), and that was what As-Samiri suggested."

Then he took out (of the fire) for them a statue of a calf which seemed to low. They said: "This is your Il h (God), and the Il h (God) of M s (Moses), but [M s (Moses)] has forgotten (his god)."

Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?

And H r n (Aaron) indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (All h) the Most Beneficent, so follow me and obey my order."

They said: "We will not stop worshipping it (i.e. the calf), until M s (Moses) returns to us."²¹¹⁴

7:150 The Prophet Mūsā عليه السلام returned to his people

20:92-94 (from Aṭ-Ṭūr-il-'Aiman) with an angry heart. The Prophet Mūsā عليه السلام admonished Hārūn عليه السلام and Hārūn عليه السلام answered and explained (the situation) to Mūsā عليه السلام.

²¹¹⁴ Sūrah Tā Hā (20), āyāt 85-91.

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضَبَ عَلَيْهِمْ أَسْفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي
 أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنُ أُمِّ إِبْرَاهِيمَ إِنَّ الْقَوْمَ
 اسْتَضَعُّفُوا وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلَنِي مَعَ الْقَوْمِ
 الظَّالِمِينَ ﴿٢١٥﴾

And when M s (Moses) returned to his people, angry and grieved, he said:
 "What an evil thing is that which you have done (i.e. worshipping the calf)
 during my absence. Did you hasten and go ahead as regards the matter of
 your Lord (you left his worship)?" And he threw down the Tablets and
 seized his brother by (the hair of) his head and dragged him towards him.
 H r n (Aaron) said: "O son of my mother! Indeed the people judged me
 weak and were about to kill me, so make not the enemies rejoice over me,
 nor put me amongst the people who are lim n (wrong-doers)."²¹¹⁵

قَالَ يَهْرُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٢١٦﴾ أَلَّا تَتَّبِعَ أَفَعَصَيْتَ أَمْرِي ﴿٢١٧﴾ قَالَ
 يَبْنَؤُمْ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ
 تَرَاقِبْ قَوْلِي ﴿٢١٨﴾

[M s (Moses)] said: "O H r n (Aaron)! What stopped you when you saw
 them going astray;
 "That you followed me not (according to my advice to you)? Have you then
 disobeyed my order?"
 He [H r n (Aaron)] said: "O son of my mother! Seize (me) not by my
 beard, nor by my head! Verily, I feared lest you should say: 'You have
 caused a division among the Children of Isr l, and you have not
 respected my word!'"²¹¹⁶

20:95-97 Mūsā ﷺ rebuked the Sāmirī and ordered him to depart and live a
 life of isolation.

قَالَ فَمَا خَطْبُكَ يُدْسِمِرِيُّ ﴿٢١٩﴾ قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً
 مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٢٢٠﴾ قَالَ فَادْهَبْ فَإِنَّ لَكَ
 فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ يُخْلَفَهُ ۚ وَانْظُرْ إِلَىٰ إِلَهِكَ الَّذِي
 ظَلْتَ عَلَيْهِ عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿٢٢١﴾

[M s (Moses)] said: "And what is the matter with you. O Samiri? (i.e. why
 did you do so?)"
 (Samiri) said: "I saw what they saw not, so I took a handful (of dust) from

²¹¹⁵ Sūrah Al A' rāf (7), ayāh 150.

²¹¹⁶ Sūrah Tā Hā (20), āyāt 92-94.

the hoof print of the Messenger [Jibr l's (Gabriel) horse] and threw it [into the fire in which were put the ornaments of the Fir'aun's (Pharaoh) people, or into the calf]. Thus my inner-self suggested to me."

M s (Moses) said: "Then go away! And verily, your (punishment) in this life will be that you will say: "Touch me not (i.e. you will live alone exiled away from mankind); and verily (for a future torment), you have a promise that will not fail. And look at your Il'h (God), to which you have been devoted. We will certainly burn it, and scatter its particles in the sea." ²¹¹⁷

- 7:151 Mūsā ﷺ chose 70 people to ask for forgiveness from Him (Allāh).
2:47-56 The Banī 'Isrā'īl were reminded of the favour already bestowed upon them by Allāh. However, they did not want to believe and ask forgiveness until they themselves had seen Allāh with their own eyes. Finally, Allāh resurrected them after striking them with a thunderbolt.

قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿٢١١٨﴾

M s (Moses) said: "O my Lord! Forgive me and my brother, and make us enter into Your Mercy, for You are the Most Merciful of those who show mercy." ²¹¹⁸

يَبْنَیْ إِسْرَءِیْلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٢١١٧﴾
وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٢١١٨﴾ وَإِذْ خَجَّيْنَكُمْ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يَدْنَحُونَ أَتْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٢١١٩﴾
وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَخْجَيْنَكُمْ وَاغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٢١٢٠﴾ وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ أَخَذْتُمُ الْعَجَلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٢١٢١﴾ ثُمَّ عَفَوْنَا عَنْكُمْ مِّن بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢١٢٢﴾ وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٢١٢٣﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَنْقُومُ إِنِّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعَجَلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٢١٢٤﴾ وَإِذْ قُلْتُمْ يَمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٢١٢٥﴾ ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢١٢٦﴾

²¹¹⁷ Sūrah Tā Hā (20), āyāt 95-97.

²¹¹⁸ Sūrah Al A'rāf (7), āyāt 151.

O Children of Isr l! Remember My Favour which I bestowed upon you and that I preferred you to the lam n (mankind and jinns) (of your time period, in the past).

And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.

And (remember) when We delivered you from Fir aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.

And (remember) when We separated the sea for you and saved you and drowned Fir aun's (Pharaoh) people while you were looking (at them, when the sea-water covered them).

And (remember) when We appointed for M s (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were lim n (polytheists and wrong-doers, etc.).

Then after that We forgave you so that you might be grateful.

And (remember) when We gave M s (Moses) the Scripture [the Taur t (Torah)] and the criterion (of right and wrong) so that you may be guided aright.

And (remember) when M s (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Lord." Then He accepted your repentance. Truly, He is the one who accepts repentance, the Most Merciful.

And (remember) when you said: "O M s (Moses)! We shall never believe in you till we see All h plainly." But you were seized with a thunderbolt (lightning) while you were looking.

Then We raised you up after your death, so that you might be grateful.²¹¹⁹

2:58-59 In order to redeem their misdeeds from their sin Allāh commands them to go to Palestine (to Al Baitul Maqdis, Jerusalem).

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا
وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَيَزِيدُ الْمُحْسِنِينَ ﴿٥٩﴾ قَبِلَ الَّذِينَ ظَلَمُوا
قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا
يَفْسُقُونَ ﴿٦٠﴾

And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."

But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrong-doers Rijzan (a punishment) from the heaven because of their rebelling against All h's

²¹¹⁹ Sūrah Al Baqarah (2), āyāt 47-56.

5:20-26

However, they were once again unwilling to comply, and gave many reasons (for their reluctance to comply) until they were punished by Allāh who made them wander through the land for 40 years.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۖ يَنْقُومِ أَدْرُكُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ
 مُلُوكًا ۖ وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ ﴿٢٠﴾ يَنْقُومِ أَدْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ
 الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾ قَالُوا يَمُوسَىٰ إِنَّ
 فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَنَدْخُلُهَا حَتَّىٰ تَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا
 دَاخِلُونَ ﴿٢٢﴾ قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَتَعْمَ اللَّهُ عَلَيْهِمَا أَدْخُلُوا عَلَيْهِمُ
 الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُم غَالِبُونَ ۖ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٢٣﴾ قَالُوا
 يَمُوسَىٰ إِنَّا لَنَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا ۖ فَادْهَبْ أَنتَ وَرَبُّكَ فَقَتِلَا إِنَّا هَاهُنَا
 قَاعِدُونَ ﴿٢٤﴾ قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي ۖ فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ
 الْفَاسِقِينَ ﴿٢٥﴾ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ ۚ فَلَا تَأْسَ
 عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٢٦﴾

And (remember) when M sa (Moses) said to his people: "O my people! Remember the Favour of All h to you, when He made Prophets among you, made you kings, and gave you what He had not given to any other among the lam n (mankind and jinns, in the past)."

"O my people! Enter the Holy Land (Palestine) which All h has assigned to you, and turn not back (in flight) for then you will be returned as losers."

They said: "O M s (Moses)! In it (this Holy Land) are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter."

Two men of those who feared (All h and) on whom All h had bestowed His Grace [they were يوشع و كaleb Y sha (Joshua) and K lab (Caleb)] said:

"Assault them through the gate, for when you are in, victory will be yours, and put your trust in All h if you are believers indeed."

They said: "O M s (Moses)! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here."

He [M s (Moses)] said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the F siq n (rebellious and disobedient to All h)!"

(All h) said: "Therefore it (this Holy Land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the F siq n (rebellious and disobedient to

²¹²⁰ Sūrah Al Baqarah (2), āyāt 58-59.

- 2:60 Mūsā ﷺ requested water for his people, and Allāh commanded him to strike a stone with his stick, and water then gushed for the from the stone.

وَإِذْ أَسْتَشَقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾

And (remember) when M s (Moses) asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which All h has provided and do not act corruptly, making mischief on the earth."²¹²²

- 7:161-162 Mūsā ﷺ commanded his people to remain resident at Al Baitul
2:61-62 Maqdis but they were impatient; eventually they broke the commands of worship on Saturday (Al Yaum-as-Sabt, the Sabbath).

وَإِذْ قِيلَ لَهُمْ أَسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ سَتَزِيدُ الْمُحْسِنِينَ ﴿٦٢﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رَجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿٦٣﴾

And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O All h) forgive our sins'; and enter the gate prostrate (bowing with humility). We shall forgive you your wrong-doings. We shall increase (the reward) for the good-doers." But those among them who did wrong changed the word that had been told to them. So We sent on them a torment from heaven in return for their wrong-doings.²¹²³

وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُثْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِيهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ أَهْبِطُوا مَصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ

²¹²¹ Sūrah Al Mā'idah (5), āyāt 20-26.

²¹²² Sūrah Al Baqarah (2), āyah 60.

²¹²³ Sūrah Al A'rāf (7), āyāt 161-162.

وَأَلْمَسْكَنَةُ وَبَاءُوا بِغَضَبِ رَبِّ اللَّهِ ۖ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّاتِ بَغْيًا ۖ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦٤﴾ إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِرِينَ ۖ مَن ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٥﴾

And (remember) when you said, “O Moses! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its F m (wheat or garlic), its lentils and its onions.” He said, “Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!” And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allah. That was because they used to disbelieve the y t (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allah, i.e. commit crimes and sins).

Verily! Those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day and do righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.²¹²⁴

The narrative of Al Yaum-as-Sabt

- 2:63-64 The trespass of the Banī 'Isrā'īl - that eventuated in their entering
7:161-163 Al Baitul Maqdis was followed up with their trespass of Al
16:124 Yaum-as-Sabt, which is an obligation upon them to respect and
 uphold it as a day of worship.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا ءَاتَيْنَاكُمْ بِقُوَّةٍ وَّادْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾ ثُمَّ تَوَلَّيْتُمْ مِمَّا بَعَدَ ذَٰلِكَ ۖ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾

And (O Children of Isr l, remember) when We took your Covenant and We raised above you the Mount (saying): “Hold fast to that which We have given you, and remember that which is therein so that you may become Al-Muttaq n (the pious - see V.2:2).

Then after that you turned away. Had it not been for the Grace and Mercy of Allah upon you, indeed you would have been among the losers.²¹²⁵

وَإِذْ قِيلَ لَهُمُ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوهَا

²¹²⁴ Sūrah Al Baqarah (2), āyāt 61-62.

²¹²⁵ Sūrah Al Baqarah (2), āyāt 63-64.

الْبَابُ سُجَّدًا نَقَرْنَا لَكُمْ خَطِيئَتَكُمْ سَرَّيْدُ الْمُحْسِنِينَ ﴿٦٥﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنْ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿٦٦﴾ وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِثَانُهُمْ يَوْمَ سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا يَسْبِتُونَ إِلَّا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿٦٧﴾

And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O All h) forgive our sins'; and enter the gate prostrate (bowing with humility). We shall forgive you your wrong-doings. We shall increase (the reward) for the good-doers." But those among them who did wrong changed the word that had been told to them. So We sent on them a torment from heaven in return for their wrong-doings.

And ask them (O Mu ammad ﷺ) about the town that was by the sea, when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them for they used to rebel (See the Qur' n: V.4:154).²¹²⁶

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٦٨﴾

The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.²¹²⁷

2:65-66 Because of their trespass Allāh again made them into monkeys, despised and rejected.

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٩﴾ فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٧٠﴾

And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected."

So We made this punishment an example to their own and to succeeding generations and a lesson to those who are Al-Muttaq n (the pious).²¹²⁸

7:166-167 Allāh will send people against them (the Banī 'Isrā'īl), who will afflict them with the punishment of Allāh, until the Day of

²¹²⁶ Sūrah Al A'rāf (7), āyāt 161-163.

²¹²⁷ Sūrah Al Nahl (16), āyah 124.

²¹²⁸ Sūrah Al Baqarah (2), āyāt 65-66.

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٦﴾ وَإِذْ تَأَذَّرْتُكَ رَبُّكَ
لِيَبْعِثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْبَيْعَةِ مَن يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ
الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿٦٧﴾

So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected." (It is a severe warning to the mankind that they should not disobey what All h commands them to do, and be far away from what He prohibits them).

And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is quick in retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful (for the obedient and those who beg All h's Forgiveness).²¹²⁹

The narrative of the slaughtering of the cow

2:67-74

This narrative tells of the settlement of a dispute between the Banī 'Isrā'īl who mutually recriminated themselves as to "who would do the slaughtering?" Mūsā ؑ called upon them to slaughter a cow but they made it difficult for themselves by asking Mūsā ؑ as to what kind of cow he meant. Eventually, after addressing their difficulties, they found the desired cow. Afterwards, the slaughtered carcass was used to strike a dead man amongst them and he was brought back to life in order to inform as to who had killed him.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ
أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٨﴾ قَالُوا آدَعْ لَنَا رَبَّكَ يُبَيِّنَ لَنَا مَا هِيَ ؕ قَالَ
إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٩﴾
قَالُوا آدَعْ لَنَا رَبَّكَ يُبَيِّنَ لَنَا مَا لَوْثُهَا ؕ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءُ فَاقْع لَوْثُهَا
نَسْرُ النَّظِيرِينَ ﴿٧٠﴾ قَالُوا آدَعْ لَنَا رَبَّكَ يُبَيِّنَ لَنَا مَا هِيَ ؕ إِنَّ الْبَقْرَ تَشْبَهُ عَلَيْنَا وَإِنَّا
إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧١﴾ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقَى
الْأَرْضَ مَسْلَمَةً لَا شَيْءَ فِيهَا قَالُوا الْفَسَنَ جِفْتَ بِالْحَقِّ فذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧٢﴾
وَإِذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ﴿٧٣﴾ فَقُلْنَا أَصْرَبُوهُ

²¹²⁹ Sūrah Al A' rāf (7), āyāt 166-167.

بَعْضُهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾ ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنْ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنْ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنْ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٦٨﴾

And (remember) when M s (Moses) said to his people: "Verily, All h commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take All h's Refuge from being among Al-J hīl n (the ignorants or the foolish)." They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded."

They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing to the beholders.'" They said, "Call upon your Lord for us to make plain to us what it is. Verily to us all cows are alike, and surely, if All h wills, we will be guided."

He [M s (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.'" They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it.

And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But All h brought forth that which you were hiding.

So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus All h brings the dead to life and shows you His y t (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.

Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of All h. And All h is not unaware of what you do.²¹³⁰

The narrative of Mūsā عليه السلام pursuing knowledge from Khidr

18:60-70 The Prophet Mūsā عليه السلام met with Khidr in order to pursue knowledge from him. Khidr forbade that Mūsā عليه السلام ask anything of him before it was made clear by Khidr.

وَإِذْ قَالَ مُوسَى لِفَتْنِهِ لَا أَرَىٰ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٩﴾ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٧٠﴾ فَلَمَّا جَاوَزَا

²¹³⁰ Sūrah Al Baqarah (2), āyāt 67-74.

قَالَ لَفَتْنَاهُ إِنَّا غَدَاةً لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٠﴾ قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْخُوتَ وَمَا أَكْسَنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ ۚ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦١﴾ قَالَ ذَلِكَ مَا كُنَّا نَبْغِ ۚ فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ﴿٦٢﴾ فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا ﴿٦٣﴾ قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِ مِمَّا عَلَّمْتَ رُشْدًا ﴿٦٤﴾ قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٥﴾ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٦﴾ قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٧﴾ قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٦٨﴾

And (remember) when M s (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling."
But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel.
So when they had passed further on (beyond that fixed place), M s (Moses) said to his boy-servant: "Bring us our morning meal; Truly, we have suffered much fatigue in this, our journey."
He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish, none but Shai n (Satan) made me forget to remember it. It took its course into the sea in a strange (way)!"
[M s (Moses)] said: "That is what we have been seeking." So they went back retracing their footsteps.
Then they found one of Our slaves, unto whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.
M s (Moses) said to him (Khi r) "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by All h)?"
He (Khi r) said: "Verily! You will not be able to have patience with me! "And how can you have patience about a thing which you know not?"
M s (Moses) said: "If All h will, you will find me patient, and I will not disobey you in aught."
He (Khi r) said: "Then, if you follow me, ask me not about anything till I myself mention it to you."²¹³¹

18:71-73 Khiḍr scuttled a boat upon which they embarked, and Mūsā ﷺ asked him as to why he had done such a thing.

فَانْطَلَقَا حَتَّىٰ إِذَا رَكَبَا فِي الْفِئَةِ خَرَقَهَا ۖ قَالَ أَخَرَقْتُهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا

²¹³¹ Sūrah Al Kahf (18), āyāt 60-70.

إِمْرًا ﴿١٧٦﴾ قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿١٧٧﴾ قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿١٧٨﴾

So they both proceeded, till, when they embarked the ship, he (*Khī r*) scuttled it. *M s* (Moses) said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing "Imra" (a Munkar - evil, bad, dreadful thing)."

He (*Khī r*) said: "Did I not tell you, that you would not be able to have patience with me?"

[*M s* (Moses)] said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)."²¹³²

18:74-76 *Khidr* killed a young man, and upon seeing this *Mūsā* once again asked as to why he had done that.

فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي بِغَيْرِ نَفْسٍ لَّكَ قَدْ جِئْتَ شَيْئًا نُكْرًا ﴿١٧٩﴾ * قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿١٨٠﴾ قَالَ إِن سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّحْنِي ۚ قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿١٨١﴾

Then they both proceeded, till they met a boy, he (*Khī r*) killed him. *M s* (Moses) said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing "Nukra" (a great Munkar - prohibited, evil, dreadful thing)!"

(*Khī r*) said: "Did I not tell you that you can have no patience with me?"

[*M s* (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me."²¹³³

18:77 *Khidr* fixed a wall on the verge of collapse and once again *Mūsā* asked him as to why he had done that.

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَ أَهْلُهَا فَأَبَوْا أَنْ يُصَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ ۚ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿١٨٢﴾

Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and He (*Khī r*) set it up straight. [*M s* (Moses)] said: if you had wished, surely, you could have taken wages for it!"²¹³⁴

18:78-82 Then *Khidr* explained to *Mūsā* the wisdom of his actions. Because *Mūsā* was impatient they parted.

²¹³² Sūrah Al Kahf (18), āyāt 71-73.

²¹³³ Sūrah Al Kahf (18), āyāt 74-76.

²¹³⁴ Sūrah Al Kahf (1), āyāt 77.

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ۚ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٢١٥﴾ أَمَّا
السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرْدَتْ أَنْ أُعْيِبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ
يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٢١٦﴾ وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا
طُغْيَانًا وَكُفْرًا ﴿٢١٧﴾ فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِمَّا زَكَّوْهُ وَأَقْرَبَ رُحْمًا ﴿٢١٨﴾
وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا
صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِن رَّبِّكَ وَمَا فَعَلْتُهُ
عَنْ أَمْرِي ۚ ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٢١٩﴾

(*Khī r*) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.

"As for the ship, it belonged to Mas k n (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king after them who seized every ship by force.

"And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.

"So we intended that their Lord should change him for them for one better in righteousness and near to mercy.

"And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of those (things) over which you could not hold patience."²¹³⁵

The narrative of Mūsā عليه السلام and Qārūn²¹³⁶

29:39 Qārūn (Korah) was a rich man who denounced the Prophet Mūsā عليه السلام.

وَقُرُونًا وَفِرْعَوْنَ ۚ وَهَمَمْنَا ۖ وَلَقَدْ جَاءَهُمْ مُوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي
الْأَرْضِ وَمَا كَانُوا سَابِقِينَ ﴿٢١٠﴾

And (We destroyed also) Q r n (Korah), Fir aun (Pharaoh), and H m n. And indeed M s (Moses) came to them with clear y t (proofs, evidences, verses, lessons, signs, revelations, etc.), but they were arrogant in the land, yet they could not outstrip Us (escape Our punishment).²¹³⁷

²¹³⁵ Sūrah Al Kahf (18), āyāt 78-82.

²¹³⁶ Qārūn was the first cousin of Mūsā * the son of his uncle. Qārūn was also from the Banī 'Isrā'īl.

²¹³⁷ Sūrah Al 'Ankabūt (29), āyāh 39.

﴿ إِن قُرُونٌ كَانَتْ مِنْ قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَأَتَيْنَهُ مِنَ الْكُفُورِ مَا إِنَّ مَفَاحِهُهُ
لَتَتَوَّأَمُ بِالْعُصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾
وَأَتَّبَعَ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۖ وَلَا تَنسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ
كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۖ وَلَا تَتَّبِعِ الْفَسَادَ فِي الْأَرْضِ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴾

﴿٧٧﴾

Verily, Q r n (Korah) was of M s 's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. When his people said to him: "Do not be glad (with ungratefulness to All h's Favours). Verily! All h likes not those who are glad (with ungratefulness to All h's Favours).

But seek, with that (wealth) which All h has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as All h has been good to you, and seek not mischief in the land. Verily, All h likes not the Mufsid n (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts).²¹³⁸

28:78-79

Qārūn paraded forth in front of his people (the Banī 'Isrā'īl) with all his glory so much so that many people desired to be like him. Qārūn was swallowed by the earth as well as all his wealth and those who had desired to be like him became aware of being grateful

28:80-83

for the blessings bestowed upon them by Allāh.

﴿ قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۚ أَوَلَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ۚ وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٨٠﴾
فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۚ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا لَبِيتَ لَنَا مِثْلَ
مَا أُوتِيَ قُرُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ﴾

He said: "This has been given to me only because of knowledge I possess." Did he not know that All h had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected. But the Mujrim n (criminals, disbelievers, polytheists, sinners, etc.) will not be questioned of their sins (because All h knows them well, so they will be punished without account).

So he went forth before his people in his pomp. those who were desirous of the life of the world, said: "Ah, would that we had the like of what Q r n

²¹³⁸ Sūrah Al Qaṣaṣ (28), āyāt 76-77.

(Korah) has been given? Verily! He is the owner of a great fortune.”²¹³⁹

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ ﴿٢٨﴾ فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَتْ مِنْ أَلْمَنَاصِينَ ﴿٢٩﴾ وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَابُ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ ۖ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا ۖ وَيَكَانَهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿٣٠﴾ تِلْكَ الْأَدَارُ الْأُخْرَىٰ جَعَلَهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فُسَادًا ۖ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٣١﴾

But those who had been given (religious) knowledge said: “Woe to you! The reward of Allah (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are patient (in following the truth).”

So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allah, nor was he one of those who could save themselves.

And those who had desired (for a position like) his position the day before, began to say: “Know you not that it is Allah who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allah was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful.

That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqin (pious).²¹⁴⁰

The Prophets Al-Yasa‘a (عليه السلام) and Dhulkifli (عليه السلام)

- 6:86 Al-Yasa‘a (Elisha) (عليه السلام) and various other Prophets (including Dhulkifli (عليه السلام)) were preferred (higher in rank) above the communities of their times.
38:48

وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٣٨﴾

And Ismael (Ishmael) and Al-Yasa‘a (Elisha), and Yunus (Jonah) and Lout (Lot), and each one of them We preferred above the alamin (mankind and jinns) (of their times).²¹⁴¹

وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ ۖ وَكُلٌّ مِنَ الْأَخْيَارِ ﴿١٤﴾

²¹³⁹ Sūrah Al Qaṣaṣ (28), āyāt 78-79.

²¹⁴⁰ Sūrah Al Qaṣaṣ (28), āyāt 80-83.

²¹⁴¹ Sūrah Al An‘ām (6), ayāh 86.

And remember Ism ʾl (Ishmael), Al-Yasa (Elisha), and Dhul-Kifl (Isaiah), all are among the best.²¹⁴²

21:85 Dhūlkiflī (ﻫﻮ) is included amongst those good people and A - bir n (the patient ones).

وَأَسْمٰعِيْلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِّنَ الصّٰبِرِيْنَ ﴿٢١٤٥﴾

And (remember) Ism ʾl (Ishmael), and Idr ʾs (Enoch) and Dhul-Kifl (Isaiah), all were from among A - bir n (the patient ones, etc.).²¹⁴³

The Prophet Dāwūd (ﷺ)

2:246-248 Allāh appointed Tālūt (Saul) as their king; as a sign At-Tābūt (a wooden box [At-Tābūt al-ʾAhd – Ark of the Covenant]) was returned to the Banī ʾIsrāʾīl by angels.

أَلَمْ تَرَ إِلَى الْمَلِكِ مِن بَنِي إِسْرَءِيلَ مِن بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ أَيُّهُمْ أَكْبَرُ لَنَا مَلِكٌ نُقَاتِلُ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا لَا تَنَافَسُ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَاءِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٢٤٦﴾ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكَهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٢٤٨﴾

Have you not thought about the group of the Children of Isr ʾl after (the time of) M s (Moses)? When they said to a Prophet of theirs, “Appoint for us a king and we will fight in All h’s Way.” He said, “Would you then refrain from fighting, if fighting was prescribed for you?” They said, “Why should we not fight in All h’s Way while we have been driven out of our homes and our children (families have been taken as captives)?” But when fighting was ordered for them, they turned away, all except a few of them. And All h is All-Aware of the ʾlim n (polytheists and wrong-doers). And their Prophet (Samuel) said to them, “Indeed All h has appointed

²¹⁴² Sūrah Sād (38), ayāh 48.

²¹⁴³ Sūrah Al ʾAnbiyāʾ (21), ayāh 85.

l t (Saul) as a king over you.” They said, “How can he be a king over us when we are better fitted than him for the kingdom, and he has not been given enough wealth.” He said: “Verily, All h has chosen him above you and has increased him abundantly in knowledge and stature. And All h grants His Kingdom to whom He wills. And All h is All-Sufficient for His creatures’ needs, All-Knower.”

And their Prophet (Samuel) said to them: Verily! The sign of his kingdom is that there shall come to you At-T b t (a wooden box), wherein is Sakinah (peace and reassurance) from your Lord and a remnant of that which M s (Moses) and H r n (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers.²¹⁴⁴

- 2:249 Ṭālūt commanded his armies to oppose Jālūt (Goliath) and his armies. The troops of Ṭālūt were put to test by a river they crossed.
- 2:251 The armies of Ṭālūt defeated the armies of Jālūt by Allāh تعالیٰ's leave and the Prophet Dāwūd ﷺ killed Jālūt.

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِبْرَءِ اللَّهِ مِتْلِيكُم بِنَهْرٍ فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ ۖ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ ۚ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ ءَامَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۚ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلْكُوا اللَّهَ كَم مِّن فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةٌ كَثِيرَةٌ بِإِذْنِ اللَّهِ ۚ وَآلَهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

Then when Ṭālūt (Saul) set out with the army, he said: “Verily! All h will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand.” Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: “We have no power this day against Jālūt (Goliath) and his hosts.” But those who knew with certainty that they were to meet their Lord, said: “How often a small group overcame a mighty host by All h's Leave?” And All h is with A - bir n (the patient ones, etc.).²¹⁴⁵

فَهَزَمُوهُم بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ ۖ مِمَّا يَشَاءُ ۚ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾

So they routed them by All h's leave and D w d (David) killed Jal t (Goliath), and All h gave him [D w d (David)] the Kingdom [after the death of Ṭālūt (Saul) and Samuel] and Al- ikmah (Prophethood), and taught him of that which He willed. And if All h did not check one set of

²¹⁴⁴ Sūrah Al Baqarah (2), āyāt 246-248.

²¹⁴⁵ Sūrah Al Baqarah (2), āyāt 249.

people by means of another, the earth would indeed be full of mischief. But All h is full of Bounty to the lam n (mankind, jinns and all that exists).²¹⁴⁶

2:252 Allāh gave Dāwūd ﷺ authority and wisdom (Prophethood and the Book of Zabūr [Psalms]).

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۚ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ۚ وَآتَيْنَا دَاوُدَ زَبُورًا ۚ ﴾

Verily, We have inspired you (O Mu ammad ﷺ) as We inspired N (Noah) and the Prophets after him; We (also) inspired 'Ibr h m (Abraham), Ism l (Ishmael), Is q (Isaac), Ya q b (Jacob), and Al-Asb [the twelve sons of Ya q b (Jacob)], sa (Jesus), Ay b (Job), Y nus (Jonah), H r n (Aaron), and Sulaim n (Solomon), and to D w d (David) We gave the Zab r (Psalms).²¹⁴⁷

21:78-79 Dāwūd ﷺ resolved the case about “there being a flock of goats that was destroying the land of another person”.

﴿ وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ۖ فَفَهَّمْنَاهَا سُلَيْمَانَ ۚ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا ۚ وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ ۚ وَكُنَّا فَاعِلِينَ ۚ ﴾

And (remember) D w d (David) and Sulaim n (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night and We were witness to their judgement. And We made Sulaim n (Solomon) to understand (the case), and to each of them We gave ukman (right judgement of the affairs and Prophethood) and knowledge. And We subjected the mountains and the birds to glorify Our praises along with D w d (David), and it was We who were the doers (of all these things).²¹⁴⁸

21:80 Allāh taught Dāwūd ﷺ how to create coats of mail for warfare.
34:11

﴿ وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِيُحَصِّنَكُمْ مِنَ بَأْسِكُمْ ۖ فَهَلْ أَنْتُمْ شَاكِرُونَ ۚ ﴾

And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful?²¹⁴⁹

²¹⁴⁶ Sūrah Al Baqarah (2), ayāh 251.

²¹⁴⁷ Sūrah Al Nisā' (4), ayāh 163.

²¹⁴⁸ Sūrah Al 'Anbiyā' (21), āyāt 78-79.

²¹⁴⁹ Sūrah Al 'Anbiyā' (21), ayāh 80.

أَنْ أَعْمَلَ سَبِغْتَ وَقَدَّرَ فِي السَّرِّ وَأَعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢١٥٠﴾

Saying: "Make you perfect coats of mail, balancing well the rings of chain armour, and work you (men) righteousness. Truly, I am All-Seer of what you do."²¹⁵⁰

34:10 The mountains and the birds were submitted by Allāh to join in
38:17 praising Allāh together with the Prophet Dāwūd ﷺ.
38:20

وَلَقَدْ ءَاتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَجِبَالُ أُوبَىٰ مَعَهُ وَالطَّيْرُ وَأَلْنَا لَهُ الْحَدِيدَ ﴿٢١٥١﴾

And indeed We bestowed grace on David from Us (saying): "O you mountains. Glorify (All h) with him! And you birds (also)! And We made the iron soft for him."²¹⁵¹

أَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿٢١٥٢﴾

Be patient (O Mu ammad ﷺ) of what they say, and remember Our slave D w d (David), endowed with power. Verily, he was ever oft-returning in all matters and in repentance (toward All h).²¹⁵²

وَشَدَدْنَا مُلْكَهُ وَءَاتَيْنَاهُ الْحِكْمَةَ وَفَضَّلْنَا الْخِطَابَ ﴿٢١٥٣﴾

We made his kingdom strong and gave him Al- ikmah (Prophethood, etc.) and sound judgement in speech and decision.²¹⁵³

38:22-28 The trial of Dāwūd ﷺ to judge between litigants with truth, namely, the case of a person who owned 99 goats and another person who owned 1 goat.

إِذْ دَخَلُوا عَلَىٰ دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصِمَانِ بَيْنِي بَعْضُنَا عَلَىٰ بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَآهَدْنَا إِلَىٰ سَوَاءِ الصَّرَاطِ ﴿٢١٥٤﴾ إِنَّ هَذَا أَجَنٌّ لَّهُ
بَسَّعَ وَتَسْعُونَ نَعَجَةً وَلِي نَعَجَةٌ وَاحِدَةً فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢١٥٥﴾ قَالَ
لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجَتِكَ إِلَىٰ نِعَاجِهِ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ
بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ
فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢١٥٦﴾ فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ
وَحُسْنَ مَّكَابِرٍ ﴿٢١٥٧﴾ يٰدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ

²¹⁵⁰ Sūrah Saba' (34), ayāh 11.

²¹⁵¹ Sūrah Saba' (34), ayāh 10.

²¹⁵² Sūrah Sād (38), ayāh 17.

²¹⁵³ Sūrah Sād (38), ayāh 20.

وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ ۚ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٢٢﴾ وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ۚ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا ۖ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٣﴾ أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ ۚ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٤﴾

When they entered in upon D w d (David), he was terrified of them, they said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the right way.

Verily, this my brother (in religion) has ninety nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."

[D w d (David)] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And D w d (David) guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to All h) in repentance.

So We forgave him that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise).

O D w d (David)! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire for it will mislead you from the Path of All h. Verily! Those who wander astray from the Path of All h (shall) have a severe torment, because they forgot the Day of Reckoning.

And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Isl mic Monotheism) from the Fire!

Shall We treat those who believe (in the Oneness of All h - Isl mic Monotheism) and do righteous good deeds, as Mufsid n (those who associate partners in worship with All h and commit crimes) on earth? Or shall we treat the Muttaq n (pious), as the Fujj r (criminals, disbelievers, wicked, etc)?²²¹⁵⁴

The Prophet Sulaimān ﷺ

21:81-82 Allāh subjected the wind and some of the Shayāṭīn to the Prophet Sulaimān (Solomon) ﷺ.

وَلَسَلِمْنَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَرَكْنَا فِيهَا ۚ وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ ﴿٨١﴾ وَمِنَ الشَّيْطَانِ مَنْ يَغْوُصُّونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَٰلِكَ

²¹⁵⁴ Sūrah Ṣaḍ (38), āyāt 22-28.

And to Sulaim n (Solomon) (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are the All-Knower.
And of the Shay n (devils) (from the jinns) were some who dived for him, and did other work besides that; and it was We who guarded them.²¹⁵⁵

34:12-13 The journey of the wind in the afternoon was the same as the journey of the wind in the morning for a month.

وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ ۚ وَمَن يَرِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿٢١٦﴾
يَعْمَلُونَ لَهُ مَا يَشَاءُ مِن مَّحْرِبٍ وَتَمَثِيلٍ وَجِفَانٍ كَالْخَوَابِ وَقُدُورٍ رَّاسِيَتٍ ۚ أَعْمَلُوا ءَالَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ ﴿٢١٧﴾

And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey) i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinns that worked in front of him, by the leave of his Lord, and whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. They worked for him what he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of D w d (David), with thanks!" But few of My slaves are grateful.²¹⁵⁶

2:102 The Yahūd (Jews) accused the Prophet Sulaimān ؑ of practising magic, even though that was not the case.

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠٣﴾ وَأَتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سَلِيمٍ ۚ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هُنُوتَ وَمُرُوتَ ۚ وَمَا يَعْلَمَانِ مِن أَحَدٍ حَتَّى يَقُولَا إِنَّمَا خَنَ فِتْنَةٌ فَلَا تَكْفُرْ ۚ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُم بِضَآئِرِينَ بِهِ ۚ مِن أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا

²¹⁵⁵ Sūrah Al 'Anbiyā' (21), āyāt 81-82.

²¹⁵⁶ Sūrah Saba' (34), āyāt 12-13.

يَنْفَعُهُمْ ۖ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا
بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٧﴾

And when there came to them a Messenger from Allāh (i.e. Muḥammad ﷺ) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allāh behind their backs as if they did not know!

They followed what the Shayṭān (devils) gave out (falsely of the magic) in the lifetime of Sulaimān (Solomon). Sulaimān did not disbelieve, but the Shayṭān (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allāh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.²¹⁵⁷

27:16-17 The Prophet Sulaimān (عليه السلام) inherited the kingdom from the Prophet Dāwūd (عليه السلام), his father.

وَوَرِثَ سُلَيْمَانُ دَاوُودَ ۖ وَقَالَ يَتْلِفُهَا النَّاسُ عُلْمَنَا مَنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ ۚ إِنَّ هَذَا هُوَ الْفَضْلُ الْمُبِينُ ﴿١٦﴾ وَحُتِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾

And Sulaimān (Solomon) inherited (the knowledge of) Dāwūd (David). He said: "O mankind! We have been taught the language of birds, and on us have been bestowed all things. this, verily, is an evident grace (from Allāh)."

And there were gathered before Sulaimān (Solomon) his hosts of jinns and men, and birds, and they all were set in battle order (marching forwards).²¹⁵⁸

27:20-26 The dialogue of the Prophet Sulaimān (عليه السلام) with the hoopoe bird, which arrived after a while and related what he had seen in the land of Saba'.

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهَدْيَ أَمْ كَانَ مِنَ الْغَائِبِينَ ﴿٢٠﴾ لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْهَبَنَّهُ أَوْ لَيَأْتِيَنِي بِسُلْطَانٍ مُبِينٍ ﴿٢١﴾ فَمَكَثَ غَيْرَ بَعِيدٍ

²¹⁵⁷ Sūrah Al Baqarah (2), āyāt 101-102.

²¹⁵⁸ Sūrah Al Naml (27), āyāt 16-17.

فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِمْ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ ﴿٢٨﴾ إِنِّي وَجَدْتُ أَمْرًا
تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٩﴾ وَجَدْتُهَا وَقَوْمَهَا
يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ
فَهُمْ لَا يَهْتَدُونَ ﴿٣٠﴾ أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَوَاتِ وَالْأَرْضِ
وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٣١﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٣٢﴾

He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?"

"I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason."

But the hoopoe stayed not long, he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba (Sheba) with true news.

"I found a woman ruling over them, and she has been given all things that could be possessed by any ruler of the earth, and she has a great throne.

"I found her and her people worshipping the sun instead of All h, and Shai n (Satan) has made their deeds fair-seeming to them, and has barred them from All h's way, so they have no guidance,"

Al-L (this word has two interpretations) (A) [as Shai n (Satan) has barred them from All h's Way] so that they do not worship (prostrate before) All h, or (B) so that they may worship (prostrate before) All h, who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. [Tafsir At-Tabar , Vol. 19, Page 149]

All h, L il ha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!²¹⁵⁹

27:28-31 Sulaimān ﷺ was sent with a letter for Balqīs, the queen of Saba'.

أَذْهَبَ يَكْتَبِي هَذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ ﴿٣٣﴾ قَالَتْ يَا أَيُّهَا
الْمَلَأُوا إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ ﴿٣٤﴾ إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ
الرَّحِيمِ ﴿٣٥﴾ أَلَّا تَعْلَمُوا عَلَى وَاتُونِ مُسْلِمِينَ ﴿٣٦﴾

"Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return."

She said: "O chiefs! Verily! Here is delivered to me a noble letter,

"Verily! it is from Sulaim n (Solomon), and verily! it (reads): In the Name of All h, the Most Beneficent, the Most Merciful;

"Be you not exalted against me, but come to me as Muslims (true believers who submit to All h with full submission)"²¹⁶⁰

27:35-37 Queen Balqīs sent ambassadors to the Prophet Sulaimān ﷺ bearing

²¹⁵⁹ Sūrah Al Naml (27), āyāt 20-26.

²¹⁶⁰ Sūrah Al Naml (27), āyāt 28-31.

a gift but it was rejected.

وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿٢٦١﴾ فَلَمَّا جَاءَ سُلَيْمَنُ قَالَ
أَتُمِدُّونَنِي بِمَالٍ فَمَا آتَانِيَ اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٢٦٢﴾
أَرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ ﴿٢٦٣﴾

"But verily! I am going to send him a present, and see with what (answer) the messengers return."

So when (the messengers with the present) came to Sulaimān (Solomon), he said: "Will you help me in wealth? What Allāh has given me is better than that which He has given you! Nay, you rejoice in your gift!"

*[Then Sulaimān (Solomon) said to the chief of her messengers who brought the present]: "Go back to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased."*²¹⁶¹

27:38-40

An 'Ifrit, from amongst the Jinn, with knowledge promised to bring the throne of Queen Balqīs to Sulaimān ﷺ in Palestine.

قَالَ يَأَيُّهَا الْمَلَأُوا أَئْيُكُم يَأْتِيَنِ عَرْشَهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٢٦٤﴾ قَالَ عَفْريتٌ
مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِن مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٢٦٥﴾ قَالَ
الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ
مُتَّعِفًا عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا
يُشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿٢٦٦﴾

He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?"

An 'Ifrit (strong) from the jinns said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work."

*One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when [Sulaimān (Solomon)] saw it placed before him, he said: "This is by the Grace of My Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself, and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly! My Lord is rich (Free of All wants), Bountiful."*²¹⁶²

27:42-44

Queen Balqīs was amazed and entered Islām. The denial of the

34:15-16

people of Saba' towards the blessings of Allāh and the consequences that befell them.

²¹⁶¹ Sūrah Al Naml (27), āyāt 35-37.

²¹⁶² Sūrah Al Naml (27), āyāt 38-40.

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ ۖ قَالَتْ كَأَنَّهُ هُوَ ۖ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿١٦﴾ وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ ۖ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ﴿١٧﴾ قِيلَ لَهَا ادْخُلِي الصَّرْحَ ۖ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقِهَا ۖ قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِنْ قَوَارِيرَ ۖ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨﴾

So when she came, it was said (to her): “Is your throne like this?” She said: “(It is) as though it were the very same.” And [Sulaim n (Solomon) said]: “Knowledge was bestowed on us before her, and we were submitted to All h (in Isl m as Muslims before her).” And that which she used to worship besides All h has prevented her (from Isl m), for she was of a disbelieving people. It was said to her: “Enter A - ar ” [(a glass surface with water underneath it) or a palace], but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs, Sulaim n (Solomon) said: “Verily, it is ar ” [(a glass surface with water underneath it) or a palace] paved smooth with slab of glass.” She said: “My Lord! Verily, I have wronged myself, and I submit (in Isl m, together with Sulaim n (Solomon), to All h, the Lord of the lam n (mankind, jinns and all that exists)).”²¹⁶³

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ ءَايَةٌ ۖ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ ۚ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۖ بَلَدَةٌ طَيِّبَةٌ ۚ وَرَبُّ غَفُورٌ ﴿٣٤﴾ فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ ﴿٣٥﴾

Indeed there was for Saba (Sheba) a sign in their dwelling place, - two gardens on the right hand and on the left (and it was said to them) “Eat of the provision of your Lord, and be grateful to Him, a fair land and an Oft-Forgiving Lord. But they turned away (from the obedience of All h), so We sent against them Sail Al- Arim (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote-trees.”²¹⁶⁴

38:34-39 Sulaimān ﷺ received trials from Allāh in the form of pleasures and sickness.

وَلَقَدْ فَتَنَّا سُلَيْمَانَ ۖ وَالْقَيْنَا عَلَىٰ كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ﴿٣٦﴾ قَالَ رَبِّ اغْفِرْ لِي

²¹⁶³ Sūrah Al Naml (27), āyāt 42-44.

²¹⁶⁴ Sūrah Saba' (34), āyāt 15-16.

وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٤﴾ فَسَخَّرْنَا لَهُ الرِّيحَ
تَجْرِي بِأَمْرِهِ رُحَاءً حَيْثُ أَصَابَ ﴿٣٥﴾ وَالشَّيَاطِينَ كُلَّ بِنَاءٍ وَعَوَاصٍ ﴿٣٦﴾ وَآخَرِينَ
مُقَرَّبِينَ فِي الْأَصْفَادِ ﴿٣٧﴾ هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

And, indeed We did try Sulaim n (Solomon) and We placed on his throne
Jasadan (a devil, so he lost his kingdom for a while) but he did return (to his
throne and kingdom by the Grace of All h and he did return) to All h with
obedience and in repentance.

He said: "My Lord! Forgive me, and bestow upon me a kingdom such as
shall not belong to any other after me: Verily, You are the Bestower."

So, We subjected to him the wind, it blew gently to his order whithersoever
he willed,

And also the Shay n (devils) from the jinns (including) every kind of
builder and diver,

and also others bound in fetters.

[Saying of All h to Sulaim n (Solomon)]: "This is Our gift, so spend you or
withhold, no account will be asked."²¹⁶⁵

34:14 Nothing was able to predict the death of Sulaimān ؑ except an
earthworm, which gnawed at his stick. Moreover, the Jinn had no
idea of the time of Sulaimān's ؑ death. The Jinn know nothing of
the unseen.

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَّهَمَهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ ۖ فَلَمَّا
خَرَّ تَبَيَّنَتِ الْجِنَّ أَن لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿٣٩﴾

Then when We decreed death for him [Sulaim n (Solomon)], nothing
informed them (jinns) of his death except a little worm of the earth, which
kept (slowly) gnawing away at his stick, so when he fell down, the jinns saw
clearly that if they had known the unseen, they would not have stayed in the
humiliating torment.²¹⁶⁶

The Prophet 'Ilyās ؑ

37:125-132 The Prophet 'Ilyās (Elias) ؑ called upon his community, who
worshipped Ba'l (Ba'al or Baal in English - an idol of the
Phoenicians, amongst others), to worship Allāh the Lord of the
'Ālamīn, but they denounced him. Because of that they were
designated punishment in Hell. The name of 'Ilyās ؑ is amongst
those names that will always be evoked when referring to those
people who are righteous.

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَلْقِينَ ﴿٣٧﴾ اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ

²¹⁶⁵ Sūrah Sād (38), āyāt 34-39.

²¹⁶⁶ Sūrah Saba' (34), āyāh 14.

﴿٦٨﴾ فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿٦٩﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٧٠﴾ وَتَرَكَنَا عَلَيْهِ
 فِي الْآخِرِينَ ﴿٧١﴾ سَلَمٌ عَلَىٰ إِلَٰهٍ يَأْسِينِ ﴿٧٢﴾ إِنَّا كَذَّالِكَ نَجْزِي الْمُحْسِنِينَ ﴿٧٣﴾
 إِنَّهُمْ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٧٤﴾

"Will you call upon Ba l (a well-known idol of his nation whom they used to worship) and forsake the best of creators,
 "All h, your Lord and the Lord of your forefathers?"
 But they denied him [Ily s (Elias)], so they will certainly be brought forth (to the punishment),
 except the chosen slaves of All h.
 And We left for him (a goodly remembrance) among generations (to come) in later times;
 Sal mun (peace) be upon Ily s n (Elias)!"
 Verily, thus do We reward the Mu sin n (good-doers, who perform good deeds totally for All h's sake Only - see V.2:112).
 Verily, he was one of Our believing slaves.²¹⁶⁷

6:85

﴿٧٥﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٧٦﴾
 And Zakariy (Zachariya), and Ya y (John) and s (Jesus) and Ily s (Elias), each one of them was of the righteous.²¹⁶⁸

The Prophet Yūnus ﷺ

10:98-103 The community of Yūnus (Jonah) ﷺ were struck by punishment after they were left by Yūnus ﷺ because they had denounced his call; afterwards the punishment they were struck with was removed because they acknowledged and believed.

فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنفَعَهَا إِيمَنُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ
 عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾ وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي
 الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾ وَمَا كَانَتْ
 لِنَفْسٍ أَنْ تُؤْمِرَ إِلَّا بِإِذْنِ اللَّهِ وَتَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾
 قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا
 يُؤْمِنُونَ ﴿١٠١﴾ فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِن قَبْلِهِمْ قُلْ فَانْتَظِرُوا

²¹⁶⁷ Sūrah Al Šaffāt (37), āyat 125-132.

²¹⁶⁸ Sūrah Al An'ām (6), āyah 85.

إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٣٦﴾ ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَاجِ الْمُؤْمِنِينَ ﴿٣٧﴾

Was there any town (community) that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment)? (The answer is none,) - except the people of Y ūnus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.

And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Mu ammad ﷺ) then compel mankind, until they become believers.

It is not for any person to believe, except by the leave of All h, and He will put the Wrath on those who are heedless.

Say: "Behold all that is in the heavens and the earth," but neither y t (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not.

Then do they wait for (anything) save for (destruction) like the days of the men who passed away before them? Say: "Wait then, I am (too) with you among those who wait."

Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers.²¹⁶⁹

- 37:140-142 The Prophet Y ūnus ﷺ left his community with anger. He boarded a ship and cast lots to reduce the load of the ship; Y ūnus ﷺ lost and was plunged into the sea, where he was swallowed by a large fish.

إِذْ أَبَقَ إِلَى الْفُلِ الْمَسْجُونِ ﴿٣٨﴾ فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿٣٩﴾ فَأَلْقَمَهُ الْخُوتُ وَهُوَ مُلِيمٌ ﴿٤٠﴾

When he ran to the laden ship,

He (agreed to) cast lots, and he was among the losers,

Then a (big) fish swallowed him and he had done an act worthy of blame.²¹⁷⁰

- 21:87-88 Y ūnus ﷺ called to Allāh from within the stomach of the fish because he was of the slaves who remembered Allāh much; Allāh then answered the plea of Y ūnus.

وَذَا النُّونِ إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَنَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٩٧﴾ فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُجَيِّ الْمُؤْمِنِينَ ﴿٩٨﴾

And (remember) Dhan-N n (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had

²¹⁶⁹ S ūrah Y ūnus (10), āyāt 98-103.

²¹⁷⁰ S ūrah Al Šaffāt (37), āyāt 140-142.

befallen him)! But he cried through the darkness (saying): *L il ha illa Anta* [none has the right to be worshipped but You (O All h)], *Glorified (and Exalted) are You* [above all that (evil) they associate with You]. Truly, *I have been of the wrong-doers.*"

*So We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allh, abstain from evil and work righteousness).*²¹⁷¹

37:143-148 Eventually Yūnus ؑ was cast forth onto the shore and after recovery began once again to give da'wah.

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسِيحِينَ ۖ لَلِئَلَيْكَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٣﴾ ۖ فَتَذَكَّرْتَهُ
بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٤﴾ وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ ﴿١٤٥﴾ وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ
أَوْ يَزِيدُونَ ﴿١٤٦﴾ فَآمَنُوا فَمَتَّعْنَاهُمْ إِلَى حِينٍ ﴿١٤٧﴾

*Had he not been of them who glorify All h,
He would have indeed remained inside its belly (the fish) till the Day of
Resurrection.
But We cast him forth on the naked shore while he was sick,
And We caused a plant of gourd to grow over him.
And We sent him to a hundred thousand (people) or even more.
And they believed; so We gave them enjoyment for a while.*²¹⁷²

68:48-50 From the narrative of the Prophet Yūnus ؑ comes wisdom for people who continue to live after it.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾ ۖ لَوْلَا أَن
تَدْرَكَهُ يَغْمَةٌ مِنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾ فَاجْتَبَيْنَاهُ رَبُّهُ فَجَعَلَهُ مِنَ
الصَّالِحِينَ ﴿٥٠﴾

*So wait with patience for the decision of your Lord, and be not like the
companion of the fish, when he cried out (to Us) while he was in deep
sorrow. (See the Qur n, Ay h 21:87).
Had not a grace from his Lord reached him, he would indeed have been
(left in the stomach of the fish, but We forgave him), so he was cast off on
the naked shore, while he was to be blamed.
But his Lord chose him and made him of the righteous.*²¹⁷³

The Prophet Zakarīyā ؑ and the Prophet Yaḥyā ؑ

19:2-8 The Prophet Zakarīyā (Zachariah) ؑ invoked and called upon Allāh to bless him with a son who would continue his good ways;

²¹⁷¹ Sūrah Al 'Anbiyā' (21), āyāt 87-88.

²¹⁷² Sūrah Al Šaffāt (37), āyāt 143-148.

²¹⁷³ Sūrah Al Qalam [or Nūn], āyāt 48-50.

ذَكَرَ رَحْمَتَ رَبِّكَ عَبْدَهُ زَكَرِيَّا ۚ إِذْ نَادَىٰ رَبَّهُ نِدَاءً خَفِيًّا ۖ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبَّ شَقِيًّا ۖ وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَاءِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ۖ يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا ۖ يٰزَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ۖ قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ۖ

(This is) a mention of the Mercy of your Lord to his slave Zakar y (Zachariah).

When he called out his Lord (All h) a call in secret,

saying: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, and I have never been unblest in my invocation to you, O my Lord!

"And verily! I fear my relatives after me, since my wife is barren. So give me from yourself an heir,

"Who shall inherit me, and inherit (also) the posterity of Ya q b (Jacob) (inheritance of the religious knowledge and Prophethood, not the wealth, etc.). And make him, my Lord, one with whom You are Well-pleased!"

(All h said) "O Zakar y (Zachariah)! Verily, We give you the glad tidings of a son, his name will be Ya y (John). We have given that name to none before (him)."

He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."²¹⁷⁴

وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ۖ فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ ۚ إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا لَنَا خَشِيعِينَ ۖ

And (remember) Zakar y (Zachariah), when he cried to his Lord: "O my Lord! Leave me not single (childless), though You are the best of the inheritors."

So We answered his call, and We bestowed upon him Ya y (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.²¹⁷⁵

²¹⁷⁴ Sūrah Maryam (19), āyāt 2-8.

²¹⁷⁵ Sūrah Al 'Anbiyā' (21), āyāt 89-90.

was appointed a sign; the sign of Zakariyā ﷺ was that he was not to speak with other people for 3 nights even though there was nothing physically wrong with him.

يَزَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ﴿٣٧﴾ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿٣٨﴾ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَيْنٍ وَقَدْ خَلَقْنَاكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿٣٩﴾ قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿٤٠﴾ فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿٤١﴾

(All h said) “O Zakar y (Zachariah)! Verily, We give you the glad tidings of a son, his name will be Ya y (John). We have given that name to none before (him).”

He said: “My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age.”

He said: “So (it will be). Your Lord says; it is easy for Me. Certainly I have created you before, when you had been nothing!”

[Zakar y (Zachariah)] said: “My Lord! Appoint for me a sign.” He said: “Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect.”

Then he came out to his people from Al-Mi r b (a praying place or a private room, etc.), he told them by signs to glorify All h's praises in the morning and in the afternoon.²¹⁷⁶

3:38-41 Then the birth of Yahyā (John) ﷺ was announced to the Prophet Zakariyā ﷺ.

هَٰذَا لَكَ دُعَاؤُ زَكَرِيَّا رَبِّهِ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۚ إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾ فَنَادَتْهُ الْمَلٰٓئِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيٰى مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّٰلِحِيْنَ ﴿٣٩﴾ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ ۖ قَالَ كَذٰلِكَ ۗ قَالَ لَكَ اللَّهُ يَفْعَلُ مَا يَشَآءُ ﴿٤٠﴾ قَالَ رَبِّ اجْعَلْ لِّيْ ءَايَةً ۖ قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلٰثَةَ أَيَّامٍ ۖ إِلَّا رَمَزًا ۚ وَآذَكَرَ رَبُّكَ كَثِيرًا وَسَبِّحْ بِٱلْعَشِيِّ وَٱلْأُبْحَرِ ﴿٤١﴾

At that time Zakar y (Zachariya) invoked his Lord, saying: “O my Lord! Grant me from you, a good offspring. You are indeed the All-Hearer of invocation.”

Then the angels called him, while he was standing in prayer in Al-Mi r b

²¹⁷⁶ Sūrah Maryam (19), āyāt 7-11.

(a praying place or a private room), (saying): “All h gives you glad tidings of Ya y (John), confirming (believing in) the word from All h [i.e. the creation of s (Jesus), the word from All h (“Be!” - and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous.”

He said: “O my Lord! How can I have a son when I am very old, and my wife is barren?” All h said: “Thus All h does what He wills.”

He said: “O my Lord! Make a sign for me.” All h said: “Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning.”²¹⁷⁷

19:12-15 Allāh lifted Yahyā ﷺ up as a Prophet and imbued him with virtuous characteristics.

يُخَيِّ خُذِ الْكِتَابَ بِقُوَّةٍ ۖ وَءَاتَيْنَاهُ الْحَكْمَ صَبِيًّا ﴿١٢﴾ وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً
وَكَانَ تَقِيًّا ﴿١٣﴾ وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ﴿١٤﴾ وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ
وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾

(It was said to his son): “O Ya y (John)! Hold fast the Scripture [the Taur t (Torah)].” And We gave him wisdom while yet a child.

And (made him) sympathetic to men as a Mercy (or a grant) from Us, and pure from sins [i.e. Ya y (John)] and he was righteous,

And dutiful towards his parents, and he was neither an arrogant nor disobedient (to All h or to his parents).

And Sal mun (peace) be on him the day he was born, the day he dies, and the day he will be raised up to life (again).²¹⁷⁸

The Prophet ‘Īsā ﷺ, son of Maryam, daughter of ‘Imrān

The birth of Maryam, daughter of ‘Imrān

3:35-37 The wife of ‘Imrān vowed that the child in her womb would become a righteous slave to Allāh and serve in Baitul Maqdis.

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنتَ
السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ ۖ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ
وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذَرَيْتَهَا مِنَ الشَّيْطَانِ
الرَّجِيمِ ﴿٣٦﴾ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا

²¹⁷⁷ Sūrah Āl ‘Imrān (3), āyāt 38-41.

²¹⁷⁸ Sūrah Maryam (19), āyāt 12-15.

دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرُؤُا أَنَّى لَكَ هَذَا قَالَتْ هُوَ
مِنَ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

(Remember) when the wife of Imrān said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your place of worship), so accept this, from me. Verily, You are the All-Hearer, the All-Knowing." Then when she delivered her [child Maryam (Mary)], she said: "O my Lord! I have delivered a female child," - and Allāh knew better what she delivered, - "And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allāh) for her and for her offspring from Shayṭān (Satan), the outcast." So her Lord (Allāh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakarīyā (Zachariya). Every time he entered Al-Miṣr to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allāh." Verily, Allāh provides sustenance to whom He wills, without limit. ²¹⁷⁹

3:37-38 Allāh chose the Prophet Zakarīyā ﷺ to be her teacher and guardian.

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرُؤُا أَنَّى لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٩﴾

So her Lord (Allāh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakarīyā (Zachariya). Every time he entered Al-Miṣr to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allāh." Verily, Allāh provides sustenance to whom He wills, without limit." At that time Zakarīyā (Zachariya) invoked his Lord, saying: "O my Lord! Grant me from you, a good offspring. You are indeed the All-Hearer of invocation. ²¹⁸⁰

3:44 In truth many people wanted to take care of Maryam (Mary), daughter of Imrān, with the result that a dispute arose and eventually lots were drawn.

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُ أَفْلَنَمَهُمْ أَيُّهُمْ

²¹⁷⁹ Sūrah Āl 'Imrān (3), āyāt 35-37.

²¹⁸⁰ Sūrah Āl 'Imrān (3), āyāt 37-38.

يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذِ يَخْتَصِمُونَ ﴿٤٤﴾

*This is a part of the news of the Ghaib (unseen, i.e. the news of the past nations of which you have no knowledge) which We inspire you with (O Mu ammad ﷺ). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed.*²¹⁸¹

3:42-43 Jibrīl (Gabriel) ﷺ brought news from Allāh to Maryam concerning her purity and rank amongst women. Maryam received the news of her pregnancy.

وَإِذْ قَالَتِ الْمَلَكَةُ يَمْرُؤُكَ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ

الْعَالَمِينَ ﴿٤٢﴾ يَمْرُؤُ أَفْئِنِّي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

*And (remember) when the angels said: "O Maryam (Mary)! Verily, All h has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the lam n (mankind and jinns) (of her lifetime)." O Mary! "Submit yourself with obedience to your Lord (All h, by worshipping none but Him Alone) and prostrate yourself, and Irk i (bow down etc.) along with Ar-R ki n (those who bow down etc.)."*²¹⁸²

وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَدَّتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿٤٤﴾ فَاتَّخَذَتْ مِنْ دُونِهِمْ

حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿٤٥﴾ قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ

إِنْ كُنْتَ تَقِيًّا ﴿٤٦﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿٤٧﴾ قَالَتْ

أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٤٨﴾ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى

هَيْنٌ ۖ وَلَنَجْعَلَنَّ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا ﴿٤٩﴾

And mention in the Book (the Qur n, O Mu ammad ﷺ, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.

She placed a screen (to screen herself) from them; Then We sent to her Our R [angel Jibr l (Gabriel)], and he appeared before her in the form of a man in all respects.

She said: "Verily! I seek refuge with the Most Beneficent (All h) from you, if you do fear All h."

(The angel) said: "I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son."

She said: "How can I have a son, when no man has touched me, nor am I unchaste?"

He said: "So (it will be), your Lord said: 'That is easy for Me (All h): and (We wish) to appoint him as a sign to mankind and a mercy from Us (All h),

²¹⁸¹ Sūrah Āl 'Imrān (3), ayāh 44.

²¹⁸² Sūrah Āl 'Imrān (3), āyāt 42-43.

and it is a matter (already) decreed, (by Allāh).²¹⁸³

66:12 Maryam was a woman who guarded her chastity.

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ
بِكَلِمَاتِ رَبِّهَا وَكُنْتِ مِنْ الْقَانِتِينَ ﴿١٢﴾

And Maryam (Mary), the daughter of Imrān who guarded her chastity; and We breathed into (the sleeve of her shirt or her garment) through Our R [i.e. Jibrīl (Gabriel)], and she testified to the Truth of the Words of her Lord [i.e. believed in the Words of Allāh: "Be!" and he was; that is Isā (Jesus) - son of Maryam (Mary); as a Messenger of Allāh], and (also believed in) his Scriptures, and she was of the Qānit n (i.e. obedient to Allāh).²¹⁸⁴

The birth of the (Al-Masīḥ) Messiah 'Isā عليه السلام, son of Maryam

3:45-48 The Malā'ikat (Angels) conveyed the news of the pregnancy and birth of Maryam's baby, named Al-Masīḥ 'Isā عليه السلام, son of Maryam.
19:22 Then Maryam withdrew with her pregnancy to a far place.

إِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ اِنَّ اِلٰهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اَسْمُهُ الْمَسِيْحُ عِيسٰى ابْنُ مَرْيَمَ
وَجِيهًا فِى الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾ وَيُكَلِّمُ النَّاسَ فِى الْمَهْدِ وَكَهْلًا
وَمِنَ الصّٰلِحِيْنَ ﴿٤٦﴾ قَالَتْ رَبِّ اَنْىٰ يَكُوْنُ لِىْ وَلَدٌ وَلَمْ يَمَسِّنِىْ بَشَرٌ ۗ قَالَ
كَذٰلِكَ اَللّٰهُ يَخْلُقُ مَا يَشَآءُ ۚ اِذَا قَضٰى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهُ كُنْ فَيَكُوْنُ ﴿٤٧﴾ وَيُعَلِّمُهُ
الْكِتٰبَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْاِنْجِيْلَ ﴿٤٨﴾

(Remember) when the angels said: "O Maryam (Mary)! Verily, Allāh gives you the glad tidings of a word ["Be!" - and he was! i.e. Isā (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah Isā (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allāh."

"He will speak to the people in the cradle and in manhood, and he will be one of the righteous."

She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allāh creates what He wills. When He has decreed something, He says to it only: "Be!" and it is.

And He (Allāh) will teach him [Isā (Jesus)] the Book and Al- Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom, etc.), (and) the Taurāt (Torah) and the Injeel (Gospel).²¹⁸⁵

²¹⁸³ Sūrah Maryam (19), āyāt 16-21.

²¹⁸⁴ Sūrah Al Tahrīm (66), āyah 12.

²¹⁸⁵ Sūrah Āl 'Imrān (3), āyāt 45-48.

﴿ فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِءَ مَكَانًا قَصِيًّا ﴾

So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).²¹⁸⁶

- 19:23-26 Maryam was distressed at the time of her birth supported beneath the trunk of a date-palm tree, at a place in Palestine (The valley of Bethlehem, 4-6 miles from Baitul Maqdis [Jerusalem]).

فَاجَاءَهَا الْمَخَاضُ إِلَى جَذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا
مَنْسِيًّا ﴿٢٣﴾ فَانَادَتْهَا مِنْ حَتَبٍ أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾ وَهَزَّتْ إِلَيْكِ
جَذْعَ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا ﴿٢٥﴾ فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا ۖ فَمَا تَرَيْنَ مِنَ
الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٦﴾

And the pains of childbirth drove her to the trunk of a date-palm. she said:
"Would that I had died before this, and had been forgotten and out of sight!"

Then [the babe s (Jesus) or Jibr l (Gabriel)] cried unto her from below her, saying: "Grieve not! Your Lord has provided a water stream under you;

"And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you."

"So eat and drink and be glad, and if you see any human being, say:
'Verily! I have vowed a fast unto the Most Beneficent (All h) so I shall not speak to any human being this day.'"²¹⁸⁷

- 19:27-29 Many demeaning accusations were made against Maryam, and by the leave of Allāh, the Prophet 'Īsā ؑ, who was still in his cradle, answered their accusations in defence of his mother.

فَأَنْتَ بِهِءَ قَوْمَهَا تَحْمِلُهُ ۖ قَالُوا يَنْمَرِمُ لَقَدْ جِئْتَ شَيْئًا فَرِيًّا ﴿٢٧﴾ يَتَّخِذُ هَرُونَ مَا
كَانَ أَبُوكَ أَمْرًا سَوْءَ وَمَا كَانَتْ أُمُّكَ بَعِيًّا ﴿٢٨﴾ فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا كَيْفَ نُكَلِّمُ مَنْ
كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٢٩﴾

Then she brought him (the baby) to her people, carrying him. They said: "O Mary! Indeed you have brought a thing Fariya (an unheard mighty thing).
"O sister (i.e. the like) of H r n (Aaron) [not the brother of M s (Moses), but he was another pious man at the time of Maryam (Mary)]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."

Then she pointed to him. They said: "How can we talk to one who is a child

²¹⁸⁶ Sūrah Maryam (19), ayāh 22.

²¹⁸⁷ Sūrah Maryam (19), āyāt 23-26.

21:91 The miracle of 'Isā ﷺ and chastity of Maryam are proof of Allāh's authority.

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ﴿٩١﴾

And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our R - Jibr l (Gabriel)], and We made her and her son [s (Jesus)] a sign for Al- lam n (the mankind and jinns).²¹⁸⁹

The call of 'Isā ﷺ to his community, the Banī 'Isrā'īl

3:49-51 Allāh gave a number of miracles to the Prophet 'Isā ﷺ. 'Isā ﷺ verified and confirmed the Books before him and gave news of a Messenger to follow him;
61:6

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأَتْرِي الْأَكْمَامَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٤٩﴾ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلَأُحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَلَا تُحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَرَبُّكُمْ فَاعْبُدُوهُ هٰذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٥١﴾

And will make him [s (Jesus)] a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by All h's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by All h's Leave. And I Inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.

And I have come confirming that which was before me of the Taur t (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear All h and obey me. Truly! All h is my Lord and your Lord, so worship Him (Alone). This is the Straight Path.²¹⁹⁰

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَبْنِي إِسْرَءِيلَ إِنَّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ

²¹⁸⁸ Sūrah Maryam (19), āyāt 27-29.

²¹⁸⁹ Sūrah Al 'Anbiyā' (21), ayāh 91.

²¹⁹⁰ Sūrah Āl 'Imrān (3), āyāt 49-51.

مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ ۖ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿٥٩﴾

And (remember) when *s* (Jesus), son of Maryam (Mary), said: “O Children of Israel! I am the Messenger of All h unto you confirming the Taur t [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be A mad. But when he (A mad i.e. Mu ammad ﷺ) came to them with clear proofs, they said: “This is plain magic.”²¹⁹¹

43:59-63 'Isā ﷺ was a slave of Allāh, a Prophet for the Banī 'Isrā'īl;

إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ ﴿٥٩﴾ وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ تَخْلُفُونَ ﴿٦٠﴾ وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُون ۚ هَٰذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾ وَلَا يَصُدُّكُمْ الشَّيْطَانُ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٢﴾ وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ ۖ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿٦٣﴾

He [*s* (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example to the Children of Isr l (i.e. his creation without a father).

And if it were Our will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth. [Tafsir At-Tabar , Vol:25, Page 89].

And he [*s* (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. *s* 's (Jesus) descent on the earth]. Therefore have no doubt concerning it (i.e. the Day of Resurrection), and follow Me (All h) (i.e. be obedient to All h and do what He orders you to do, O mankind)! This is the Straight Path (of Isl mic Monotheism, leading to All h and to His Paradise).

And let not Shai n (Satan) hinder you (from the right religion, i.e. Isl mic Monotheism), verily, he (Satan) to you is a plain enemy.

And when *s* (Jesus) came with (Our) clear proofs, he said: “I have come to you with Al- ikmah (Prophethood), and in order to make clear to you some of the (points) in which you differ, therefore fear All h and obey Me...”²¹⁹²

5:110 The authority and miracles of the Prophet 'Isā ﷺ strengthen his Messengership in the conveying of the truth within his da'wah.

إِذْ قَالَ اللَّهُ يٰعِيسَىٰ ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَلَدَيْكَ إِذْ أُتِدْتُكَ بِرُوحِ

²¹⁹¹ Sūrah Al Šaff (61), ayāh 6.

²¹⁹² Sūrah Al Zukhruf (43), āyāt 59-63.

الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالْوَزْنَ
وَالْإِنجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي
وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي
إِسْرَءِيلَ عَنْكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ
مُبِينٌ ﴿٥١﴾

(Remember) when All h will say (on the Day of Resurrection). “O s (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with R -ul-Qudus [Jibr l (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, Al- ikmah (the power of understanding), the Taur t (Torah) and the Injeel (Gospel); and when you made out of the clay, as it were, the figure of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Isr l from you (when they resolved to kill you) since you came unto them with clear proofs, and the disbelievers among them said: ‘This is nothing but evident magic.’”²¹⁹³

5:116-118 'Isā ﷺ never announced/pronounced himself to be an ilāh (god) besides Allāh.

وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ
قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ
تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿٥٢﴾ مَا قُلْتُ لَهُمْ
إِلَّا مَا أُمِرْتُ بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مِمَّا دُمْتُ فِيهِمْ فَلَمَّا
تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾ إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ
عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٥٤﴾

And (remember) when All h will say (on the Day of Resurrection): “O s (Jesus), son of Maryam (Mary)! Did you say unto men: ‘Worship me and my mother as two gods besides All h?’ “ He will say: “Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours, truly, You, Only You, are the All-Knower of all that is hidden and unseen.
“Never did I say to them aught except what You (All h) did command me to say: ‘Worship All h, my Lord and your Lord.’ And I was a witness over

²¹⁹³ Sūrah Al Mā'idah (5), ayah 110.

them while I dwelt amongst them, but when You took me up, You were the watcher over them, and You are a witness to all things. (this is a great admonition and warning to the Christians of the whole world).
 “If You punish them, they are Your slaves, and if You forgive them, verily You, Only You are the All-Mighty, the All-Wise.”²¹⁹⁴

3:52-54 The Prophet ‘Īsā ﷺ also bore witness to the times the Banī ‘Isrā’īl denounced him, and their efforts to kill him.

﴿ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ ۖ غَنُنْ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ۝ رَّبَّنَا ءَامَنَّا بِمَا أُنزِلَتْ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ۝ وَمَكْرُوهًا وَمَكْرَ اللَّهِ ۗ وَاللَّهُ خَيْرُ الْمَكْرِينَ ۝ ﴾

Then when s (Jesus) came to know of their disbelief, he said: “Who will be my helpers in All h’s Cause?” Al- aw ri n (the disciples) said: “We are the helpers of All h; we believe in All h, and bear witness that we are Muslims (i.e. we submit to All h).”
 Our Lord! We believe in what You have sent down, and we follow the Messenger [s (Jesus)]; so write us down among those who bear witness (to the Truth i.e. L il ha ill-All h - none has the right to be worshipped but All h).
 And they (disbelievers) plotted [to kill s (Jesus)], and All h planned too.
 And All h is the best of the planners.²¹⁹⁵

4:156-159 ‘Īsā ﷺ was neither killed nor crucified. The one who was killed and crucified was a person who was made to resemble him. A great deal of instruction is offered by the narrative of the Prophet ‘Īsā ﷺ.

﴿ وَيَكْفُرُهُمْ وَقَوْلُهُمْ عَلَىٰ مَرْيَمَ بُهْتَنًا عَظِيمًا ۝ وَقَوْلُهُمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَىٰ ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا ۝ بَل رَّفَعَهُ اللَّهُ إِلَيْهِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝ وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۚ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ۝ ﴾

And because of their (Jews) disbelief and uttering against Maryam (Mary) a grave false charge (that she has committed illegal sexual intercourse);
 And because of their saying (in boast), “We killed Messiah s (Jesus), son of Maryam (Mary), the Messenger of All h,” - but they killed him not, nor

²¹⁹⁴ Sūrah Al Mā'idah (5), āyāt 116-118.

²¹⁹⁵ Sūrah Āl 'Imrān (3), āyāt 52-54.

crucified him, but the resemblance of *Is* (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. for surely; they killed him not [i.e. *Is* (Jesus), son of Maryam (Mary)]: But Allāh raised him [*Is* (Jesus)] up (with his body and soul) unto Himself (and he is in the heavens). And Allāh is ever All-Powerful, All-Wise. And there is none of the people of the Scripture (Jews and Christians), but must believe in him [*Is* (Jesus), son of Maryam (Mary), as only a Messenger of Allāh and a human being], before his [*Is* (Jesus) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he [*Is* (Jesus)] will be a witness against them.²¹⁹⁶

The view of Islām towards the ‘Trinity’

3:79-80 There has never been a Prophet (of Allāh) who called ‘mankind’ to worship himself; ‘Isā عليه السلام, son of Maryam, was a slave of Allāh, a Prophet for the Banī ‘Isrā’īl;

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا ۚ أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

It is not (possible) for any human being to whom Allāh has given the Book and Al-*‘Ulūm* (the knowledge and understanding of the laws of religion, etc.) and Prophethood to say to the people: “Be my worshippers rather than Allāh’s.” On the contrary (he would say): “Be you Rabbanīyun (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it.” Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allāh’s Will? (Tafsir At-Tabar).²¹⁹⁷

5:73 Allāh is not ‘one of three’ (as stated in the ‘Trinity’);

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ ۚ وَمِنْ إِلَهِهِ إِلَّا إِلَهٌُ وَاحِدٌ ۚ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾

Surely, disbelievers are those who said: “Allāh is the third of the three (in a Trinity).” But there is no Ilāh (God) (none who has the right to be worshipped) but one Ilāh (God -Allāh). And if they cease not from what they

²¹⁹⁶ Sūrah Al Nisā’ (4), āyāt 156-159.

²¹⁹⁷ Sūrah Al ‘Imrān (3), āyāt 79-80.

5:116-117 'Īsā (عليه السلام), and his mother Maryam, are not two Āliha's (gods) alongside Allāh.

وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ ۖ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيٰ إِلَهَيْنِ مِن دُونِ اللَّهِ ۗ
قَالَ سُبْحَنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ ۚ إِن كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ
تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾ مَا قُلْتُ هُمْ
إِلَٰهَ مَا أَمَرْتَنِي بِهِ أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۚ فَلَمَّا
تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۚ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾

And (remember) when Allāh will say (on the Day of Resurrection): “O Jesus, son of Maryam (Mary)! Did you say unto men: ‘Worship me and my mother as two gods besides Allāh?’” He will say: “Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours, Truly, You, Only You, are the All-Knower of all that is hidden and unseen.

“Never did I say to them aught except what You (Allāh) did command me to say: ‘Worship Allāh, my Lord and your Lord.’ And I was a witness over them while I dwelt amongst them, but when You took me up, You were the watcher over them, and You are a witness to all things. (this is a great admonition and warning to the Christians of the whole world).²¹⁹⁹

9:30-32 The Yahūd (Jews) state, “‘Uzair (Ezra) is the son of Allāh...”; and the Naṣārā (Christians) state, “Al Masīḥ (‘Īsā - Jesus) is the son of Allāh...”.

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ۗ ذَٰلِكَ قَوْلُهُمْ
بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِن قَبْلُ ۖ قَتَلْنَاهُمُ اللَّهُ ۖ أَنَّىٰ يُؤْفَكُونَ
﴿٣٠﴾ اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا
أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۗ لَّا إِلَهَ إِلَّا هُوَ ۚ سُبْحَنَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾
يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَٰهَ أَن يُمِرَ نُورُهُ وَلَا يَكْفُرُوا
﴿٣٢﴾

And the Jews say: Uzair (Ezra) is the son of Allāh, and the Christians say: Messiah is the son of Allāh. That is a saying from their mouths. They imitate

²¹⁹⁸ Sūrah Al Mā'idah (5), ayah 73.

²¹⁹⁹ Sūrah Al Mā'idah (5), āyat 116-117.

the saying of the disbelievers of old. All h's Curse be on them, how they are deluded away from the truth!

They (Jews and Christians) took their rabbis and their monks to be their lords besides All h (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered (to do so) by All h), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taur t (Torah) and the Injeel (Gospel)] to worship none but one Il h (God - All h) L il ha illa Huwa (none has the right to be worshipped but He). Praise and Glory be to Him, (Far above is He) from having the partners they associate (with Him)."

They (the disbelievers, the Jews and the Christians) want to extinguish All h's light (with which Mu ammad ﷺ has been sent - Isl mic Monotheism) with their mouths, but All h will not allow except that His light should be perfected even though the K fir n (disbelievers) hate (it).²²⁰⁰

5:17-18 In actual fact they only base their words on the statements of the disbelievers of before, and the disbelievers are those people who say such things.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ الْمُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا تَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾
وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّهُمْ اللَّهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَلِلَّهِ الْمُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾

Surely, in disbelief are they who say that All h is the Messiah, son of Maryam (Mary). Say (O Mu ammad ﷺ): "Who then has the least power against All h, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" And to All h belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And All h is Able to do all things.

And (both) the Jews and the Christians say: "We are the Children of All h and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings, of those He has created, He forgives whom He wills and He punishes whom He wills. And to All h belongs the dominion of the heavens and the earth and all that is between them, and to Him is the return (of all).²²⁰¹

19:35-36 It is not befitting for the Lord who is Most Generous to have children.

²²⁰⁰ Sūrah Al Taubah (9), āyāt 30-32.

²²⁰¹ Sūrah Al Mā'idah (5), āyāt 17-18.

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَنَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٢٢٠﴾

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَدًى صِرَاطٌ مُسْتَقِيمٌ ﴿٢٢١﴾

It befits not (the Majesty of) All h that He should beget a son [this refers to the slander of Christians against All h, by saying that s (Jesus) is the son of All h]. Glorified (and Exalted be He above all that they associate with Him). When He decrees a thing, He Only says to it, "Be!" and it is.

[s (Jesus) said]: "And verily All h is my Lord and your Lord. So worship Him (Alone). That is the Straight Path. (All h's Religion of Isl mic Monotheism which He did ordain for all of His Prophets)." [Tafsir At-Tabar]²²⁰²

19:37 The Yahūd and the Naṣārā diverged and differed much concerning 'Isā ﷺ.

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۖ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٢٢٢﴾

Then the sects differed [i.e. the Christians about s (Jesus)], so woe unto the disbelievers [those who gave false witness by saying that s (Jesus) is the son of All h] from the Meeting of a Great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire).²²⁰³

The Prophet Muḥammad ﷺ

(Explained separately in the following chapter, page 203)

Other Narratives

The Narrative of the Aṣḥāba-l-Kahf (People of the Cave)

18:9-14 A number of young men with firmness of faith were faced by King Decius (Roman Emperor 249–251 CE) the tyrant. They sought protection in a cave and were made to sleep by Allāh.

أَمَرَحَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ ءَايَاتِنَا عَجَبًا ﴿١٩﴾ إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا ءَاتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿٢٠﴾ فَضَرَبْنَا عَلَى ءَاذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿٢١﴾ ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا ﴿٢٢﴾ نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ ۚ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ

²²⁰² Sūrah Maryam (19), āyāt 35-36.

²²⁰³ Sūrah Maryam (19), āyāt 37.

وَزِدْنَاهُمْ هُدًى ﴿١٨﴾ وَزَيَّنَّا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ
وَالْأَرْضِ لَنْ نَدْعُوَ مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذًا شَطَطًا ﴿١٩﴾

Do you think that the People of the Cave and the inscription (the news or the names of the People of the Cave) were a wonder among Our Signs? (Remember) when the young men fled for refuge (from their disbelieving folk) to the cave, they said: "Our Lord! Bestow on us Mercy from yourself, and facilitate for us our affair in the right way!"

Therefore We covered up their (sense of) hearing (causing them, to go in deep sleep) in the Cave for a number of years.

Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried.

We narrate unto you (O Muhammad ﷺ) their story with truth: Truly! They were young men who believed in their Lord (Allah), and We increased them in guidance.

And We made their hearts firm and strong (with the light of faith in Allah and bestowed upon them patience to bear the separation of their kith and kin and dwellings, etc.) when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any Ilah (God) other than Him; if we did, we should indeed have uttered an enormity in disbelief."²²⁰⁴

18:16-19 They were awakened and were thoroughly confused as to how long they had slept (been) in the cave.

وَإِذْ أَعَرْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْدَأَ إِلَى الْكَهْفِ يَنْشُرُ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُخَيِّئْ لَكُمْ مِنْ أَمْرٍ كَرِيمًا ﴿٢٠﴾ * وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَّوُّرَ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ مِنْهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿٢١﴾ وَمَنْ يُضْلِلِ فَلَنْ يَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴿٢٢﴾ وَخَسِبَ أَيْقَاطُهُمْ وَهُمْ رُفُودُهُمْ نُفْلُيُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلَبُهمْ بَنِي سُلَيْمَانَ إِذْ رَاوَوْا بِالْوَصِيدِ لَوِ اطَّلَعَتْ عَلَيْهِمْ لَوَلَّيْتُمْ مِنْهُمْ فِرَارًا وَلَمُلِئْتُمْ مِنْهُمْ رُغْبًا ﴿٢٣﴾ وَكَذَٰلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ ۖ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَاتَّبَعْنَاهُمْ بِرُزُقِهِمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرُوا أَيُّ أَرْكَىٰ طَعَامًا فَلْيَأْكُلُوا بِرِزْقِ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿٢٤﴾

(The young men said to one another): "And when you withdraw from them,

²²⁰⁴ Sūrah Al Kahf (18), āyāt 9-14.

and that which they worship, except All h, then seek refuge in the Cave, your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling, etc.).”

And you might have seen the sun, when it rose, declining to the right from their cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the y t (proofs, evidences, signs) of All h. He whom All h guides, is rightly guided; but he whom He sends astray, for him you will find no Wal y (guiding friend) to lead him (to the Right Path).

And you would have thought them awake, while they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.

Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: “How long have you stayed (here)?” They said: “We have stayed (perhaps) a day or part of a day.” They said: “Your Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you.”²²⁰⁵

18:21 One of their number went to a town to buy food because of their hunger. By the blessings of Allāh they were united with one in authority who supplied them with money in order to buy food.

وَكَذَلِكَ أَتَتْهُمْ عَلَيْهِمْ لِيَعْلَمُوا أَوَّابٌ وَعَدَ اللَّهُ حَقُّهُ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُيُوتًا رَنُّهُمْ أَغْلَمَ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ﴿٢١﴾

And thus We made their case known to the people, that they might know that the Promise of Allh is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: “Construct a building over them, their Lord knows best about them,” (then) those who won their point said (most probably the disbelievers): “We verily shall build a place of worship over them.”²²⁰⁶

18:22-26 Allāh is the one who best knows how many young men there were; what is clear is that they slept in the cave for 309 years.

سَيَقُولُونَ ثَلَاثَةٌ رَّأَيْعُهُمْ كَلْبُهُمْ وَبِقَوْلِهِمْ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ ﴿٢٢﴾

²²⁰⁵ Sūrah Al Kahf (18), āyāt 16-19.

²²⁰⁶ Sūrah Al Kahf (18), āyah 21.

وَيَقُولُونَ سَبْعٌ وَثَامِنُهُمْ كَذِبٌ ۚ قُلْ رَبِّيَ أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۚ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَنُورًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٥﴾ وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٦﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِ رَبِّي لِأَقْرَبٍ مِنْ هَٰذَا رَشَدًا ﴿٢٧﴾ وَلَيَبْثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٨﴾ قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ ۖ أَبْصِرْ بِهِ وَأَسْمِعْ ۚ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٩﴾

(Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth, guessing at the unseen; (yet others) say they were seven, the dog being the eighth. Say (O Muhammad ﷺ): "My Lord knows best their number; none knows them but a few." So debate not (about their number, etc.) except with the clear proof (which We have revealed to you). And consult not any of them (people of the Scripture, Jews and Christians) about (the affair of) the people of the Cave. And never say of anything, "I shall do such and such thing tomorrow." Except (with the saying), "If Allah will!" And remember your Lord when you forget and say: "It may be that my Lord guides me unto a nearer Way of Truth than this." And they stayed in their Cave three hundred (solar) years, and add nine (for lunar years). Say: "Allah knows best how long they stayed. With Him is (the knowledge of) the unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no Wali (helper, disposer of affairs, protector, etc.) other than Him, and He makes none to share in His decision and His Rule."²²⁰⁷

The Narrative of the Two Jews (Yahūd)

18:32-46 These Āyāt tell the story of two Yahūd, one of whom was a kāfir (disbeliever) and the other a mu'min (believer). This narrative bestows guidance to 'mankind' about neither deceiving nor being deceived by the enticing life of this world.

وَأَضْرَبَ لَهُم مَّثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا ﴿٣٢﴾ كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِم مِّنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا ﴿٣٣﴾ وَكَانَ لَهُ نَمْرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَٰذِهِ أَبَدًا

²²⁰⁷ Sūrah Al Kahf (18), āyāt 22-26.

﴿ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُودْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴾
 قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ
 سَوَّاكَ رَجُلًا ﴿ لَيْكَأَ هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴾ ﴿ وَلَوْلَا إِذْ دَخَلْتَ
 جَنَّتَكَ قُلْتُ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنْ تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ﴾ ﴿ فَعَسَىٰ
 رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا
 زَلَقًا ﴾ ﴿ أَوْ يُصْبِحَ مَاؤُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ﴾ ﴿ وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ
 يُقَالُ كَفِيَ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ بِلَيْتِنِي لِمَ أَشْرِكُ بِرَبِّي
 أَحَدًا ﴾ ﴿ وَلَمْ تَكُن لَّهُ فِتْنَةً يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ﴾ ﴿ هُنَالِكَ
 الْوَلِيَّةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴾ ﴿ وَأَصْرَبَ لَهُمْ مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَا
 أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ وَكَانَ
 اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُقْتَدِرًا ﴾ ﴿ أَلْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ
 الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرُ أَمَلٍ ﴾ ﴿

And put forward to them the example of two men; unto one of them We had given two gardens of grapes, and We had surrounded both with date-palms; and had put between them green crops (cultivated fields etc.).

Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them.

And he had property (or fruit) and he said to his companion, in the course of mutual talk: I am more than you in wealth and stronger in respect of men.” [See Tafsir Qurtub , Vol. 10, Page 403].

And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: “I think not that this will ever perish.

“And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him.”

His companion said to him, during the talk with him: “Do you disbelieve in Him who created you out of dust (i.e. your father + dam), then out of Nu fah (mixed semen drops of male and female discharge), then fashioned you into a man?

“But as for my part (I believe) that He is All h, my Lord and none shall I associate as partner with my Lord.

It was better for you to say, when you entered your garden: ‘That which All h wills (will come to pass)! There is no power but with All h’. If you see me less than you in wealth, and children.

“It may be that my Lord will give me something better than your garden, and will send on it usbn (torment, bolt, etc.) from the sky, then it will be a slippery earth.

"Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it."

So his fruits were encircled (with ruin). And he remained clapping his hands with sorrow over what he had spent upon it, while it was all destroyed on its trellises, he could only say: "Would I had ascribed no partners to my Lord!" [Tafsir Ibn Kath r]

And he had no group of men to help him against All h, nor could he defend or save himself.

There (on the Day of Resurrection), Al-Wal yah (the protection, power, authority and kingdom) will be for All h (Alone), the true God. He (All h) is the best for reward and the best for the final end. (L il ha ill-All h none has the right to be worshipped but All h).

And put forward to them the example of the life of this world, it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And All h is Able to do everything.

Wealth and children are the adornment of the life of this world. But the good righteous deeds (five compulsory prayers, deeds of All h's obedience, good and nice talk, remembrance of All h with glorification, praises and thanks, etc.), that last, are better with your Lord for rewards and better in respect of hope.²²⁰⁸

Dhul Qarnain with Ya'jūj (Gog) and Ma'jūj (Magog)²²⁰⁹

18:83-91 In the struggle of Dhul Qarnain's life he encountered various types of a nations people.

وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ۞ إِنَّا مَكِّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ۞ فَاتَّبَعَ سَبَبًا ۞ حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ ۖ وَوَجَدَ عِنْدَهَا قَوْمًا ۗ قُلْنَا يَبْنَذُ الْقَرْنَيْنِ ۖ إِنَّمَا أَنْ تَعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ۞ قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ۖ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ ۖ فَيُعَذِّبُهُ عَذَابًا نُكْرًا ۞ وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ أَحْسَنُ ۖ وَنَسْقُولُهُ ۖ مِنْ أَمْرِنَا يُسْرًا ۞ ثُمَّ أَتْبَعَ سَبَبًا ۞ حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ يَجْعَلْ لَهُم مِّنْ دُونِهَا سِتْرًا ۞ كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ۞

And they ask you about Dhul-Qarnain. say: "I shall recite to you something

²²⁰⁸ Sūrah Al Kahf (18), āyāt 32-46.

²²⁰⁹ Ya'jūj and Ma'jūj are two nations who sought to destroy the earth, such as that once carried out by the Tartars and Mongols.

of his story.”

Verily, We established him in the earth, and We gave him the means of everything.

So he followed a way.

Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. We (All h) said (by inspiration): “O Dhul-Qarnain! Either you punish them, or treat them with kindness.”

He said: “As for him (a disbeliever in the Oneness of All h) who does wrong, We shall punish him; and then he will be brought back unto his Lord; who will punish him with a terrible torment (Hell).

“But as for him who believes (in All h's Oneness) and works righteousness, he shall have the best reward, (Paradise), and We (Dhul-Qarnain) shall speak unto him mild words (as instructions).”

Then he followed another way,

until, when he came to the rising place of the sun, he found it rising on a people for whom We (All h) had provided no shelter against the sun.

So (it was)! And We knew all about him (Dhul-Qarnain).²²¹⁰

18:95-98 Dhul Qarnain constructed a wall as a barrier between two nations, Ya'jūj and Ma'jūj).

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ۚ ءَاتُونِي زُرًّا
الْحَدِيدَ ۖ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا ۖ حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِي
أُفْرَغَ عَلَيْهِ قَطْرًا ۚ فَمَا اسْتَطَعُوا أَن يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُ نَقْبًا ۚ قَالَ
هَذَا رَحْمَةٌ مِّن رَّبِّي ۖ فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ۚ وَكَانَ وَعْدُ رَبِّي حَقًّا ۚ

He said: “That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.

“Give me pieces (blocks) of iron,” then, when he had filled up the gap between the two mountain-cliffs, he said: “Blow,” till when he had made it (red as) fire, he said: “Bring me molten copper to pour over it.”

So they [Ya;juj and Ma j j (Gog and Magog)] were made powerless to scale it or dig through it.

(Dhul-Qarnain) said: “This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true.”²²¹¹

21:95-97 The destruction of the wall between Ya'jūj and Ma'jūj is a sign of the Day of Judgement.

وَحَرَّمَ عَلَىٰ قَرِيَّةٍ أَهْلَکْنَاهَا ۖ أَنَّهُمْ لَا يَرْجِعُونَ ۚ ۝ حَتَّىٰ ۚ إِذَا فُتِحَتْ يَأْجُوجُ

²²¹⁰ Sūrah Al Kahf (18), āyāt 83-91.

²²¹¹ Sūrah Al Kahf (18), āyāt 95-98.

وَمَا جُوجُ وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٢١﴾ وَأَقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ
شَخْصَةٌ أَتْبَصُرُ الَّذِينَ كَفَرُوا يَتَوَلَّوْنَ قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ﴿٢٢﴾

And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us).
Until, when Ya j j and Ma j j (Gog and Magog) are let loose (from their barrier), and they swiftly swarm from every mound.
And the true Promise (Day of Resurrection) shall draw near (of fulfillment).
Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly stare in horror. (They will say): "Woe to us! We were indeed heedless of this; Nay, but we were *lim n* (polytheists and wrong-doers, etc.)."²²¹²

18:99 Ya'jūj and Ma'jūj will be destroyed on the day the universe is destroyed.

﴿٢٣﴾ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ جَمْعَهُمْ جَمْعًا ﴿٢٤﴾

And on that Day [i.e. the Day Ya j j and Ma j j (Gog and Magog) will come out], We shall leave them to surge like waves on one another, and the trumpet will be blown, and We shall collect them all together.²²¹³

The Narrative of the Roman peoples²²¹⁴

30:1-7 The Roman peoples who were Naṣārā (Christians) were defeated by the Persians, who were Majūsī (Magians – adherents of Mazdaism), between the years 614-615 CE. By the year 622 CE the Romans redeemed/reversed their defeat. The report of this win was already revealed before (it occurred) to the Prophet Muḥammad ﷺ. Narratives such as this one are proof of the truth of Al Qur'ān as the decree of Allāh and the truth of Muḥammad ﷺ as His messenger.

الْعَمَّ ۝ غُلِبَتِ الرُّومُ ۝ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ عَلَيْهِمْ سَاعِلُونَ ﴿١﴾
فِي بَضْعِ سَنِينَ ۝ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ ۝ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ﴿٢﴾
بَنَصْرَ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ ۝ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٣﴾ وَعَدَ اللَّهُ لَا تُخْلَفُ ۚ وَوَعَدَهُ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤﴾ يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ
الْآخِرَةِ هُمْ غَافِلُونَ ﴿٥﴾

²²¹² Sūrah Al 'Anbiyā' (21), āyāt 95-97.

²²¹³ Sūrah Al Kahf (18), āyah 99.

²²¹⁴ The East Roman peoples were centred in Constantinople.

Alif-L m-M m. [These letters are one of the miracles of the Qur'an, and none but Allāh (Alone) knows their meanings].
 The Romans have been defeated.
 In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.
 Within three to nine years. The decision of the matter, before and after (these events) is only with Allāh, (before the defeat of Romans by the Persians, and after, i.e. the defeat of the Persians by the Romans). And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allāh to the Romans against the Persians),
 With the help of Allāh, He helps whom He wills, and He is the All-Mighty, the Most Merciful.
 (It is) a Promise of Allāh (i.e. Allāh will give victory to the Romans against the Persians), and Allāh fails not in His promise, but most of men know not. They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter.²²¹⁵

The Narrative of Luqmān

- 31:12-13 The narrative within these āyāt teaches parents to give advice to their children (as Luqmān once advised his son), that is to be obedient towards Allāh by upholding Aṣ Ṣalāt (prayer towards Allāh); and by not associating partners with Allāh (in worship); devotion to ones parents; performing the obligation of da'wah ; and behaving in a righteous, noble character in front of one's parents.

وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ ۚ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَن
 كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾ وَإِذْ قَالَ لُقْمَانُ لَبْنِهِ ۖ وَهُوَ يَعِظُهُ ۚ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ
 ۖ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

And indeed We bestowed upon Luqmān Al-ḥikmah (wisdom and religious understanding, etc.) saying: "Give thanks to Allāh," and whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, Allāh is All-Rich (Free of All wants), Worthy of All Praise.

And (remember) when Luqmān said to his son when he was advising him: "O my son! Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great ḥilm (wrong) indeed."²²¹⁶

- 31:14-19

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ ۖ وَهَنَا عَلَىٰ وَهْنٍ ۖ وَفَصَّلُوهٖ فِي عَمَرَيْنِ ۚ أَنِ اشْكُرْ لِي

²²¹⁵ Sūrah Al Rūm (30), āyāt 1-7.

²²¹⁶ Sūrah Luqmān (31), āyāt 12-13.

وَلَوْلَدَيْكَ إِلَى الْمَصِيرِ ﴿١٩﴾ وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۚ وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفٌ ۚ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىٰٓ إِلَهِ ۖ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٠﴾ يَبْنِيٰٓ إِلَهُهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۖ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٢١﴾ يَبْنِيٰٓ أَقِمِ الصَّلَاةَ ۖ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۖ إِنَّ ذَٰلِكَ مِّنْ عَزَمِ الْأُمُورِ ﴿٢٢﴾ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾ وَأَقْصِدْ فِي مَشْيِكَ ۖ وَأَغْضُضْ مِن صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿٢٤﴾

And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents, - unto Me is the final destination.

But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in Obedience. Then to Me will be your return, and I shall tell you what you used to do.

"O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, All h will bring it forth. Verily, All h is Subtle (in bringing out that grain), Well-Aware (of its place).

"O my son! Aqim-i - al t (perform A - al t), Enjoin (people) for Al-Ma r f (Isl mic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of All h, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befall you. Verily! These are some of the important Commandments ordered by All h with no exemption.

"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, All h likes not each arrogant boaster.

*"And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass."*²²¹⁷

The Narrative of the Elephant army

105:1-2

The Elephant army under the leadership of Abrahah (Abrahatu'l Ashram), the governor of Yemen (viceroy of the principality of Saba' in Yemen for the (Christian) emperors of Ethiopia), desired to destroy the Ka'bah, but Allāh did not permit this. Before entering the city of Makkah (Mecca) his army was attacked by birds which pelted

²²¹⁷ Sūrah Luqmān (31), āyāt 14-19.

small stones at them until they were destroyed.

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ أَلَمْ تَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾

Have you (O Mu ammad (ﷺ)) not seen how your Lord dealt with the owners of the Elephant? [The elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka bah at Makkah].

Did He not make their plot go astray?²²¹⁸

105:3-5

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ تَرْمِيهِمْ حِجَارَةً مِّن سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾

And sent against them birds, in flocks, striking them with stones of Sijj l.

And made them like an empty field of stalks (of which the corn has been eaten up by cattle).²²¹⁹

Lessons from the Narratives of the Messengers

The detriment to communities that denounce Messengers

69:1-12 Has not the story reached them of those before them? – The people
50:12-15 of Nūh, 'Ād, and Thamūd, the people of 'Ibrāhīm, the dwellers of
38:12-16 Madyan, to them came their Messengers with clear proofs. So it was
29:38-42 not Allāh Who wronged them, but they used to wrong themselves.
22:46
9:70

الْحَاقَّةُ ﴿١﴾ مَا الْحَاقَّةُ ﴿٢﴾ وَمَا أَذْرَكَ مَا الْحَاقَّةُ ﴿٣﴾ كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ﴿٤﴾ فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ ﴿٥﴾ وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَتَمَنِيَةً أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ
أَعْجَازُ خَلٍ حَاقِيَةٍ ﴿٧﴾ فَهَلْ تَرَى لَهُم مِّن بَاقِيَةٍ ﴿٨﴾ وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَتُ بِالْخَاطِلَةِ ﴿٩﴾ فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَّابِيَةً ﴿١٠﴾ إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ﴿١١﴾ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعْيَبَ أُذُنٌ وَأَعْيَبُ ﴿١٢﴾

The Reality (i.e. the Day of Resurrection)!

²²¹⁸ Sūrah Al Fīl (105), āyāt 1-2.

²²¹⁹ Sūrah Al Fīl (105), āyāt 3-5.

What is the Reality?

And what will make you know what the Reality is?

Tham d and d people denied the Q ri ah [the striking Hour (of Judgement)]!

As for Tham d, they were destroyed by the awful cry!

And as for d, they were destroyed by a furious violent wind;

which All h imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms!

Do you see any remnants of them?

And Fir aun (Pharaoh), and those before him, and the cities overthrown [the towns of the people of [Lout (Lot)] committed sin, and they disobeyed their Lord's Messenger, so He punished them with a strong punishment.

Verily! When the water rose beyond its limits [N 's (Noah) Flood], We carried you (mankind) in the floating [ship that was constructed by N (Noah)].

That We might make it a remembrance for you, and the keen ear (person) may (hear and) understand it.²²²⁰

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ ﴿١﴾ وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿٢﴾
وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۚ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ ﴿٣﴾ أَفَعَيَيْنَا بِالْخَلْقِ الْأَوَّلِ
بَلْ لَّهْمُ فِي لُبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿٤﴾

Denied before them (i.e. these pagans of Makkah who denied you, O Mu ammad ﷺ) the people of N (Noah), and the dwellers of Rass, and the Tham d,

And d, and Fir aun (Pharaoh), and the brethren of Lout (Lot),

and the dwellers of the Wood, and the people of Tubba ; Everyone of them denied (their) Messengers, so My threat took effect.

Were We then tired with the first creation? Nay, they are in confused doubt about a new creation (i.e. Resurrection)?²²²¹

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ ﴿١﴾ وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ
لَيْكَةِ ۚ أُولَٰئِكَ الْأَخْرَابُ ﴿٢﴾ إِنَّ كُلَّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿٣﴾ وَمَا
يَنْظُرُ هَٰؤُلَاءِ إِلَّا صِخْرَةً وَاحِدَةً مَّا لَهَا مِن فَوَاقٍ ﴿٤﴾ وَقَالُوا رَبَّنَا عَجَلْ لَّنَا قِطْعًا
فَبَلَ يَوْمَ الْحِسَابِ ﴿٥﴾

Before them (were many who) belied Messengers, the people of N (Noah); and d; and Fir aun (Pharaoh) the man of stakes (with which he used to punish the people),

and Tham d, and the people of Lout (Lot), and the dwellers of the wood;

²²²⁰ Sūrah Al Hāqqah (69), āyāt 1-12.

²²²¹ Sūrah Qāf (50), āyāt 12-15.

such were the confederates.

Not one of them but belied the Messengers, therefore My torment was justified,

and these only wait for a single ai ah [shout (i.e. the blowing of the trumpet by the angel Israfil Sarafil)] there will be no pause or ending thereto [till everything will perish except All h (the Only God full of Majesty, Bounty and Honour)].

They say: "Our Lord! Hasten to us Qi ana (i.e. our record of good and bad deeds so that we see it) before the Day of Reckoning!"²²²²

وَعَادَا وَتَمُودَا وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسْكِنِهِمْ^{٢٢٢٢} وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ
فَصَدَّاهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ﴿٢٢٢٣﴾ وَقُرُورَ وَفِرْعَوْنَ وَهَمَانَ
وَلَقَدْ جَاءَهُمْ مُوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَاقِينَ ﴿٢٢٢٤﴾
فَكُلًّا أَخَذْنَا بِذُنُوبِهِ^{٢٢٢٤} فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ
وَمِنْهُمْ مَرَّةً خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَنْ أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٢٢٢٥﴾ مَثَلُ الَّذِينَ أَخَذُوا مِنَ دُونِ اللَّهِ
أَوْلِيَاءَ كَمَثَلِ الْعَنكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَرَ الْبُيُوتِ لَبَيْتُ الْعَنكَبُوتِ لَوْ
كَانُوا يَعْلَمُونَ ﴿٢٢٢٦﴾ إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ
الْعَزِيزُ الْحَكِيمُ ﴿٢٢٢٧﴾

And d and Tham d (people)! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. Shai n (Satan) made their deeds fair-seeming to them, and turned them away from the (right) path, though they were intelligent.

And (We destroyed also) Q r n (Korah), Fir aun (Pharaoh), and H m n. And indeed M s (Moses) came to them with clear y t (proofs, evidences, verses, lessons, signs, revelations, etc.), but they were arrogant in the land, yet they could not outstrip us (escape Our punishment).

So We punished each (of them) for his sins, of them were some on whom We sent iban (a violent wind with shower of stones) [as the people of Lout (Lot)], and of them were some who were overtaken by A - ai ah [torment - awful cry, etc. (as Tham d or Shu aib's people)], and of them were some whom We caused the earth to swallow [as Q r n (Korah)], and of them were some whom We drowned [as the people of N (Noah), or Fir aun (Pharaoh) and his people]. It was not All h who wronged them, but they wronged themselves.

The likeness of those who take Auliy (protectors and helpers) other than All h is as the likeness of a spider, who builds (for itself) a house, but verily, the frailest (weakest) of houses is the spider's house; if they but knew.

Verily, All h knows what things they invoke instead of Him. He is the

²²²² Sūrah Šaḍ (38), āyāt 12-16.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَلَيْسَ بَالٍ عَلَى الْأَعْيُنِ وَالْأَبْصَارُ وَلَكِنَّ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿١١﴾

*Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.*²²²⁴

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٢﴾

*Has not the story reached them of those before them? - the people of N (Noah), d, and Tham d, the people of 'Ibr h m (Abraham), the dwellers of Madyan (Midian) and the cities overthrown [i.e. the people to whom Lout (Lot) preached], To them came their Messengers with clear proofs. So it was not All h who wronged them, but they used to wrong themselves.*²²²⁵

What lessons are we able to learn?

11:100-104 And all that We relate to you of the news of the Messengers is in order that We may make strong and firm your heart thereby.

ذَلِكَ مِنْ أَنْبَاءِ الْفَرَى نَقَصُهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ ﴿١٣﴾ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُهُمْ غَيْرَ تَتَابَعٍ ﴿١٤﴾ وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْفَرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿١٥﴾ إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ الْآخِرَةِ ﴿١٦﴾ يَوْمَ جَمْعٍ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَشْهُودٌ ﴿١٧﴾ وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَعْدُودٍ ﴿١٨﴾

These are some of the news of the (population of) towns which We relate unto you (O Mu ammad ﷺ); of them, some are standing, and some have been (already) reaped.

We wronged them not, but they wronged themselves. So their liha (gods), other than All h, whom they invoked, profited them naught when there came the command of your Lord, nor did they add aught (to their lot) but destruction.

Such is the Seizure of your Lord when He seizes the (population of) towns

²²²³ Sūrah Al 'Ankabūt (29), āyāt 38-42.

²²²⁴ Sūrah Al Hajj (22), āyāt 46.

²²²⁵ Sūrah Al Taubah (9), āyāt 70.

while they are doing wrong. Verily, His Seizure is painful, and severe .
 Indeed on that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present.
 And We delay it only for a term (already) fixed.²²²⁶

40:21-22 And in this has come to you the truth, as well as an admonition and a reminder for the believers.

﴿أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَانَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ يُدُونِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ذَٰلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ﴾

Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allah seized them with punishment for their sins. And none had they to protect them from Allah. That was because there came to them their Messengers with clear evidences, proofs and signs but they disbelieved (in them). So Allah seized them with punishment. Verily, He is All-Strong, Severe in punishment.²²²⁷

40:82-85 And say to those who do not believe: “Act according to your ability and way, we are acting (in our way).

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَءَانَارًا فِي الْأَرْضِ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ﴾ فَلَمَّا جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحَدُّهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ﴾ فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سَنَّا اللَّهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ﴾

Have they not travelled through the earth and seen what was the end of those before them? They were more numerous than them and mightier in strength, and in the traces (they have left behind them) in the land, yet all that they used to earn availed them not. Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things):

²²²⁶ Sūrah Hūd (11), āyāt 100-104.

²²²⁷ Sūrah Al Al Mū'min [or Ghāfir] (40), āyāt 21-22.

and that at which they used to mock, surrounded them (i.e. the punishment). So when they saw Our Punishment, they said: "We believe in All h alone and reject (all) that we used to associate with Him as (His) partners. Then their faith (in Isl mic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the Way of All h in dealing with His slaves. And there the disbelievers lost utterly (when Our torment covered them)."²²²⁸

11:120-122 And you wait! We (too) are waiting."

وَكَلَّا نَقْصُ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ ۚ وَجَاءَكَ فِي هَذِهِ الْحَقُّ
وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ ﴿١٢٠﴾ وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا
عَمَلُونَ ﴿١٢١﴾ وَانْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٢٢﴾

And all that We relate to you (O Mu ammad ﷺ) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur n) has come to you the truth, as well as an admonition and a reminder for the believers. And say to those who do not believe: "Act according to your ability and way, We are acting (in Our way). And you wait! We (too) are waiting."²²²⁹

The community that denies the Prophet Muḥammad ﷺ as the last Prophet will certainly suffer losses

20:99-104 Thus We relate to you some information of what happened before. And indeed we have given you from Us a reminder.

كَذَٰلِكَ نَقْصُ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ ۚ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ۚ مَنْ
أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا ۚ ﴿٩٩﴾ خَلَدِينَ فِيهِ ۖ وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ
حِمْلًا ۚ ﴿١٠٠﴾ يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمِيزَ زُرْقًا ۚ ﴿١٠١﴾ يَخْفَتُونَ
بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ۚ ﴿١٠٢﴾ خَنْ أَعْلَمَ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ
لَبِثْتُمْ إِلَّا يَوْمًا ۚ ﴿١٠٣﴾

Thus We relate to you (O Mu ammad ﷺ) some information of what happened before. And indeed We have given you from us a reminder (this Qur n). Whoever turns away from it (this Qur n i.e. does not believe in it, nor acts on its orders), verily, they will bear a heavy burden (of sins) on the Day of Resurrection,

²²²⁸ Sūrah Al Al Mū' min [or Ghāfir] (40), āyāt 82-85.

²²²⁹ Sūrah Hūd (11), āyāt 120-122.

They will abide in that (state in the Fire of Hell), and evil indeed will it be that load for them on the Day of Resurrection;
 The Day when the trumpet will be blown (the second blowing): that day, We shall gather the Mujrim n (criminals, polytheists, sinners, disbelievers in the Oneness of All h, etc.) Zurqa: (blue or blind eyed with black faces). In whispers will they speak to each other (saying): "You stayed not longer than ten (days)."
 We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a Day!"²²³⁰

21:105-112 Whoever turns away from it, verily, they will bear a heavy burden
 20:99-100 on the Day of resurrection.

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾
 إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ ﴿١٠٦﴾ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾ قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُهُ وَاحِدٌ ۖ فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٠٨﴾ فَإِنْ تَوَلَّوْا فَقُلْ ءَاذَنُكُمُ عَلَىٰ سَوَاءٍ ۚ وَإِنِ أَذْرَىٰ أَقْرَبُ أَم بَعِيدٌ مَّا تُوْعَدُونَ ﴿١٠٩﴾ إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١٠﴾
 وَإِنِ أَذْرَىٰ لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿١١١﴾ قُلْ رَبِّ أَحْكُم بِالْحَقِّ ۚ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾

And indeed We have written in Zab r (Psalms) [i.e. all the revealed Holy Books the Taur t (Torah), the Injeel (Gospel), the Qur n] after (We have already written in) Al-Lau Al-Ma f (the Book, that is in the heaven with All h), that My righteous slaves shall inherit the land (i.e. the land of Paradise).

Verily, in this (the Qur n) there is a plain message for people who worship All h (i.e. the true, real believers of Isl mic Monotheism who act practically on the Qur n and the Sunnah legal ways of the Prophet).

And We have sent you (O Mu ammad ﷺ) not but as a Mercy for the lam n (mankind, jinns and all that exists).

Say (O Mu ammad ﷺ): "It is revealed to me that your Il h (God) is Only One Il h (God - All h). Will you then submit to His will (become Muslims and stop worshipping others besides All h)?"

But if they (disbelievers, idolaters, Jews, Christians, polytheists, etc.) turn away (from Isl mic Monotheism) say (to them O Mu ammad ﷺ): "I give you a notice (of war as) to be known to us all alike. And I know not whether that which you are promised (i.e. the torment or the Day of Resurrection) is near or far."

(Say O Mu ammad ﷺ) Verily, He (All h) knows that which is spoken aloud (openly) and that which you conceal.

And I know not, perhaps it may be a trial for you, and an enjoyment for a

²²³⁰ Sūrah Tā Hā (20), āyāt 99-104.

while.

He (Mu ammad ﷺ) said: "My Lord! Judge You in truth! Our Lord is the Most Beneficent, whose help is to be sought against that which you attribute (unto All h that He has offspring, and unto Mu ammad ﷺ that he is a sorcerer, and unto the Qur n that it is poetry, etc.)!"²²³¹

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ۖ مَن
أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا ۝

Thus We relate to you (O Mu ammad ﷺ) some information of what happened before. And indeed We have given you from us a reminder (this Qur n).

Whoever turns away from it (this Qur n i.e. does not believe in it, nor acts on its orders), verily, they will bear a heavy burden (of sins) on the Day of Resurrection,...²²³²

²²³¹ Sūrah Al 'Anbiyā' (21), āyāt 105-112

²²³² Sūrah Tā Hā (20), āyāt 99-100.

CHAPTER 10

The Prophet Muḥammad ﷺ

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ
النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾

*Muḥammad is not the father of any man among you, but
he is the Messenger of Allāh and the last of the Prophets.
And Allāh is Ever All-Aware of everything.*²²³³

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

*Indeed in the Messenger of Allāh you have a good
example to follow for him who hopes in Allāh and the
Last Day and remembers Allāh much.*²²³⁴

²²³³ Sūrah Al Aḥzāb (33), ayāh 40.

²²³⁴ Sūrah Al Aḥzāb (33), ayāh 21.

Brief History of the Prophet Muḥammad ﷺ

20th of April 571 CE or 12th of Rabī' al Awwal (ربيع الاول), the year of the elephant, in the town of Makkah a baby boy was born by the name of Muḥammad ﷺ.

Seven months before he was born, 'Abdullāh ibn 'Abd al-Muṭṭalib, his father, died, making Muḥammad ﷺ, a fatherless child.

From the time that he was a baby Muḥammad ﷺ was cared for by Ḥalīmah (Sa'diyah) bint Abī Ḍhu'ayb from the Banī Sa'd a nomadic tribe of the Hawazin, not far from Makkah.

At the age of 5, he was returned to Makkah to his mother, Siti Āminah binti Waḥāb of the Zuhra clan.

At 6 years of age he visited the grave of his father in Madinah (Medina) together with his mother and 'Ummu Aiman.

A month later his mother died at Abwa on the return trip to Makkah (from Madinah). From that time onwards he was an orphan and under the care of his grandfather.

At the age of 8, his grandfather 'Abd al-Muṭṭalib died and from there on he was brought up by his uncle, Abū Ṭālib.

By the time he was 12 years old he had already undertaken a trip with his uncle to Shām (Syria). At Buṣrā, a city some 67 miles south of Dimashq (Damascus), they met with a monk by the name of Bukhaira.

At 15 years old he was already actively helping his uncle within the inter-tribal wars between the tribes of the Quraish and Kinanah who fought against the Qais 'Ailan; he prepared their needs for warfare.

When Muḥammad ﷺ was 25 years old he was made a proposal of marriage by Khadijah, a rich 40 year old widow who entrusted Muḥammad ﷺ to buy merchandise on her behalf from Shām. They were immediately married.

When Muḥammad ﷺ was 40 years old, on the 'Night of Al Qadr' in the month of Ramaḍān (August 610 CE), he was given the appointment of Messenger, at the time of solitude in a cave in Jabal Hirā' (Mount Hira').

When he was 45 years old, 5 years after receiving Prophethood, his companions, who had undergone varying forms of ridicule, torment and punishment, performed Hijrah (emigration) to Ḥabash (Abyssinia/Ethiopia).

At 50th of age, the 10th year of his Prophethood, he underwent the ‘Year of Sadness’, Al ‘Āmul Huzni, namely the death of Abū Ṭālib and of his wife Khadijah. Abū Ṭālib acted as his shield (against those who would denounce and hurt him) and Khadijah was his extrinsic motivator for his struggles.

On the 27th of Rajab (رجب) of the 11th year of his Prophethood, he ﷺ underwent ‘Isrā’ (إِسْرَاءُ) or ‘night journey’ (from Al-Masjid al Ḥarām to Al-Masjid al-Aqṣā), and mi‘rāj (مِعْرَاج) or ascent of soul and body by the Prophet Muḥammad ﷺ, to As Sidratul al Muntahā (the lotus tree in the seventh heaven).

He ﷺ persevered and struggled for the propagation of Islām, the way designated by Allāh, for 13 years in Makkah. Because he received a death threat (not for the first time) and by the command of Allāh, he performed Hijrah to Yathrib, which then changed its name to Al Madinatun Nabīy (the place of the Prophet), and later known as Madinah.

On the 12th of Rabī‘ al Awwal (ربيع الأول), 8th of June 632 CE, the Prophet Muḥammad ﷺ صلى الله عليه وسلم died and returned to the presence of Allāh تعالى. He was 63 years old when he died and he left ‘two matters’ for ‘mankind’ (namely Al Qur’ān and As Sunnah).

The Messengership of the Prophet Muḥammad ﷺ

News of the birth of Muḥammad ﷺ

3:81-83 The covenant of the Prophets concerning the coming of the Prophet Muḥammad ﷺ.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِءَ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾ فَمَن تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾ أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَن فِي السَّمٰوٰتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

And (remember) when Allāh took the Covenant of the Prophets, saying: “Take whatever I gave you from the Book and Hikmah (understanding of the laws of Allāh, etc.), and afterwards there will come to you a Messenger (Muḥammad ﷺ) confirming what is with you; You must, then, believe in him and help him.” Allāh said: “Do you agree (to it) and will you take up My Covenant (which I conclude with you)?” They said: “We agree.” He said: “Then bear witness; and I am with you among the witnesses (for this).” Then whoever turns away after this, they are the Fāsiqūn (rebellious: those

who turn away from All h's Obedience).

Do they seek other than the Religion of All h (the true Isl mic Monotheism worshipping none but All h Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.²²³⁵

7:157-158 The birth of the Prophet Muḥammad ﷺ foretold by Mūsā ؑ to his
61:6 community; likewise foretold by 'Isā ؑ to the Banī 'Isrā'īl.²²³⁶

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ
وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُخْلِ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ
الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَاَلَّذِينَ
وَعَزَّوهُ وَنَصَرُوهُ وَأَتَّعُوا النَّورَ الَّذِي أَنزَلَ مَعَهُ ۚ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٦١﴾ قُلْ
يَتَّبِعُوا النَّاسُ إِلَى رَسُولِ اللَّهِ إِلَيْكُمْ جَمِيعًا ۚ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۚ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمَرُ بِاللَّهِ
وَكَلِمَاتِهِ ۚ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿٦٢﴾

Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muḥammad ﷺ) whom they find written with them in the Taur t (Torah) (Deut, xviii, 15) and the Injeel (Gospel) (John xiv, 16) , - he commands them for Al-Ma r f (i.e. Isl mic Monotheism and all that Isl m has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Isl m has forbidden); he allows them as lawful A - aiyib t [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful Al-Khab īth (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of All h's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muḥammad ﷺ), honour him, help him, and follow the light (the Qur n) which has been sent down with him, it is they who will be successful .

Say (O Muḥammad ﷺ): "O mankind! Verily, I am sent to you all as the Messenger of All h - to whom belongs the dominion of the heavens and the earth. L il ha illa Huwa (none has the right to be worshipped but He); it is He who gives life and causes death. So believe in All h and His Messenger (Muḥammad ﷺ), the Prophet who can neither read nor write (i.e. Muḥammad ﷺ) who believes in All h and His Words [(this Qur n), the Taur t (Torah) and the Injeel (Gospel) and also All h's Word: "Be!" - and he was, i.e. s (Jesus) son of Maryam (Mary),], and follow him so that you may be guided."²²³⁷

²²³⁵ Sūrah Āl 'Imrān (3), āyāt 81-83.

²²³⁶ Deuteronomy 18, verse 15; John 14, verse 16.

²²³⁷ Sūrah Al A rāf (7), āyāt 157-158.

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَتَّبِعِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ
مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا
هَذَا سِحْرٌ مُبِينٌ ﴿٢٢٣٨﴾

And (remember) when Jesus (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allah unto you confirming the Taurat (Torah) which came before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. But when he (Ahmad i.e. Muhammad ﷺ) came to them with clear proofs, they said: "This is plain magic."²²³⁸

5:18-19 The Yahūd and the Naṣārā repeatedly denounce the Prophethood of Muḥammad ﷺ.

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّهُمْ اللَّهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۚ وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا ۖ وَإِلَيْهِ الْمَصِيرُ ﴿٢٢٣٩﴾ يَتَأَهَّلَ الْكَتَّابُ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى
فَتْرَةٍ مِنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ۗ وَاللَّهُ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٢٤٠﴾

And (both) the Jews and the Christians say: "We are the Children of Allah and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings, of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allah belongs the dominion of the heavens and the earth and all that is between them, and to Him is the return (of all). O people of the Scripture (Jews and Christians)! Now has come to you our Messenger (Muhammad ﷺ) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner." But now has come unto you a bringer of glad tidings and a warner. And Allah is Able to do All things.²²³⁹

6:20-21 It is only a small number amongst them who rightfully acknowledge the Prophethood of Muḥammad ﷺ and enter the religion of Islām.

الَّذِينَ آمَنَتْهُمْ أَكْتَتَبَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ آبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ
لَا يُؤْمِنُونَ ﴿٢٢٤١﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۚ إِنَّهُ لَا
يُقْلِحُ الظَّالِمُونَ ﴿٢٢٤٢﴾

²²³⁸ Sūrah Al Ṣaff' (61), ayāh 6.

²²³⁹ Sūrah Al Mā'idah (5), āyāt 18-19.

Those to whom We have given the Scripture (Jews and Christians) recognize him (i.e. Mu`ammad [ﷺ] as a Messenger of Allāh, and they also know that there is no Ilāh (God) but Allāh and Islām is Allāh's Religion), as they recognize their own sons. Those who destroy themselves will not believe. (Tafsir At-Tabar)

And who does more wrong than he who invents a lie against Allāh or rejects his nabyt (proofs, evidences, verses, lessons, revelations, etc.)? Verily, the limn (polytheists and wrong-doers, etc.) shall never be successful.²²⁴⁰

29:46-57

Allāh confers signs to the Yahūd and the Naṣārā.

﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا ءَامَنَّا بِالَّذِي أُتِرَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ﴾^(٢٩)
 وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ^ط وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ^ع وَمَا نَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ^(٣٠) وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ^ط إِذْ أَلَّا تَنَابَ الْمُتَكَبِّرُونَ^(٣١) بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ^ع وَمَا نَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ^(٣٢)
 وَقَالُوا لَوْلَا أَنْزَلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ^ط قُلْ إِنَّمَا آتَيْنَا عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ^(٣٣) أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ^ع إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ^(٣٤) قُلْ كَفَىٰ بِاللَّهِ بَيِّنًا وَبَيِّنَاتٍ سَهِدًا^ط
 يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ^ط وَالَّذِينَ ءَامَنُوا بِالْبَنِيِّ وَكَفَرُوا بِاللَّهِ أُوتِيَكَ هُمُ الْخُسِيُّونَ^(٣٥) وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ^ع وَلَوْلَا أَجَلٌ مُسَمًّى لَجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْةٌ وَهُمْ لَا يَشْعُرُونَ^(٣٦) يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنْ جَهَنَّمُ لَمَحِيطَةٌ بِالْكَافِرِينَ^(٣٧) يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ دُوقُوا مَا كُنْتُمْ تَعْمَلُونَ^(٣٨) يَعْجِدُونَ لِلَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِنِّي فَاعْبُدُونِ^(٣٩)
 ﴿كُلُّ نَفْسٍ ذَاقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ﴾^(٤٠)

And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islāmic Monotheism with His Verses), except with such of them as do wrong, and say (to them): "We believe in that which has been revealed to us and revealed to you; Our Ilāh (God) and your Ilāh (God) is one (i.e. Allāh), and to Him we have submitted (as Muslims)."

²²⁴⁰ Sūrah Al An'ām (6), āyāt 20-21.

And thus We have sent down the Book (i.e. this Qur'an) to you (O Muhammad ﷺ), and those whom We gave the Scripture [the Taurat (Torah) and the Injeel (Gospel) aforetime] believe therein as also do some of these (who are present with you now like Abdullah bin Salam) and none but the disbelievers reject Our signs (proofs, signs, verses, lessons, etc., and deny Our Oneness of Lordship and Our Oneness of Worship and Our Oneness of Our names and Qualities: i.e. Islamic Monotheism).

Neither did you (O Muhammad ﷺ) read any book before it (this Qur'an), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.

Nay, but they, the clear liars [i.e. the description and the qualities of Prophet Muhammad ﷺ written like verses in the Taurat (Torah) and the Injeel (Gospel)] are preserved in the breasts of those who have been given knowledge (from the people of the Scriptures). And none but the polytheists and wrongdoers, etc.) deny Our signs (proofs, evidences, verses, lessons, signs, revelations, etc.).

And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allah, and I am only a plain warner."

Is it not sufficient for them that We have sent down to you the Book (the Qur'an) which is recited to them? Verily, herein is Mercy and a Reminder (or an admonition) for a people who believe.

Say (to them O Muhammad ﷺ): "Sufficient is Allah for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in Baal (all false deities other than Allah), and disbelieve in Allah and (in His Oneness), it is they who are the losers.

And they ask you to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!

They ask you to hasten on the torment. And verily! Hell, of a surety, will encompass the disbelievers.

On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."

O My slaves who believe! Certainly, spacious is My earth. Therefore Worship Me (Alone)."

Everyone shall taste the death, then unto us you shall be returned.²²⁴¹

3:184-186 The punishment of Allāh is the recompense for those people who always denounce the Prophethood of Muhammad ﷺ.

فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَلَكْتُبِ الْمُنِيرِ ﴿١٨٤﴾
كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَمَةِ فَمَن زُحِرَ عَنِ
النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتْنَعُ الْغُرُورِ ﴿١٨٥﴾ * لَتُبْلَوْنَ
فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ

²²⁴¹ Sūrah Al 'Ankabūt (29), āyāt 46-57.

الَّذِينَ أَشْرَكُوا أَدَّى كَثِيرًا^{٢٢٤٢} وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ



Then if they reject you (O Mu ammad ﷺ), so were Messengers rejected before you, who came with Al-Baiyināt (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.

Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).

You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah, but if you persevere patiently, and become Al-Muttaqin (the pious) then verily, that will be a determining factor in all affairs, and that is from the great matters, [which you must hold on with all your efforts].²²⁴²

Muhammad ﷺ is like other Prophets

25:7 Muhammad ﷺ is a human being, a normal man, like us (eats, drinks, sleeps, etc); he received revelation from Allāh; moreover he was
18:110 illiterate.
29:48-49

وَقَالُوا مَا لَ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أُنْزِلَ إِلَيْهِ

مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا ﴿٢٢٤٣﴾

And they say: "Why does this Messenger (Mu ammad ﷺ) eat food, and walk about in the markets (like ourselves). Why is not an angel sent down to him to be a warner with him?"²²⁴³

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌُ وَاحِدٌ^{٢٢٤٤} فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ

فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ^{٢٢٤٤} أَحَدًا ﴿٢٢٤٤﴾

Say (O Mu ammad ﷺ): I am only a man like you. It has been inspired to me that your Ilāh (God) is one Ilāh (God i.e. Allah). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."²²⁴⁴

وَمَا كُنتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لَا تَنَابَ الْمُبِطُونَ

²²⁴² Sūrah Āl 'Imrān (3), āyāt 184-186.

²²⁴³ Sūrah Al Furqān (25), āyāh 7.

²²⁴⁴ Sūrah Al Kahf (18), āyāh 110.

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا

الظَّالِمُونَ ﴿٦٨﴾

Neither did you (O Mu ammad ﷺ) read any book before it (this Qur n), nor did you write any book (whatsoever) with your eight hand. In that case, indeed, the followers of falsehood might have doubted.

Nay, but they, the clear y t [i.e the description and the qualities of Prophet Mu ammad ﷺ written like Verses in the Taur t (Torah) and the Injeel (Gospel)] are preserved in the breasts of those who have been given knowledge (from the people of the Scriptures). And none but the lim n (polytheists and wrongdoers, etc.) deny Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.).²²⁴⁵

6:8-11 If Allāh had sent a Prophet from amongst the angels then that would have been the end of all purposes; Muḥammad ﷺ was not an angel.

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكًا لَّفُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ﴿٦٩﴾ وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَكَبَسْنَا عَلَيْهِمْ مَا يَلِيْسُونَ ﴿٧٠﴾ وَلَقَدْ أَسْتَفْزَىٰ بُرْسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَفْزُونَ ﴿٧١﴾ فَلَن سِرُوا فِي الْأَرْضِ ثُمَّ أَنْظَرُوا كَيْفَ كَانَ عَنَقِيَةُ الْمَكْدِينِ ﴿٧٢﴾

And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.

And had We appointed him an angel, We indeed would have made him a man, and We would have certainly caused them confusion in a matter which they have already covered with confusion (i.e. the message of Prophet Mu ammad ﷺ).

And indeed (many) Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at.

Say (O Mu ammad ﷺ): "Travel in the land and see what was the end of those who rejected truth."²²⁴⁶

Muḥammad ﷺ was the last of the Prophets

33:40 Muḥammad ﷺ was the last of the Prophets and there were a
3:144 number of Messengers before him. The name Muḥammad ﷺ is elevated by Allāh.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ

²²⁴⁵ Sūrah Al Ankabūt (29), āyāt 48-49.

²²⁴⁶ Sūrah Al An ām (6), āyāt 8-11.

*Mu ammad (ﷺ) is not the father of any man among you, but he is the Messenger of All h and the Last (end) of the Prophets. And All h is ever All-Aware of everything.*²²⁴⁷

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَلَا يَنْفَكُونَ عَنْ قُلُوبِهِمْ أَوْ قُتِلَ أَنْفَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿٣٧﴾

*Mu ammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to All h, and All h will give reward to those who are grateful.*²²⁴⁸

33:56-57 Allāh and His angels recite their Ṣalāt upon the Prophet Muḥammad ﷺ; we hope that we also do the same.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٣٨﴾ إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٣٩﴾

*Allh sends his al t (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Mu ammad ﷺ) and also His angels too (ask All h to bless and forgive him). O you who believe! Send your al t on (ask All h to bless) him (Mu ammad ﷺ), and (you should) greet (salute) him with the Isl mic Way of greeting (salutation i.e. As-Sal mu Alaikum). Verily, those who annoy All h and His Messenger (ﷺ) All h has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment.*²²⁴⁹

Muḥammad ﷺ was sent for all ‘mankind’

4:79 Muḥammad ﷺ was sent for all ‘mankind’ (even though he was born an Arab and spoke Arabic); he was sent to bear blessings for all of creation, including the Jinn, animals, and plants; he was sent to bear good news and the reminder, and teach to ‘mankind’ the Book (Al Qur’ān) and wisdom.

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ

²²⁴⁷ Sūrah Al Aḥzāb (33), ayāh 40.

²²⁴⁸ Sūrah Al Imrān (3), ayāh 144.

²²⁴⁹ Sūrah Al Aḥzāb (33), āyāt 56-57.

لِلنَّاسِ رَسُولًا ۖ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٢٥٠﴾

Whatever of good reaches you, is from All h, but whatever of evil befalls you, is from yourself. And We have sent you (O Mu ammad ﷺ) as a Messenger to mankind, and All h is Sufficient as a witness.²²⁵⁰

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿٢٥١﴾ قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌُ وَاحِدٌ ۖ فَبَلِّغْ أَتْمَ مُسْلِمُونَ ﴿٢٥٢﴾ فَإِنْ تَوَلَّوْا فَقُلْ ءَاذَنْتُكُمْ عَلَىٰ سَوَاءٍ ۖ وَإِنِ أَدْرَىٰ أَقْرَبُ أَم بَعِيدٌ مَّا تُوعَدُونَ ﴿٢٥٣﴾

And We have sent you (O Mu ammad ﷺ) not but as a Mercy for the lām n (mankind, jinns and all that exists).

Say (O Mu ammad ﷺ): "It is revealed to me that your Il h (God) is Only One Il h (God - All h). Will you then submit to His will (become Muslims and stop worshipping others besides All h)?"

But if they (disbelievers, idolaters, Jews, Christians, polytheists, etc.) turn away (from Isl mic Monotheism) say (to them O Mu ammad ﷺ): "I give you a notice (of war as) to be known to us all alike. And I know not whether that which you are promised (i.e. the torment or the Day of Resurrection) is near or far."²²⁵¹

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٥٤﴾

And We have not sent you (O Mu ammad ﷺ) except as a giver of glad tidings and a warner to all mankind, but most of men know not.²²⁵²

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ ءَايَاتِهِ ۖ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿٢٥٥﴾ وَءَاخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٥٦﴾ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٥٧﴾

He it is who sent among the unlettered ones a Messenger (Mu ammad ﷺ) from among themselves, reciting to them His verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur n, Isl mic laws and Islāmic jurisprudence) and Al- ikmah (As-Sunnah: legal ways, orders, acts of worship, etc. of Prophet Mu ammad ﷺ). And verily, they had been before in manifest error;

And He has sent him (Prophet Mu ammad ﷺ) also to others among them (Muslims) who have not yet joined them (but they will come). And He (All h) is the All-Mighty, the All-Wise.

That is the Grace of All h, which He bestows on whom He wills. And All h is the Owner of Mighty Grace.²²⁵³

²²⁵⁰ Sūrah Al Nisā' (4), ayāh 79.

²²⁵¹ Sūrah Al 'Anbiyā' (21), āyāt 107-109.

²²⁵² Sūrah Saba' (34), ayāh 28.

²²⁵³ Sūrah Al Jumū'ah (62), āyāt 2-4.

Muḥammad ﷺ was charged with conveying the truth

16:36 The call was made to ‘mankind’ in order that they serve Allāh and reject ṭāghūt.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۖ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۚ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١٦﴾

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): “Worship Allāh (Alone), and avoid (or keep away from) ṭāghūt (all false deities, etc. i.e. do not worship ṭāghūt besides Allāh).” Then of them were some whom Allāh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).²²⁵⁴

6:153 The call is to the Straight Path and in order not to follow other paths, which will disband people from His Path.

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

“And verily, this (i.e. Allāh’s Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqīn (the pious).”²²⁵⁵

5:67 Then, if they turn away, your duty is only to convey in a clear
13:7 way.
34:46-49
5:99
16:82

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ۚ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٥٧﴾

O Messenger (Muḥammad)! Proclaim (the Message) which has been sent down to you from your Lord. and if you do not, then you have not conveyed His Message. Allāh will protect you from mankind. Verily, Allāh guides not the people who disbelieve.²²⁵⁶

²²⁵⁴ Sūrah Al Nahl (16), ayāh 36.

²²⁵⁵ Sūrah Al An‘ām (6), ayāh 153.

²²⁵⁶ Sūrah Al Mā‘idah (5), ayāh 67.

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

﴿٢٥٧﴾

And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide.²²⁵⁷

﴿٢٥٨﴾ قُلْ إِنَّمَا أَعْطِيكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مِثْلَىٰ شَاخٍ وَفِرَادَىٰ تُتَفَكَّرُونَ مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿٢٥٩﴾ قُلْ مَا سَأَلْتُكُمْ مِنْ أَجَرٍ فَهُوَ لَكُمْ إِنْ أَجَرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٢٦٠﴾ قُلْ إِنَّ رَبِّي يَغْذِفُ بِالْحَقِّ عَنَّمُ الْغُيُوبِ ﴿٢٦١﴾ قُلْ جَاءَ الْحَقُّ وَمَا يُبَدِّلُ الْبَاطِلُ وَمَا يُعِيدُ ﴿٢٦٢﴾

Say (to them O Mu ammad ﷺ): I exhort you on one (thing) only: that you stand up for All h's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet ﷺ): there is no madness in your companion (Mu ammad ﷺ), he is only a warner to you in face of a severe torment." Say (O Mu ammad ﷺ): "Whatever wage I might have asked of you is yours. My wage is from All h only. And He is witness over All things." Say (O Mu ammad ﷺ): "Verily! My Lord sends down inspiration and makes apparent the Truth (i.e. this Revelation that had come to me), the All-Knower of the Ghaib (unseen). Say (O Mu ammad ﷺ): "The Truth (the Qur n and All h's Inspiration) has come, and Al-B il [falsehood - Ibl s (Satan)] can neither create anything nor resurrect (anything)."²²⁵⁸

﴿٢٦٣﴾ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ ۚ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٦٤﴾

The Messenger's duty [i.e. Our Messenger Mu ammad ﷺ whom We have sent to you, (O mankind)] is but to convey (the Message). And All h knows all that aou reveal and all that you conceal.²²⁵⁹

﴿٢٦٥﴾ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ ﴿٢٦٦﴾

Then, if they turn away, your duty (O Mu ammad ﷺ) is only to convey (the Message) in a clear way.²²⁶⁰

11:2-3	Verily, We have sent you, a bringer of glad tidings and a warner.
13:40	And you will not be asked about the dwellers of the blazing Fire.
25:56-57	
27:92	
3:49	

²²⁵⁷ Sūrah Al Ra'd (13), ayāh 7.

²²⁵⁸ Sūrah Saba' (34), āyāt 46-49.

²²⁵⁹ Sūrah Al Mā'idah (5), ayāh 99.

²²⁶⁰ Sūrah Al Nahl (16), ayāh 82.

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُم مِّنْهُ نَذِيرٌ وَبَشِيرٌ ﴿١١٩﴾ وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَّتَّعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ ۖ وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿١٢٠﴾

(Saying) worship none but All h. Verily, I (Mu ammad ﷺ) am unto you from Him a warner and a bringer of glad tidings.

And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every Owner of Grace (i.e. the one who helps and serves needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a great Day (i.e. the Day of Resurrection).²²⁶¹

وَإِن مَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ ﴿١٢١﴾

Whether We show you (O Muammad ﷺ) part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.²²⁶²

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٢٢﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَن شَاءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿١٢٣﴾

And We have sent you (O Mu ammad ﷺ) only as a bearer of glad tidings and a warner.

Say: "No reward do I ask of you for this (that which I have brought from my Lord and its preaching, etc.), save that whosoever wills, may take a path to his Lord.²²⁶³

وَأَن أَتْلُوا الْقُرْآنَ ۚ فَمَن أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِىٰ لِنَفْسِهِ ۖ وَمَن ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ﴿١٢٤﴾

And to recite the Qur n, so whosoever receives guidance, receives it for the good of his ownself, and whosoever goes astray, say (to him): "I am only one of the warners."²²⁶⁴

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۖ وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١٢٥﴾

²²⁶¹ Sūrah Hūd (11), āyāt 2-3.

²²⁶² Sūrah Al Ra d (13), āyāh 40.

²²⁶³ Sūrah Al Furqān (25), āyāt 56-57.

²²⁶⁴ Sūrah Al Naml (27), āyāh 92.

Verily, We have sent you (O Muammad ﷺ) with the Truth (Isl m), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, they will enter the Hell-fire). And you will not be asked about the dwellers of the blazing Fire.²²⁶⁵

38:65-70 The duty of the Prophets is only to remind, a warner, and not to confer faith nor compel it.

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٦٥﴾

And will make him [s (Jesus)] a Messenger to the Children of Isr l (saying): “I have come to you with a sign from your Lord, that I design for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by All h’s Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by All h’s Leave. And I Inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.”²²⁶⁶

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِن إِلَهِ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٦﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ ﴿٦٧﴾ قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٦٨﴾ أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٩﴾ مَا كَانَ لِي مِن عِلْمٍ بِالْمَلَإِ الْأَعْلَىٰ إِذْ تَخْتَصِمُونَ ﴿٧٠﴾ إِن يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٧١﴾

Say (O Mu ammad ﷺ): “I am only a warner and there is no Il h (God) except All h (none has the right to be worshipped but All h) the One, the Irresistible,
“The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving.”
Say: “That (this Qur n) is a great news,
“From which you turn away!
“I had no knowledge of the chiefs (angels) on high when they were disputing and discussing (about the creation of dam).
“Only this has been inspired to me, that I am a plain warner.”²²⁶⁷

36:1-6 That is the duty of the Messenger, yet there were various stances
22:49-57 towards Muḥammad ﷺ and Al Qur’ān (amongst others there were

²²⁶⁵ Sūrah Al Baqarah (2), ayāh 119.

²²⁶⁶ Sūrah Al Imrān (3), ayāh 49.

²²⁶⁷ Sūrah Sād (38), āyāt 65-70.

يَسْ ۝ وَالْقُرْآنِ الْحَكِيمِ ۝ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۝ عَلَى صِرَاطٍ مُسْتَقِيمٍ ۝ تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ۝ لِتُنذِرَ قَوْمًا مَّا أُنْذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ۝

Y -S n. [These letters are one of the miracles of the Qur ʾān, and none but All h (Alone) knows their meanings.]

By the Qur'an, full of wisdom (i.e. full of laws, evidences, and proofs),

Truly, you (O Mu ammad ﷺ) are one of the Messengers,

on a Straight Path (i.e. on All h's Religion of Isl mic Monotheism).

*(This is) a Revelation sent down by the All-Mighty, the Most Merciful,
in order that you may warn a people whose forefathers were not warned, so
they are heedless.*²²⁶⁸

قُلْ يٰٓأَيُّهَا النَّاسُ إِنَّمَا أَنَا بَشَرٌ مُّذِيرٌ مُّذِيرٌ ﴿١٠٠﴾ فَأَلْذِذْٓا ۖ ءَامِنُوا وَعَمِلُوا الصَّٰلِحٰتِ لَهُمْ مَغْفِرَةٌ ۖ وَرِزْقٌ كَرِيمٌ ﴿١٠١﴾ وَالَّذِينَ سَعَوْا ۖ فِىٓ ءَايٰتِنَا مُعْجِزِينَ ۖ أُولَٰئِكَ أَصْحَابُ ٱلْأَحْزَمِ ﴿١٠٢﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ وَلَا نَبِىٍّ إِلَّا إِذَا تَمَنَّى ۖ أَلْقَى الشَّيْطٰنُ فِىٓ أَمْرِيهِ ۖ فَيَنْسَخُ ٱللَّهُ مَا يُلْقِى الشَّيْطٰنُ ثُمَّ يُحْكِمُ ٱللَّهُ ءَايٰتِهِ ۖ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٣﴾ لِيَجْعَلَ مَا يُلْقِى الشَّيْطٰنُ فِتْنَةً لِّلَّذِينَ ۖ فِى قُلُوبِهِمْ مَّرَضٌ ۖ وَٱلْقَاسِيَةِ قُلُوبُهُمْ ۖ وَإِنَّ ٱلْظَّٰلِمِينَ لَفِى شِقَاقٍ بَعِيدٍ ﴿١٠٤﴾ وَلِيَعْلَمَ ٱلَّذِينَ ۖ أَوْتُوا ٱلْعِلْمَ أَنَّهُ ٱلْحَقُّ مِنْ رَبِّكَ ۖ فَيُؤْمِنُوا بِهِ ۖ فَتُحْبِطَ لَهُمْ قُلُوبُهُمْ ۖ وَإِنَّ ٱللَّهَ لَهَادِ ٱلَّذِينَ ءَامَنُوا إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٠٥﴾ وَلَا يَزَالِ ٱلَّذِينَ كَفَرُوا ۖ فِى مِرْيَةٍ مِّنْهُ حَتَّىٰ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً ۖ أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ﴿١٠٦﴾ ٱلْمُلْكُ يَوْمَئِذٍ لِلّٰهِ يَحْكُمُ بَيْنَهُمْ ۖ فَأَلْذِذْٓا ۖ ءَامِنُوا وَعَمِلُوا الصَّٰلِحٰتِ ۖ فِى جَنَّتِ ٱلنَّعِيمِ ﴿١٠٧﴾ وَٱلَّذِينَ كَفَرُوا ۖ وَكَذَّبُوا بِءَايٰتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿١٠٨﴾

Say (O Mu ammad ﷺ): O mankind! I am (sent) to you only as a plain warner."

So those who believe (in the Oneness of All h - Isl - mic Monotheism) and do righteous good deeds, for them is forgiveness and Rizq n Kar m (generous provision, i.e. Paradise).

But those who strive against Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate and obstruct them, they will be dwellers of the Hell-fire.

²²⁶⁸ Sūrah Yā-Sīn (36), āyāt 1-6.

Never did We send a Messenger or a Prophet before you, but; when he did recite the Revelation or narrated or spoke, Shai n (Satan) threw (some falsehood) in it. But All h abolishes that which Shai n (Satan) throws in. Then All h establishes His Revelations. And All h is All-Knower, All-Wise: That He (All h) may make what is thrown in by Shai n (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the lim n (polytheists and wrong-doers, etc.) are in an opposition far-off (from the Truth against All h's Messenger and the believers).

And that those who have been given knowledge may know that it (this Qur n) is the Truth from your Lord, and that they may believe therein, and their hearts may submit to it with humility. And verily, All h is the Guide of those who believe, to the Straight Path.

And those who disbelieve will not cease to be in doubt about it (this Qur n) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night (i.e. the Day of Resurrection).

The sovereignty on that Day will be that of All h (the One who has no partners). He will judge between them. So those who believed (in the Oneness of All h - Isl mic Monotheism) and did righteous good deeds will be in Gardens of Delight (Paradise).

And those who disbelieved and belied Our Verses (of this Qur n), for them will be a humiliating torment (in Hell).²²⁶⁹

إِنَّ هَذَا الْقُرْآنَ يَفْصِلُ عَلَى بَنِي إِسْرَءِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٢٦٦﴾
وَأَنَّهُ هُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٢٦٧﴾ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُم بِحُكْمِهِ ۖ وَهُوَ الْعَزِيزُ
الْعَلِيمُ ﴿٢٦٨﴾ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ﴿٢٦٩﴾ إِنَّكَ لَا تَسْمَعُ الْمَوْتَى
وَلَا تَسْمَعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٢٧٠﴾ وَمَا أَنْتَ بِبَصِيرٍ فِي الْأَعْيُنِ عَن ضَلَالَتِهِمْ
إِنَّ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٢٧١﴾

Verily, this Qur n narrates to the Children of Isr l most of that about which they differ.

And truly, it (this Qur n) is a Guide and a Mercy to the believers.

Verily, your Lord will decide between them (various sects) by His judgement. and He is the All-Mighty, the All-Knowing.

So put your trust in All h; surely, you (O Mu ammad ﷺ) are on manifest truth.

Verily, you cannot make the dead to hear (i.e. benefit them and similarly the disbelievers), nor can you make the deaf to hear the call, when they flee, turning their backs.

Nor can you lead the blind out of their error, you can only make to hear those who believe in Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.), and who have submitted (themselves to All h in Isl m as Muslims).²²⁷⁰

²²⁶⁹ Sūrah Al Hajj (22), āyāt 49-57.

²²⁷⁰ Sūrah Al Naml (27), āyāt 76-81.

Various important events at the time of the Prophet

The event at the time of Muḥammad's ﷺ birth

105:1-5 The destruction of the 'elephant army' troops, under the command of Abrahah al Ashram; because of that this year was named the 'Year of the Elephant'.

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾
أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾ وَأَرْسَلَ
عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾
فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾



Have you (O Mu ammad ﷺ) not seen how your Lord dealt with the owners of the Elephant? [The elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka bah at Makkah].

Did He not make their plot go astray?

*And sent against them birds, in flocks,
striking them with stones of Sijj l.*

And made them like an empty field of stalks (of which the corn has been eaten up by cattle).²²⁷¹

Muḥammad ﷺ was appointed and designated as a Messenger

93:7 And He found you unaware and guided you.

وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿٩٣﴾

And He found you unaware (of the Qur an, its legal laws, and Prophethood, etc.) and guided you?²²⁷²

42:51 And thus We have sent to you Rūḥan (an inspiration and a Mercy)
42:53 of Our Command. You knew not what is the Book, nor what is Faith...

وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِّن وَرَآيِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ
بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ مُّبِينٍ ﴿٤٢﴾ وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا
كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِّنْ

²²⁷¹ Sūrah Al Fil (105), āyāt 1-5.

²²⁷² Sūrah Al Duḥa (93), ayāh 7.

عِبَادَنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٥﴾ صِرَاطَ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ ۗ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٦﴾

It is not given to any human being that All h should speak to him unless (it be) by inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise . And thus We have sent to you (O Mu ammad ﷺ) Ru n (an inspiration, and a mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur n) a light wherewith We Guide whosoever of Our slaves We will. And verily, you (O Mu ammad ﷺ) are indeed guiding (mankind) to the Straight Path (i.e. All h's Religion of Isl mic Monotheism). The Path of All h, to whom belongs all that is in the heavens and all that is in the earth. Verily, all the matters at the end go to All h (for decision).²²⁷³

2:185 Al Qur'an was sent down on the 'Night of al Qadr', a night of
97:1 glory.

شَهْرَ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ
فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ
ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ
عَلَىٰ مَا هَدَيْتُمْ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿٢٠١﴾

The month of Rama n in which was revealed the Qur n, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Rama n i.e. is present at his home), he must observe aum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe aum (fasts) must be made up] from other days. All h intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify All h [i.e. to say Takb r (All hu-Akbar; All h is the Most Great) on seeing the crescent of the months of Rama n and Shaww l] for having guided you so that you may be grateful to Him.²²⁷⁴

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾

Verily! We have sent it (this Qur n) down in the night of Al-Qadr (Decree)²²⁷⁵

53:4-11 These Āyāt illustrate and convey the atmosphere within which the first revelation was given.

²²⁷³ Sūrah Al Shūra (42), āyāt 51-53.

²²⁷⁴ Sūrah Al Baqarah (2), āyah 185.

²²⁷⁵ Sūrah Al Qadr (97), āyah 1.

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى ۖ ۞ غَافِقُهُ شَدِيدُ الْقُوَى ۖ ۞ ذُو مِرَّةٍ فَاسْتَوَى ۖ ۞ وَهُوَ
بِالْأَفْقِ الْأَعْلَى ۖ ۞ ثُمَّ دَنَا فَتَدَلَّى ۖ ۞ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ۖ ۞ فَأَوْحَى إِلَى
عَبْدِهِ ۖ مَا أَوْحَى ۖ ۞ مَا كَذَبَ الْفُؤَادُ مَا رَأَى ۖ ۞

*It is only an inspiration that is inspired.
He has been taught (this Qur'an) by one mighty in power [Jibril (Gabriel)].
Dhu Mirrah (free from any defect in body and mind), Fastawa [then he
(Jibril - Gabriel) rose and became stable]. [Tafsir At-Tabar].
While he [Jibril (Gabriel)] was in the highest part of the horizon,
then he [Jibril (Gabriel)] approached and came closer,
and was at a distance of two bows' length or (even) nearer,
so did (All h) convey the Inspiration to His slave [Mu ammad ﷺ through
Jibril (Gabriel)].
The (Prophet's) heart lied not (in seeing) what he (Mu ammad ﷺ) saw.²²⁷⁶*

96:1-5 This Sūrah (96) was the first inspired to the Prophet ﷺ and his appointment in the cave at Mount Hira'.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۖ ۞ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۖ ۞ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۖ ۞
الَّذِي عَلَّمَ بِالْقَلَمِ ۖ ۞ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۖ ۞

*Read! In the Name of your Lord, who has created (all that exists),
has created man from a clot (a piece of thick coagulated blood).
Read! And your Lord is the Most Generous,
who has taught (the writing) by the pen [the first person to write was
Prophet Idrees (Enoch)],
has taught man that which he knew not.²²⁷⁷*

74:1-7 This Sūrah (74) was the third received and it contains the principles that must be executed by the Prophet Muḥammad ﷺ in order to convey his message.

يَا أَيُّهَا الْمُدَّثِّرُ ۖ ۞ قُمْ فَأَنْذِرْ ۖ ۞ وَرَبَّكَ فَكَبِّرْ ۖ ۞ وَثِيَابَكَ فَطَهِّرْ ۖ ۞ وَالرُّجْزَ
فَاهْجُرْ ۖ ۞ وَلَا تَمْنُنْ تَسْتَكْثِرُ ۖ ۞ وَلِرَبِّكَ فَاصْبِرْ ۖ ۞

*O you (Mu ammad ﷺ) enveloped (in garments)!
Arise and warn!
And your Lord (All h) magnify!
And your garments purify!
And keep away from Ar-Rujz (the idols)!
And give not a thing in order to have more (or consider not your deeds of
All h's obedience as a favour to All h).*

²²⁷⁶ Sūrah Al Najm (53), āyāt 4-11.

²²⁷⁷ Sūrah Al 'Alaq (96), āyāt 1-5.

The event of 'Isrā' and Mi'rāj

- 17:1 The Prophet ﷺ underwent 'Isrā' by the authority of Allāh from Al-Masjid al-Ḥarām to Al-Masjid al-Aqṣā on a certain night, and
53:13-18 then Mi'rāj to As Sidratul al Muntahā. There Muḥammad ﷺ witnessed Jibrīl عليه السلام in his natural form for the second time.

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا
الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١٧﴾

Glorified (and Exalted) be He (Allāh) [above all that (evil) they associate with Him] [Tafsir Qurtub, Vol. 10, Page 204] who took His slave (Mu ammad ﷺ) for a journey by night from Al-Masjid-al- ar m (at Makkah) to [Al-Masjid-al- Aq] the farthest mosque (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Mu ammad ﷺ) of Our ight (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer.²²⁷⁹

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٨﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿١٩﴾ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ﴿٢٠﴾ إِذْ
يَغْشَى الْسِدْرَةَ مَا يَغْشَىٰ ﴿٢١﴾ مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ﴿٢٢﴾ لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ
الْكُبْرَىٰ ﴿٢٣﴾

And indeed he (Mu ammad ﷺ) saw him [Jibrīl (Gabriel)] at a second descent (i.e. another time). Near Sidrat-ul-Muntaha [lote-tree of the utmost boundary (beyond which none can pass)], near it is the Paradise of abode. When that covered the lote-tree which did cover it! The sight (of Prophet Mu ammad ﷺ) turned not aside (right or left), nor it transgressed beyond (the) limit (ordained for it). Indeed he (Mu ammad ﷺ) did see, of the greatest signs, of his Lord (Allāh).²²⁸⁰

The event of Hijrah

The obligation of Hijrah

- 16:41 People who perform Hijrah for the sake of Allāh do so because

²²⁷⁸ Sūrah Al Muddaththir (74), āyāt 1-7.

²²⁷⁹ Sūrah Al Isrā' (17), āyāh 1.

²²⁸⁰ Sūrah Al Najm (53), āyāt 13-18.

4:100 they have been oppressed; so Allāh bestows upon them a better place, a better source of livelihood, the blessings of the Hereafter, and forgiveness; their ranks are higher in the sight of Allāh and Paradise is full of blessings for them.

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَبُوْنَهُمْ فِي الدُّنْيَا حَسَنَةً ۖ وَلَا جَزَاءَ الْآخِرَةِ أَكْبَرَ ۖ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٠﴾

And as for those who emigrated for the Cause of All h, after suffering oppression, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater, if they but knew!²²⁸¹

۞ وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعِمًا كَثِيرًا وَسَعَةً ۚ وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٠١﴾

He who emigrates (from his home) in the Cause of All h, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto All h and His Messenger, and death overtakes him, his reward is then surely incumbent upon All h. And All h is ever Oft-Forgiving, Most Merciful.²²⁸²

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أَضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّن ذَكَرٍ أَوْ أُنْثَىٰ ۖ بَعْضُكُمْ مِّن بَعْضٍ ۚ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقُتِلُوا أَوْ كَفَرُوا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٠٢﴾

So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), Verily, I will remit from them their evil deeds and admit them into gardens under which rivers flow (in Paradise); a reward from All h, and with All h is the best of rewards."²²⁸³

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمَ دَرَجَةً عِنْدَ اللَّهِ ۚ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿١٠٣﴾ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّاتٍ فِيهَا

²²⁸¹ Sūrah Al Nahl (16), ayāh 41.

²²⁸² Sūrah Al Nisā' (4), ayāh 100.

²²⁸³ Sūrah Al 'Imrān (3), ayāh 195.

نَعِيمٌ مُّقِيمٌ ﴿٩٨﴾ خَالِدِينَ فِيهَا أَبَدًا ۚ إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٩٩﴾

*Those who believed (in the Oneness of All h - Isl mic Monotheism) and emigrated and strove hard and fought in All h's Cause with their wealth and their lives are far higher in degree with All h. They are the successful. Their Lord gives them glad tidings of a Mercy from Him, and that He is pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights. They will dwell therein forever. Verily, with All h is a great reward.*²²⁸⁴

- 4:97 Indeed those who die whilst allowing themselves to be under oppression and who do not want to perform Hijrah will be in Hell; except those who are oppressed to the point where they are unable to instigate the necessary means by which to do so or who do not know the way to perform Hijrah.
- 4:98-99

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمْ لَمْ تَكُنْ طَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٨﴾

*Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on earth." They (angels) say: "Was not the earth of All h spacious enough for you to emigrate therein?" Such men will find their abode in Hell - what an evil destination.*²²⁸⁵

إِلَّا الْمُسْتَضْعَفِينَ مِنْ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٩﴾ فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ ۚ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿١٠٠﴾

*Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. For these there is hope that Allh will forgive them, and Allh is ever Oft Pardoning, Oft-Forgiving.*²²⁸⁶

The Hijrah of the Prophet ﷺ from Makkah to Madinah

- 8:30 Allāh foiled the attempts of the disbelievers against the Prophet Muhammad ﷺ.

²²⁸⁴ Sūrah Al Taubah (9), āyāt 20-22.

²²⁸⁵ Sūrah Al Nisā' (4), ayāh 97.

²²⁸⁶ Sūrah Al Nisā' (4), āyāt 98-99.

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۗ وَاللَّهُ خَيْرٌ الْمَكْرِينَ ﴿٢٨٧﴾

And (remember) when the disbelievers plotted against you (O Mu ammad ﷺ) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and All h too was planning, and All h is the best of the planners.²²⁸⁷

9:40 The Prophet Muḥammad ﷺ and Abū Bakr ؓ hid in a cave in Mount Thaur, during their Hijrah to Madinah.

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى ۗ وَاللَّهُ هُوَ الْعَلِيُّ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٨٨﴾

If you help him (Mu ammad ﷺ) not (it does not matter), for All h did indeed help him when the disbelievers drove him out, the second of two, when they (Mu ammad ﷺ and Abu Bakr ؓ) were in the cave, and he (ﷺ) said to his companion (Abu Bakr ؓ): "Be not sad (or afraid), surely All h is with us." Then All h sent down His Sak nah (calmness, tranquillity, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the word of All h that became the uppermost, and All h is All-Mighty, All-Wise.²²⁸⁸

Allāh helps those people who perform Hijrah

8:26 Allāh helped the Mu'min of Makkah who performed Hijrah to Madinah with the assistance of their brothers the Anṣār and
59:9-10 forgave them their sins (the Anṣār [followers] and the Muhājirūn
8:72-75 [those who performed hijrah]) if they were truly faithful to Allāh.

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٨٩﴾

And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His help, and provided you with good things so that you might be grateful.²²⁸⁹

²²⁸⁷ Sūrah Al Anfāl (8), ayāh 30.

²²⁸⁸ Sūrah Al Taubah (9), ayāh 40.

²²⁸⁹ Sūrah Al Anfāl (8), ayāh 26.

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥٨﴾ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿٥٩﴾

And those who, before them, had homes (in Al-Madinah) and had adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Ban An-Nad r), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.

And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful."²²⁹⁰

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا وَتَصَرَّوْا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُم مِّنَ وَلِيَّتِهِمْ مِّن شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٦٠﴾ وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٦١﴾ وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا وَتَصَرَّوْا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا هُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٦٢﴾ وَالَّذِينَ ءَامَنُوا مِن بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنكُمْ وَأُولَٰئِكَ الْأَرْحَامُ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٣﴾

Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allah as well as those who gave (them) asylum and help, - these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad ﷺ), you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance, and Allah is the All-Seer of what you do.

And those who disbelieve are allies to one another, (and) if you (Muslims of

²²⁹⁰ Sūrah Al Hashr (59), āyāt 9-10.

the whole world collectively) do not do so (i.e. become allies, as one united block with one *Khalifah* - chief Muslim ruler for the whole Muslim world to make victorious All h's Religion of Isl mic Monotheism), there will be *Fitnah* (wars, battles, polytheism, etc.) and oppression on earth, and a great mischief and corruption (appearance of polytheism).

And those who believed, and emigrated and strove hard in the Cause of All h (Al-Jih d), as well as those who gave (them) asylum and aid; - these are the believers in truth, for them is forgiveness and *Rizqun Kar m* (a generous provision i.e. Paradise).

And those who believed afterwards, and emigrated and strove hard along with you, (in the Cause of All h) they are of you. But kindred by blood are nearer to one another regarding inheritance in the decree ordained by All h. Verily, All h is the All-Knower of everything.²²⁹¹

63:1-8 The Munāfiqīn strove to divide and conquer the Muhājirūn and the Anṣār.

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَبْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ ۗ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾ ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوَاهُمْ ۗ كَأَنَّهُمْ خُشُبٌ مُسْنَدَةٌ يَخْسِبُونَ كُلَّ صِحْحَةٍ عَلَيْهِمْ ۚ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ ۚ فَنَقَلَهُمُ اللَّهُ أَنْى يُؤَفِّكُونَ ﴿٤﴾ وَإِذَا قِيلَ لَهُمُ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ﴿٥﴾ سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦﴾ هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا ۗ وَاللَّهُ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ﴿٧﴾ يَقُولُونَ لِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَا الْأَعَزُّ مِنْهَا الْأَذَلُّ ۗ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾

When the hypocrites come to you (O Muhammad ﷺ), they say: "We bear witness that you are indeed the Messenger of All h." All h knows that you are indeed His Messenger and All h bears witness that the hypocrites are liars indeed.

They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of All h. Verily, evil is what they used to do.

That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not.

And when you look at them, their bodies please you; and when they speak,

²²⁹¹ Sūrah Al Anḑāl (8), āyāt 72-75.

you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allāh curse them! How are they denying (or deviating from) the Right Path.

And when it is said to them: "Come, so that the Messenger of Allāh may ask forgiveness from Allāh for you" they turn aside their heads, and you would see them turning away their faces in pride.

It is equal to them whether you (Muḥammad ﷺ) ask forgiveness or ask not forgiveness for them. Verily, Allāh guides not the people who are the *Fasiq* (rebellious, disobedient to Allāh).

They are the ones who say: "Spend not on those who are with Allāh's Messenger, until they desert him." And to Allāh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.

They (hypocrites) say: "If we return to Al-Madinah, indeed the more honourable ('Abdullah bin Ubai bin Salul, the chief of hypocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allāh's Messenger ﷺ)." But honour, power and glory belong to Allāh, His Messenger (Muḥammad ﷺ), and to the believers, but the hypocrites know not.²²⁹²

The final struggles of the Prophet Muḥammad ﷺ

- 110:1-3 In the 9th year of Hijrah messengers from the Arab nomadic tribes came to the Prophet ﷺ in order to embrace Islām and the Prophet ﷺ asked forgiveness for their sins.

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

When comes the help of Allāh (to you, O Muḥammad ﷺ) against your enemies) and the conquest (of Makkah), And you see that the people enter Allāh's Religion (Islām) in crowds, So glorify the praises of your Lord, and ask for His Forgiveness. Verily, He is the One who accepts the repentance and forgives.²²⁹³

- 5:3 Allāh declares the perfection of Islām to the Prophet Muḥammad ﷺ at the time of Ḥajj Wadā' (final or farewell Ḥajj) in the 10th year of Hijrah; (and 3 months after its performance, on the 12th of Rabi' al Awwal in the 11th year of Hijrah, he died).

حُرِّمَتْ عَلَيْكُمْ أَلْمِئَةُ وَالْدَّمُ وَلَحْمُ الْخِنزِيرِ وَمَا أُهْلِيَ لغيرِ اللَّهِ بِهِ. وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ۚ ذَلِكُمْ فِسْقٌ ۗ الْيَوْمَ يَمَسُّ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا

²²⁹² Sūrah Al Munāfiqūn (63), āyāt 1-8.

²²⁹³ Sūrah Al Naṣr (110), āyāt 1-3.

تَخْشَوُهُمْ وَآخِشُونَ ۚ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ

الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ فِي مَخَبَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمِهِ ۚ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٢٩٤﴾

*Forbidden to you (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allāh, or has been slaughtered for idols, etc., or on which Allāh's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nu'ub (stone altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is Fisqun (disobedience of Allāh and sin). This day, those who disbelieved have given up all hope of your religion, so fear them not, but fear Me. This day, I have perfected Your Religion for you, completed My Favour upon you, and have chosen for you Islām as your Deen (religion). But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), Then surely, Allāh is Oft-Forgiving, Most Merciful.*²²⁹⁴

The Akhlāq and Family of the Prophet ﷺ

Akhlāq and various characteristics of the Prophet ﷺ

33:21 The Messenger of Allāh ﷺ is the best of exemplars; he possessed
68:4 the noblest of akhlāq (innate nature or character) and various other
48:29 characteristics; he was hard towards the disbelievers yet gentle
3:159 towards those who believed; he forgave, like consultations, and was
put his trust in Allāh.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ

كَثِيرًا ﴿٢٢٩٥﴾

*Indeed in the Messenger of Allāh (Mu'ammad ﷺ) you have a good example to follow for him who hopes in (the Meeting with) Allāh and the Last Day and remembers Allāh much.*²²⁹⁵

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٢٢٩٦﴾

*And verily, you (O Mu'ammad ﷺ) are on an exalted standard of character.*²²⁹⁶

²²⁹⁴ Sūrah Al Mā'idah (5), ayāh 3.

²²⁹⁵ Sūrah Al Ahzāb (33), ayāh 21.

²²⁹⁶ Sūrah Al Qalam [or Nūn] (68), ayāh 4.

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ رُكَّعًا سُجَّدًا
يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا ۚ سِيمَاهُمْ فِي وُجُوهِهِمْ مِمَّنْ أُنْزِلَ السُّجُودُ ۚ ذَٰلِكَ مَثَلُهُمْ
فِي التَّوْرَةِ ۚ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَزَعٍ أُخْرِجَ شَطَكُهُ ۖ فَفَازَرَهُ ۖ فَاسْتَعْلَظَ ۖ فَاسْتَوَىٰ عَلَىٰ
سَوْقَيْهِ ۚ يَعْجِبُ الزُّرَّاعُ لِيَغِظَ بِهِمُ الْكُفَّارُ ۗ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٢٧﴾

Mu ammad (ﷺ) is the Messenger of All h, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking bounty from All h and (His) good Pleasure. The mark of them (i.e. of their faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taur t (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers - that He may enrage the disbelievers with them. All h has promised those among them who believe (i.e. all those who follow Isl mic Monotheism, the Religion of Prophet Mu ammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).²²⁹⁷

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۚ
فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ
يُحِبُّ الْمُتَوَكِّلِينَ ﴿٢٢٨﴾

And by the Mercy of All h, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (All h's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in All h, certainly, All h loves those who put their trust (in Him).²²⁹⁸

The family of the Prophet Muḥammad ﷺ

13:38 The Prophet ﷺ was married and had a family; he was not monastic (he was not a confirmed bachelor).

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ۖ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِبَيِّنَةٍ
إِلَّا بِإِذْنِ اللَّهِ ۚ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٢٢٩﴾

²²⁹⁷ Sūrah Al Fath (48), ayāh 29.

²²⁹⁸ Sūrah Āl 'Imrān (3), ayāh 159.

And indeed We sent Messengers before you (O Mu ammad ﷺ), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by All h's Leave. (For) each and every matter there is a decree (from All h).²²⁹⁹

33:37-38 Zaid (bin Hārithah) was adopted as a son by the Prophet ﷺ. The laws for an adopted son are not the same as for one's own son, including through marriage; one must observe these laws.

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاهَا لَكَ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾ مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ﴿٣٨﴾

And (remember) when you said to him (Zaid bin Hārithah - the freed-slave of the Prophet ﷺ) on whom All h has bestowed grace (by guiding him to Isl m) and aou (O Mu ammad ﷺ too) have done favour (by manumitting him) "Keep your wife to yourself, and fear All h." But you did hide in yourself (i.e. what All h has already made known to you that He will give her to you in marriage) that which All h will make manifest, you did fear the people (i.e., Mu ammad ﷺ married the divorced wife of his manumitted slave) whereas All h had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And All h's command must be fulfilled. There is no blame on the Prophet (ﷺ) in that which All h has made legal for him. That has been All h's Way with those who have passed away of (the Prophets of) old. And the command of All h is a decree determined.²³⁰⁰

33:50-52 Those women that were ḥalāl were married to the Prophet ﷺ and laws of marriage were observed by him.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَ النَّبِيِّاتِ أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَلَّتِكَ النَّبِيِّاتِ هَاجِرَاتٍ مَعَكَ وَأَمْرًا مُؤَمَّنَةً إِنْ وَهَبْتَ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ

²²⁹⁹ Sūrah Al Ra'd (13), ayāh 38.

²³⁰⁰ Sūrah Al Ahzāb (33), āyāt 37-38.

أَيْمَنُكُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٦٦﴾ * تُرْجَى مِنْ
 نَشَاءٍ مِثْنٍ وَتُؤْتَى إِلَيْكَ مِنْ نَشَاءٍ ۖ وَمَنْ أَيْتَعَيْتَ مِنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ
 ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا تَحْزَنَ ۚ وَيَرْصُرَ بِمَا آتَيْتَهُنَّ كُلُّهُنَّ ۚ وَاللَّهُ يَعْلَمُ
 مَا فِي قُلُوبِكُمْ ۚ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٦٧﴾ لَا تَحِلُّ لَكَ الْيَسَاءُ مِنْ بَعْدِ وَلَا أَنْ
 تَبْدَلَ بَيْنَ مِنْ أَرْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ
 شَيْءٍ رَقِيبًا ﴿٦٨﴾

O Prophet (Mu ammad ﷺ)! Verily, We have made lawful to you your wives, to whom you have paid their Mahr (bridal money given by the husband to his wife at the time of marriage), and those (captives or slaves) whom your right hand possesses - whom All h has given to you, and the daughters of your Amm (paternal uncles) and the daughters of your Ammah (paternal aunts) and the daughters of your Kh l (maternal uncles) and the daughters of your Kh lah (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her; a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (captives or slaves) whom their right hands possess, - in order that there should be no difficulty on you. And All h is ever Oft-Forgiving, Most Merciful.

You (O Mu ammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whosoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again), that is better; that they may be comforted and not grieved, and may all be pleased with what you give them. All h knows what is in your hearts. And All h is ever All-Knowing, Most Forbearing. It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (captives or slaves) whom your right hand possesses. And All h is ever a watcher over all things.²³⁰¹

66:1-5 The Prophet ﷺ and his wives are narrated briefly in these Āyāt.
 33:28-34 The stipulations of Allāh regarding the wives of the Prophet Muhammad ﷺ.

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتِ أَزْوَاجِكَ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٦٩﴾
 قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ ۚ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٧٠﴾ وَإِذْ أَسْرَ النَّبِيُّ
 إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ ۚ وَأَعْرَضَ
 عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَاكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ ﴿٧١﴾ إِنَّ

²³⁰¹ Sūrah Al Ahzāb (33), āyāt 50-52.

تَوْبًا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ
وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ﴿١٠﴾ عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ
يُبدِلَهُنَّ أزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَنَاطَاتٍ تَتَّبِعُنَّ عِدَّتَ سَخِجَتِ ثَبَاتٍ
وَأَبْكَارًا ﴿١١﴾

O Prophet! Why do you ban (for yourself) that which All h has made lawful to you, seeking to please your wives? And All h is Oft-Forgiving, Most Merciful.

All h has already ordained for you (O men), the dissolution of your oaths. and All h is your Maula (Lord, or Master, or Protector, etc.) and He is the All-Knower, the All-Wise.

And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives (Hafsa), so when she told it (to another i.e. Umm al-Banin), and All h made it known to him, he informed part thereof and left a part. Then when he told her (Hafsa) thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware (Allâh) has told me".

If you two (wives of the Prophet ﷺ Hafsa and Hafsa) turn in repentance to All h, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes), but if you help one another against him (Mu ammad ﷺ), then verily, All h is his Maula (Lord, or Master, or Protector, etc.), and Jibr l (Gabriel), and the righteous among the believers, and furthermore, the angels are his helpers.

It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you, Muslims (who submit to All h), believers, obedient to All h, turning to All h in repentance, worshipping All h sincerely, fasting or emigrants (for All h's sake), previously married and virgins.²³⁰²

يَتَأْتِيَ النَّبِيَّ فُلٌ لِأَزْوَاجِكَ إِنْ كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزَيَّنَّتْهَا فَتَعَالَيْنَّ
أُمْنَعُكُنَّ وَأَسْرَحَكُنَّ سَرَاحًا جَمِيلًا ﴿١٢﴾ وَإِنْ كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالْآدَارَ
الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا ﴿١٣﴾ يٰٓيَسَاۤءَ النَّبِيِّ مَنْ يَأْتِ
مِنْكُنَّ بِفَنَاحِشَةٍ مُّبِينَةٍ يُضَعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ۖ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٤﴾
ۖ وَمَنْ يَقْنُتْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِيَهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا
رِزْقًا كَرِيمًا ﴿١٥﴾ يٰٓيَسَاۤءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ ۚ إِنَّ اتَّقِيْتَنَّ فَلَا تَخْضَعْنَ
بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ﴿١٦﴾ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا
تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ۚ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ

²³⁰² Sūrah Al Tahrīm (66), āyāt 1-5.

وَرَسُولُهُ ۖ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٢٤﴾
وَأَذْكُرَنَّ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۚ إِنَّ اللَّهَ كَانَ لَطِيفًا
خَبِيرًا ﴿٢٥﴾

O Prophet (Muhammad ﷺ)! Say to your wives: if you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce).

But if you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has prepared for Al-Muhsinât (good-doers) amongst you an enormous reward.

O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allah.

And whosoever of you is obedient to Allah and His Messenger ﷺ and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her Rizqan Karima (a noble provision - Paradise).

O wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire, but speak in an honourable manner.

And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salat (Iqamat-a - al t), and give Zakat and obey Allah and His Messenger. Allah wishes only to remove Ar-Rijs (evil deeds and sins, etc.) from you, O members of the family (of the Prophet ﷺ), and to purify you with a thorough purification.

And remember (O you the members of the Prophet's family, the graces of your Lord), that which is recited in your houses of the Verses of Allah and Al-Ikrah (i.e. Prophet's Sunnah legal ways, etc. So give your thanks to Allah and glorify His praises for this Qur'an and the Sunnah). Verily, Allah is ever Most Courteous, Well-Acquainted with all things.²³⁰³

The social etiquette of the Prophet's ﷺ family

33:6 Those who believe must love the Prophet Muhammad ﷺ more than themselves;

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۖ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۚ وَأُولَئِ الْأَرْحَامُ بَعْضُهُمْ
أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ ۚ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ
أَوْلِيَاءِكُمْ مَّعْرُوفًا ۚ كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٣٦﴾

The Prophet is closer to the believers than their own selves, and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the decree of Allah (regarding inheritance) than (the brotherhood of) the believers and the

²³⁰³ Sūrah Al Ahzāb (33), āyāt 28-34.

*Muhajir n (emigrants from Makkah, etc.), except that you do kindness to those brothers (when the Prophet ﷺ joined them in brotherhood ties). This has been written in the (All h's Book of Divine) decrees (Al-Lau Al-Ma f).*²³⁰⁴

49:1-5 (Those who believe are) not to speak louder than the speech of the Prophet ﷺ;

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَقْدِمُوْا بَيْنَ يَدَيِّ اللّٰهِ وَرَسُوْلِهِۦ ۚ وَاتَّقُوا اللّٰهَ ۚ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ
 ۝۱ يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَرْفَعُوْا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوْا لَهُ بِالْقَوْلِ
 كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ يَّخْبَطَ اَعْمَلُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ ۝۲ اِنَّ الَّذِيْنَ
 يَغْضُوْنَ اَصْوَاتَهُمْ عِنْدَ رَسُوْلِ اللّٰهِ اُولٰٓئِكَ الَّذِيْنَ اَمْتَحَنَ اللّٰهُ قُلُوْبَهُمْ لِلتَّقْوٰى ۚ لَهُمْ
 مَّغْفَرَةٌ وَّاَجْرٌ عَظِيْمٌ ۝۳ اِنَّ الَّذِيْنَ يُنَادُوْنَكَ مِنْ وَّرَآءِ الْحُجُرٰتِ اَكْثَرُهُمْ لَا
 يَعْقِلُوْنَ ۝۴ وَلَوْ اَنْهَمْ صَبَرُوْا حَتّٰى تَخْرُجَ اِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ۚ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ
 ۝۵

*O you who believe! Do not put (yourselves) forward before All h and His Messenger (ﷺ), and fear All h. Verily! All h is All-Hearing, All-Knowing. O you who believe! Raise not your voices above the voice of the Prophet (ﷺ), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not. Verily! Those who lower their voices in the presence of All h's Messenger (ﷺ), they are the ones whose hearts All h has tested for piety. For them is forgiveness and a great reward. Verily! Those who call you from behind the dwellings, most of them have no sense. And if they had patience till you could come out to them, it would have been better for them. And All h is Oft-Forgiving, Most Merciful.*²³⁰⁵

24:62 (Those who believe are) not to leave the presence of the Prophet ﷺ except by his leave;

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ ءَامَنُوْا بِاللّٰهِ وَرَسُوْلِهِۦ ۚ وَاِذَا كَانُوْا مَعَهُ عَلَىٰ اَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوْا حَتّٰى يَسْتَفِذُوْهُ ۚ اِنَّ الَّذِيْنَ يَسْتَفِذُوْنَكَ اُولٰٓئِكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاللّٰهِ وَرَسُوْلِهِۦ ۚ فَاِذَا اسْتَفْذٰنُوكَ لِبَعْضِ شَاۡئِهِمْ فَقَاۡذَنْ لِّمَنْ شِئْتَ مِنْهُمْ وَاَسْتَغْفِرْ لَهُمْ ۚ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝۱

The true believers are only those, who believe in (the Oneness of) All h and

²³⁰⁴ Sūrah Al Ahzāb (33), ayāh 6.

²³⁰⁵ Sūrah Al Hujurat (49), āyāt 1-5.

*His Messenger (Mu ammad ﷺ), and when they are with him on some common matter, they go not away until they have asked his permission. Verily! Those who ask your permission, those are they who (really) believe in All h and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask All h for their forgiveness. Truly, All h is Oft-Forgiving, Most Merciful.*²³⁰⁶

33:33-36 the courtesy and civility within the Prophet Muḥammad's ﷺ family is also given verification in Al Qur'an.

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ۖ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ
الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ
وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٤﴾ وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ
ۚ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٥﴾ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَالْقَنِينَ وَالْقَنِينَ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ
وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّاتِمِينَ وَالصَّاتِمَاتِ
وَالْحَافِظِينَ فُرُوجَهُنَّ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ
لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٦﴾ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا
أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٣٧﴾

And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform A - al t (Iqam t - al t), and give Zak t and obey All h and His Messenger. All h wishes only to remove Ar-Rijs (evil deeds and sins, etc.) from you, O members of the family (of the Prophet ﷺ), and to purify you with a thorough purification.

And remember (O you the members of the Prophet's family, the graces of your Lord), that which is recited in your houses of the Verses of All h and Al- ikmah (i.e. Prophet's Sunnah legal ways, etc. So give your thanks to All h and glorify His praises for this Qur n and the Sunnah). Verily, All h is ever Most Courteous, Well-Acquainted with all things.

Verily, the Muslims (those who submit to All h in Isl m) men and women, the believers men and women (who believe in Isl mic Monotheism), the men and the women who are obedient (to All h), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which All h has ordered and in abstaining from all that All h has forbidden), the men and the women who are humble (before their Lord All h), the men and the women who give adaq t (i.e. Zak t, and alms, etc.), the men and the women who observe aum (fast) (the obligatory fasting during the month of Rama n, and the optional Naw fil fasting), the men and the women who guard their chastity

²³⁰⁶ Sūrah Al Nūr (24), ayāh 62.

(from illegal sexual acts) and the men and the women who remember Allāh much with their hearts and tongues (while sitting, standing, lying, etc. for more than 300 times extra over the remembrance of Allāh during the five compulsory congregational prayers) or praying extra additional Nawafil prayers of night in the last part of night, etc.) Allāh has prepared for them forgiveness and a great reward (i.e. Paradise).

It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger, he has indeed strayed in a plain error.²³⁰⁷

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَكَحُّتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ
فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمِنْ غُوْهُنَّ وَسَرَاحُهُنَّ سَرَاحًا حَسْبًا ۚ يٰٓأَيُّهَا
النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي ءَاتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ
اللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَلَّتِكَ الَّتِي هَاجَرْنَ
مَعَكَ وَأُمَّرَاءَ مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَّكَ
مِنْ دُونِ الْمُؤْمِنِينَ ۚ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ
لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٣٥﴾ * تُرْجَى مِنْ نَشَاءٍ مِثْلٍ
وَتُؤْوَى إِلَيْكَ مِنْ نَشَاءٍ ۚ وَمِنْ أَتَتْغِيَتْ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَٰلِكَ أَدْنَىٰ أَنْ
تَقْرَأَ عَلَيْهِنَّ وَلَا تَحْزَنْ ۚ وَيَرْضَيْنَ بِمَا ءَاتَيْنَهُنَّ كُلُّهُنَّ ۚ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ
وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٣٦﴾ لَا تَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ
أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَقِيبًا ﴿٣٧﴾

O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no Iddah [divorce prescribed period, see (V.65:4)] have you to count in respect of them. So give them a present, and set them free i.e. divorce, in a handsome manner. O Prophet (Muhammad ﷺ)! Verily, We have made lawful to you your wives, to whom you have paid their Mahr (bridal money given by the husband to his wife at the time of marriage), and those (captives or slaves) whom your right hand possesses - whom Allāh has given to you, and the daughters of your Amm (paternal uncles) and the daughters of your Ammah (paternal aunts) and the daughters of your Kahl (maternal uncles) and the daughters of your Kahlah (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her; a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (captives or slaves) whom their right hands possess, - in

²³⁰⁷ Sūrah Al Ahzāb (33), āyāt 33-36.

order that there should be no difficulty on you. And All h is ever Oft-Forgiving, Most Merciful.
You (O Mu ammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again), that is better; that they may be comforted and not grieved, and may all be pleased with what you give them. All h knows what is in your hearts. And All h is ever All-Knowing, Most Forbearing.
*It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (captives or slaves) whom your right hand possesses. And All h is ever a watcher over All things.*²³⁰⁸

²³⁰⁸ Sūrah Al Ahzāb (33), āyāt 49-52.

CHAPTER 11

The Ṣuḥuf and Holy Books

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ
لِيُقُومَ النَّاسُ بِالْقِسْطِ ...

*Indeed We have sent Our Messengers with clear proofs,
and revealed with them the Scripture and the balance
(justice) that mankind may keep up justice...²³⁰⁹*

... وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِغَايَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ
كِتَابٌ

*...And it was not for a Messenger to bring a sign except
by All h's Leave. (For) each and every matter there is a
Decree.²³¹⁰*

²³⁰⁹ Sūrah Al Ḥadīd (57), ayāh 25.

²³¹⁰ Sūrah Al Ra'd (13), ayāh 38.

The Messenger and the Holy Books

57:25
13:38
2:213

Allāh sent His Messengers and they carried His Scriptures, in accordance with the needs of the time.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾

*Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that All h may test who it is that will help Him (His Religion), and His Messengers in the unseen. Verily, All h is All-Strong, All-Mighty.*²³¹¹

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِغَايَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾

*And indeed We sent Messengers before you (O Muhammad ﷺ), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by All h's Leave. (For) each and every matter there is a decree (from All h).*²³¹²

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

*Mankind were one community and All h sent Prophets with glad tidings and warnings, and with them He sent the Scripture in Truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then All h by His leave guided those who believed to the Truth of that wherein they differed. And All h guides whom He wills to a Straight Path.*²³¹³

6:89-90

A number of people received the Scriptures, wisdom, and

²³¹¹ Sūrah Al Ḥadīd (57), ayāh 25.

²³¹² Sūrah Al Ra'd (13), ayāh 38.

²³¹³ Sūrah Al Baqarah (2), ayāh 213.

أُولَٰئِكَ الَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ وَالْحِكْمَ وَالنَّبُوءَ فَإِنْ يَكْفُرْ بِهَا هُنَّ ءَاءٌ فَقَدْ وَكَلْنَا بِهَا
قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ﴿٢٣١٤﴾ أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَّتْهُمْ أَقْتَدَهُ قُلْ لَا
أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٣١٥﴾

They are those whom We gave the Book, Al- ukm (understanding of the religious laws), and Prophethood. But if these disbelieve therein (the Book, Al- ukm and Prophethood), then, indeed We have entrusted it to a people (such as the companions of Prophet Mu ammad ﷺ) who are not disbelievers therein.

*They are those whom All h had guided. So follow their guidance. Say: "No reward I ask of You for this (the Qur n). It is only a reminder for the lam n (mankind and jinns)."*²³¹⁴

أَمْ تَحْسُدُونَ النَّاسَ عَلَىٰ مَا ءَاتَيْنَهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ ءَاتَيْنَا ءَالَ إِبْرَاهِيمَ الْكِتَابَ
وَالْحِكْمَةَ وَءَاتَيْنَهُم مَّلَكًا عَظِيمًا ﴿٢٣١٥﴾

*Or do they envy men (Mu ammad ﷺ and his followers) for what All h has given them of His Bounty? Then We had already given the family of 'Ibr h m (Abraham ؑ) the Book and Al- ikmah (As-Sunnah - Divine Inspiration to those Prophets not written in the form of a book), and conferred upon them a great kingdom.*²³¹⁵

The Ṣuḥuf of 'Ibrāhīm ؑ and of Mūsā ؑ

53:33-41

These Āyāt illustrate some of the contents of the Ṣuḥuf (الصدُف)

87:16-19

given to both the Prophets 'Ibrāhīm ؑ and Mūsā ؑ.

أَفَرَأَيْتَ الَّذِي تَوَلَّى ﴿٢٣١٦﴾ وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰ ﴿٢٣١٧﴾ أَعْبَدَهُ ۖ عَلِمُ الْغَيْبِ فَهُوَ يَرَىٰ ﴿٢٣١٨﴾
أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَىٰ ﴿٢٣١٩﴾ وَإِبْرَاهِيمَ الَّذِي وَفَّىٰ ﴿٢٣٢٠﴾ أَلَّا تَرَىٰ زُرَّارَةً
وُزِّرَ أُخْرَىٰ ﴿٢٣٢١﴾ وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ﴿٢٣٢٢﴾ وَأَنْ سَعْيُهُ سَوْفَ يَرَىٰ ﴿٢٣٢٣﴾
ثُمَّ يُخْزَنُهُ الْجَزَاءَ ۖ الْأَوْفَىٰ ﴿٢٣٢٤﴾

Did you (O Mu ammad ﷺ) observe him who turned away (from Isl m).

And gave a little, then stopped (giving)?

Is with him the knowledge of the unseen so that he sees?

Or is he not informed with what is in the Pages (Scripture) of M s

²³¹⁴ Sūrah Al An'ām (6), āyāt 89-90.

²³¹⁵ Sūrah Al Nisā' (4), ayāh 54.

(Moses),
 and of 'Ibr h m (Abraham) who fulfilled (or conveyed) all that (what All h
 ordered him to do or convey),
 that no burdened person (with sins) shall bear the burden (sins) of another,
 and that man can have nothing but what he does (good or bad),
 and that his deeds will be seen,
 then he will be recompensed with a full and the best recompense...²³¹⁶

بَلْ تُوْثِرُونَ الْحَيٰوةَ الدُّنْيَا ﴿٥٦﴾ وَالْآخِرَةُ خَيْرٌ وَأَبْقٰى ﴿٥٧﴾ اِنْ هٰذَا لَفِى الصُّحُفِ
 الْاُولٰٓئِى ۚ صُحُفٍ اٰنٰرِهِمْ وَمُوسٰى ﴿٥٨﴾

Nay, you prefer the life of this world;
 although the Hereafter is better and more lasting.
 Verily! This is in the former Scriptures,
 the Scriptures of 'Ibr h m (Abraham) and M s (Moses).²³¹⁷

The Holy Book Zabūr

- 4:163 Allāh gave revelation to the Prophets and gave the Zabūr (الزَّبُور)
 17:55 [Psalms] to the Prophet Dāwūd ﷺ. Within the contents of the Zabūr
 21:105-106 are explained that the earth is inherited by those who are
 righteous.

﴿ اِنَّا اَوْحَيْنَا اِلَيْكَ كَمَا اَوْحَيْنَا اِلٰى نُوحٍ وَالنَّبِيِّنَ مِنْ بَعْدِهٖ ۚ وَاَوْحَيْنَا اِلٰى اِبْرٰهِيْمَ
 وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطَ وَعِيسٰى وَاَيُّوْبَ وَيُوْنُسَ وَهٰرُونَ وَسُلَيْمٰنَ
 وَاٰتَيْنَا دَاوُدَ زَبُوْرًا ۚ ﴾

Verily, We have inspired you (O Mu ammad ﷺ) as We inspired N (Noah)
 and the Prophets after him; We (also) inspired 'Ibr h m (Abraham), Ism l
 (Ishmael), Is q (Isaac), Ya q b (Jacob), and Al-Asb [the twelve sons of
 Ya q b (Jacob)], s (Jesus), Ay b (Job), Y nus (Jonah), H r n (Aaron),
 and Sulaim n (Solomon), and to D w d (David) We gave the Zab r
 (Psalms).²³¹⁸

وَرَبُّكَ اَعْلَمُ بِمَنْ فِى السَّمٰوٰتِ وَالْاَرْضِ ۗ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّنَ عَلٰى بَعْضٍ
 وَاٰتَيْنَا دَاوُدَ زَبُوْرًا ۚ ﴿٥٨﴾

And your Lord knows best all who are in the heavens and the earth. And
 indeed, We have preferred some of the Prophets above others, and to

²³¹⁶ Sūrah Al Najm (53), āyāt 33-41.

²³¹⁷ Sūrah Al 'A lā (87), āyāt 16-19.

²³¹⁸ Sūrah Al Nisā' (4), ayāh 163.

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿٥١﴾
 إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ ﴿٥٢﴾

And indeed We have written in Zabūr (Psalms) [i.e. all the revealed Holy Books the Taurāt (Torah), the Injeel (Gospel), the Qurʾān] after (We have already written in) Al-Lauh al-Maʿfūr (the Book, that is in the heaven with Allāh), that My righteous slaves shall inherit the land (i.e. the land of Paradise).

Verily, in this (the Qurʾān) there is a plain message for people who worship Allāh (i.e. the true, real believers of Islāmic Monotheism who act practically on the Qurʾān and the Sunnah legal ways of the Prophet ﷺ).²³²⁰

The Holy Book Taurāh

19:51-53 The Prophet Mūsā (عليه السلام) was spoken to (by Allāh) on the right side of Mount Tūr for 40 nights;

وَأَذْكُرُ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ﴿٥١﴾ وَنَذِيرًا ﴿٥٢﴾ مِنَ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيبًا ﴿٥٣﴾ وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٤﴾

And mention in the Book (this Qurʾān) Mūsā (Moses). Verily! He was chosen and he was a Messenger (and) a Prophet.

And We called him from the right side of the Mount, and made him draw near to us for a talk with him [Mūsā (Moses)].

And We bestowed on him his brother Hārūn (Aaron), (also) a Prophet, out of Our Mercy.²³²¹

7:142 straight after that Allāh bestowed upon him the Taurāh (التَّوْرَةَ)
 21:48-49 [the Torah] whose contents were the decrees of Allāh to the
 6:154 Prophets Mūsā (عليه السلام) and Hārūn (عليه السلام).

وَوَاعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فِتْنَةٍ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً ﴿٥١﴾ وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ أَخْلِفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿٥٢﴾

And We appointed for Mūsā (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mūsā (Moses) said to his brother Hārūn (Aaron): “Replace me

²³¹⁹ Sūrah Al-Isrāʾ (17), āyah 55.

²³²⁰ Sūrah Al-ʿAnbiyāʾ (21), āyāt 105-106.

²³²¹ Sūrah Maryam (19), āyāt 51-53.

among my people, act in the right way (by ordering the people to obey Allāh and to worship Him Alone) and follow not the way of the Mufsidīn (mischief-makers)."²³²²

وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءَ وَذِكْرًا لِّلْمُتَّقِينَ ﴿٣٢٢﴾ الَّذِينَ تَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ ﴿٣٢٣﴾

And indeed We granted to M s (Moses) and H r n (Aaron) the criterion (of right and wrong), and a shining light [i.e. the Taurāt (Torah)] and a reminder for Al-Muttaqīn (the pious).

Those who fear their Lord without Seeing Him, while they are afraid of the Hour.²³²³

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ﴿٣٢٤﴾

Then, We gave M s (Moses) the Book [the Taurāt (Torah)], to complete (Our Favour) upon those who would do right, and explaining all things in detail and a guidance and a mercy that they might believe in the Meeting with their Lord.²³²⁴

37:114-122 Allāh inspired the Taurāh for the Banī 'Isrā'īl (refer 32:23-25);

وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿٣٢٥﴾ وَخَيَّرْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ﴿٣٢٦﴾ وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ ﴿٣٢٧﴾ وَآتَيْنَاهُمَا الْكِتَابَ الْمُسْتَقِيمَ ﴿٣٢٨﴾ وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٣٢٩﴾ وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْرَبِ ﴿٣٣٠﴾ سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿٣٣١﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٣٣٢﴾ إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٣٣٣﴾

And, indeed We gave Our Grace to M s (Moses) and H r n (Aaron).
And We saved them and their people from the great distress;
and helped them, so that they became the victors;
and We gave them the clear Scripture;
and guided them to the right path;
and We left for them (a goodly remembrance) among generations (to come) in later times;
Salām (peace) be upon M s (Moses) and H r n (Aaron)."
Verily, thus do we reward the Mu sin n (good-doers).
Verily! They were two of Our believing slaves.²³²⁵

²³²² Sūrah Al A'rāf (7), ayāh 142.

²³²³ Sūrah Al 'Anbiyā' (21), ayāt 48-49.

²³²⁴ Sūrah Al An'ām (6), ayāh 154.

²³²⁵ Sūrah Al Šāffāt (37), ayāt 114-122.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٢٣٢٦﴾

And indeed We gave M s (Moses) the Scripture, that they may be guided.²³²⁶

5:78-81

The Yahūd cursed Allāh because they denounced the Prophets Dāwūd ؑ and 'Isā ؑ.

لُعِبَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ۚ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾ تَرَىٰ كَثِيرًا مِّنْهُمْ يَقُولُونَ ۚ الَّذِينَ كَفَرُوا ۚ لَيَبْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمُ خَالِدُونَ ﴿٨٠﴾ وَلَوْ كَانُوا يُؤْمِنُونَ بِاللهِ وَالْيَوْمِ ۖ وَمَا أُنْزِلَ إِلَيْهِ مَا أَخَذُوهُمْ ۚ أُولَٰئِكَ ۚ كَثِيرًا مِّنْهُمْ فَسَقُونَ ﴿٨١﴾

Those among the Children of Isr l who disbelieved were cursed by the tongue of D w d (David) and s (Jesus), son of Maryam (Mary). That was because they disobeyed (All h and the Messengers) and were ever transgressing beyond bounds.

They used not to forbid one another from the Munkar (wrong, evil-doing, sins, polytheism, disbelief, etc.) which they committed. Vile indeed was what they used to do.

You see many of them taking the disbelievers as their Auliy (protectors and helpers). Evil indeed is that which their own selves have sent forward before them, for that (reason) All h's Wrath fell upon them and in torment they will abide.

And had they believed in All h, and in the Prophet (Mu ammad ﷺ) and in what has been revealed to him, never would they have taken them (the disbelievers) as Auliy (protectors and helpers), but many of them are the F siq n (rebellious, disobedient to All h).²³²⁷

The Holy Book 'Injīl

57:26-27

Allāh bestowed the 'Injīl (الإنجيل) [the Gospel] to the Prophet 'Isā ؑ, which was a clear guiding light and which confirmed the

5:46-48

Taurāh. Allāh taught the Scriptures, wisdom, the Taurāh, and the

²³²⁶ Sūrah Al Mu' minūn (23), ayāh 49.

²³²⁷ Sūrah Al Mā'idah (5), āyāt 78-81.

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النَّبُوَّةَ وَالْكِتَابَ فَمِثْلَهُمْ مَثَلُهُمْ
وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٦٦﴾ ثُمَّ فَضَّلْنَا عَلَىٰ آثَرِهِمْ يُرْسِلْنَا وَفَضَّلْنَا بِعِيسَى ابْنِ مَرْيَمَ
وَأَتَيْنَاهُ الْإِنجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابَانِيَّةً ابْتَدَعُوهَا مَا
كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا
مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٦٧﴾

And indeed, We sent Nūh (Noah) and ‘Ibrāhīm (Abraham), and placed in their offspring Prophethood and Scripture, and among them there is he who is guided, but many of them are Fāsiqūn (rebellious, disobedient to Allāh). Then, We sent after them, Our Messengers, and We sent ‘īsā (Jesus) - son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him, compassion and mercy. But the Monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allāh therewith, but that they did not observe it with the right observance. So We gave those among them who believed, their (due) reward, but many of them are Fāsiqūn (rebellious, disobedient to Allāh).²³²⁸

وَفَضَّلْنَا عَلَىٰ آثَرِهِمْ بِعِيسَى ابْنَ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَأَتَيْنَاهُ
الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً
لِّلْمُتَّقِينَ ﴿٦٨﴾ وَلِيَحْكُمَ أَهْلُ الْإِنجِيلِ بِمَا أُنْزِلَ اللَّهُ فِيهِ ۖ وَمَنْ لَمْ يَحْكَمْ بِمَا أُنْزِلَ اللَّهُ
فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٦٩﴾ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ
يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ ۖ فَاحْكُم بَيْنَهُم بِمَا أُنْزِلَ اللَّهُ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ
عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً
وَاحِدَةً وَلَكِنْ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٧٠﴾

And in their footsteps, We sent ‘īsā (Jesus), son of Maryam (Mary), confirming the Taurat (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurat (Torah) that had come before it, a guidance and an admonition for Al-Muttaqīn (the pious). Let the people of the Injeel (Gospel) judge by what Allāh has revealed therein. And whosoever does not judge by what Allāh has revealed (then)

²³²⁸ Sūrah Al-Hadīd (57), āyāt 26-27.

such (people) are the *Fasiq* n (the rebellious i.e. disobedient (of a lesser degree) to Allāh.

And We have sent down to you (O Muḥammad ﷺ) the Book (this Qurʾān) in truth, confirming the Scripture that came before it and Muḥayminan (trustworthy in highness and a witness) over it (old Scriptures). So judge between them by what Allāh has revealed, and follow not their vain desires, diverging away from the Truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allāh willed, He would have made you one nation, but that (He) may test you in what He has given you; so strive as in a race in good deeds. the return of you (all) is to Allāh; then He will inform you about that in which you used to differ.²³²⁹

The Contents of the Taurāh and the 'Injīl

The contents of the Taurāh

The Taurāh declares and clarifies food for the Yahūd (Jews). Various foods were declared ḥarām for them as a punishment from Allāh upon them.

3:93-95 The contradiction of the forbiddance by the Yahūd about their food;

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ ۚ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلَوْهَا إِن كُنْتُمْ صَادِقِينَ ﴿٩٣﴾ فَمَنْ أَفْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩٤﴾ قُلْ صَدَقَ اللَّهُ ۖ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾

All food was lawful to the Children of Isrāʾīl, except what Isrāʾīl made unlawful for himself before the Taurāt (Torah) was revealed. Say (O Muḥammad ﷺ): “Bring here the Taurāt (Torah) and recite it, if you are truthful.”

Then after that, whosoever shall invent a lie against Allāh, ... such shall indeed be the ḥalīm n (disbelievers).

Say (O Muḥammad ﷺ): “Allāh has spoken the truth; follow the Religion of ‘Ibrāhīm (Abraham) an-nafī (Islamic Monotheism, i.e. he used to worship Allāh Alone), and he was not of Al-Mushrikīn.” (See V.2:105)²³³⁰

4:160-161 Certain foods that were before ḥalāl were made ḥarām for the Yahūd and this constituted a specific punishment for them; those
6:146-150 various foods that were made ḥarām are officially declared in the above Āyāh; Allāh did not persecute them but they persecuted themselves.
16:118-119

²³²⁹ Sūrah Al Mā'idah (5), āyāt 46-48.

²³³⁰ Sūrah Āl 'Imrān (3), āyāt 93-95.

فَيُظْلَمُ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنِ سَبِيلِ اللَّهِ كَثِيرًا ۖ وَأَخْذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ ۚ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٣١﴾

For the wrong-doing of the Jews, We made unlawful to them certain good foods which have been lawful to them, and for their hindering many from All h's Way;

*And their taking of Rib (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery, etc.). And We have prepared for the disbelievers among them a painful torment.*²³³¹

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُرُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ۚ ذَٰلِكَ جَزَيْنَهُمْ بِبَعْثِهِمْ ۖ وَإِنَّا لَصَادِقُونَ ﴿٢٣٢﴾ فَإِن كَذَّبُوكَ فَقُلْ رَّبُّكُمْ ذُو رَحْمَةٍ وَسِعَتْ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿٢٣٣﴾ سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا ءَابَاؤُنَا وَلَا حَرَّمْنَا مِن شَيْءٍ ۚ كَذَٰلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ حَتَّى دَافَقُوا بِأَسْنَاءٍ ۚ قُلْ هَلْ عِندَكُمْ مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا ۚ إِن تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنتُمْ إِلَّا تَخْرُصُونَ ﴿٢٣٤﴾ قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِيغَةُ ۖ فَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمَعِينَ ﴿٢٣٥﴾ قُلْ هَلُمَّ شُهَدَاءَكُمْ الَّذِينَ يَشْهَدُونَ أَنَ اللَّهُ حَرَمَ هَٰذَا ۖ فَإِن شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ ۚ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿٢٣٦﴾

And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion [committing crimes like murdering the Prophets, eating of Rib (usury), etc.]. And verily, We are truthful.

If they (Jews) belie you (Mu ammad ﷺ) say you: "Your Lord is the Owner of Vast Mercy, and never will His Wrath be turned back from the people who are Mujrim n (criminals, polytheists, sinners, etc.)."

Those who took partners (in worship) with All h will say: "If All h had willed, We would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)."
Likewise belied those who were before them, (they argued falsely with All h's Messengers), till they tasted of Our Wrath. say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow

²³³¹ Sūrah Al Nisā' (4), āyāt 160-161.

nothing but guess and you do nothing but lie.”

Say: “With All h is the perfect proof and argument, (i.e. the Oneness of All h, the sending of His Messengers and His Holy Books, etc. to mankind), had He so willed, He would indeed have guided you all.”

Say: “Bring forward your witnesses, who can testify that All h has forbidden this. Then if they testify, testify not you (O Mu ammad ﷺ) with them. And you should not follow the vain desires of such as treat Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.) as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) with their Lord.”²³³²

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْتَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٢٤٠﴾ ثُمَّ إِنَّ رَبَّنَا لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهْلَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّنَا مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿٢٤١﴾

And unto those who are Jews, We have forbidden such things as We have mentioned to you (O Mu ammad ﷺ) before [in S rat-Al-An m, verse 6:146]. And WQe wronged them not, but they used to wrong themselves. Then, verily! Your Lord for those who do evil (commit sins and are disobedient to All h) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful.²³³³

The contents of the Taurāh and the 'Injīl

7:157 The Holy Books Taurāh and 'Injīl announce the coming of the
48:29 Prophet Muḥammad ﷺ whose characteristics are in these Āyāh.

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَهُمْ أَلْفَبِيَّةٌ وَعَزَّوْهُ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۚ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٢٥٦﴾

those who follow the Messenger, the Prophet who can neither read nor write (i.e. Mu ammad ﷺ) whom they find written with them in the Taur t (Torah) (Deut, xviii, 15) and the Injeel (Gospel) (John xiv, 16), - he commands them for Al-Ma r f (i.e. Isl mic Monotheism and all that Isl m has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Isl m has forbidden); he allows them as lawful A - aiyib t [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful Al-Khab ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from

²³³² Sūrah Al An'ām (6), āyāt 146-150.

²³³³ Sūrah Al Nahl (16), āyāt 118-119.

their heavy burdens (of All h's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Mu ammad ﷺ), honour him, help him, and follow the light (the Qur n) which has been sent down with him, it is they who will be successful.²³³⁴

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ۚ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۚ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَزَعٍ أُخْرِجَ شَطْعُهُ فَفَازَرَهُ فَأَسْتَغْلَظَ فَاسْتَوَى عَلَى سَوْقِهِ ۖ يُعْجِبُ الزُّرَّاعَ لِيَغِظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٢﴾

Mu ammad (ﷺ) is the Messenger of Allh, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking bounty from All h and (His) good Pleasure. The mark of them (i.e. of their faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taur t (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers - that He may enrage the disbelievers with them. All h has promised those among them who believe (i.e. all those who follow Isl mic Monotheism, the Religion of Prophet Mu ammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).²³³⁵

5:44-50 The Taurāh and Injīl also contain the promise of Allāh towards the Shuhadā' (شُهَدَاءَ) [witnesses] and the laws of Qiṣāṣ (قِصَاص) [reprisal].

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ تَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ۚ فَلَا تَخْشَوُا النَّاسَ وَآخِشَوْهُمْ وَلَا تَشْتَرُوا بِإِيمَانِكُمْ ثَمَنًا قَلِيلًا ۚ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾ وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ ۚ فَمَنْ تَصَدَّقَ بِهِ ۖ فَهُوَ كَفَّارَةٌ لَّهُ ۚ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٤٥﴾ وَقَفَّيْنَا عَلَىٰ

²³³⁴ Sūrah Al A'rāf (7), ayāh 157.

²³³⁵ Sūrah Al Fath (48), ayāh 29.

ءَاثَرِهِمْ يَعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۚ وَءَاتَيْنَاهُ الْإِنجِيلَ فِيهِ
هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿١٣﴾
وَلِيُخَوِّعَ أَهْلَ الْإِنجِيلِ بِمَا أُنزِلَ إِلَيْهِ ۖ وَمَن لَّمْ يَخُصَّكُمْ بِمَا أُنزِلَ إِلَيْكَ فَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ ﴿١٤﴾ وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ
الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ ۚ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا
جَاءَكَ مِنَ الْحَقِّ ۚ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً
وَاحِدَةً وَلَكِن لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٥﴾ وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ
أَهْوَاءَهُمْ وَأَحْذَرَهُمْ أُنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أُنزَلَ إِلَيْكَ ۚ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّا
يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ ۗ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴿١٦﴾ أَفَحُكْمَ
الْجَنَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوفُونَ ﴿١٧﴾

Verily, We did send down the Taur t (Torah) [to M s (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to All 's will, judged the Jews. And the rabbis and the priests [too judged the Jews by the Taur t (Torah) after those Prophets] for to them was entrusted the protection of All h's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what All h has revealed, such are the K fir n (i.e. disbelievers - of a lesser degree as they do not act on All h's laws).

And We ordained therein for them: "Life for life , eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which All h has revealed, such are the lim n (polytheists and wrong-doers - of a lesser degree).

And in their footsteps, We sent s (Jesus), son of Maryam (Mary), confirming the Taur t (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taur t (Torah) that had come before it, a guidance and an admonition for Al-Muttaq n (the pious).

Let the people of the Injeel (Gospel) judge by what All h has revealed therein. And whosoever does not judge by what All h has revealed (then) such (people) are the F siq n (the rebellious i.e. disobedient (of a lesser degree) to All h.

And We have sent down to you (O Mu ammad ﷺ) the Book (this Qur n) in truth, confirming the Scripture that came before it and Muhayminan (trustworthy in highness and a witness) over it (old Scriptures). So judge between them by what All h has revealed, and follow not their vain desires, diverging away from the Truth that has come to you. To each among you,

*We have prescribed a law and a clear way. If Allāh willed, He would have made you one nation, but that (He) may test you in what He has given you; so strive as in a race in good deeds. The return of you (all) is to Allāh; then He will inform you about that in which you used to differ. And so judge (you O Mu'ammad ﷺ) between them by what Allāh has revealed and follow not their vain desires, but beware of them lest they turn you (O Mu'ammad ﷺ) far away from some of that which Allāh has sent down to you. And if they turn away, then know that Allāh's will is to punish them for some sins of theirs. And truly, most of men are Fāsiqūn (rebellious and disobedient to Allāh). Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allāh for a people who have firm faith.*²³³⁶

The Attitude of the Ahli-l-Kitāb towards the Scriptures

Their attitude towards their own Books

41:45 The Banī 'Isrā'īl mutually disagreed about the contents of the
17:4-8 Taurāh; they did not want to follow the teachings of the
 Taurāh;

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ ۖ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ
بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿٤٥﴾

*And indeed We gave Mūsā (Moses) the Scripture, but dispute arose therein. And had it not been for a word that went forth from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the Qur'ān). [Tafsir Al-Qurtub, Vol. 15, Page 370]*²³³⁷

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لُتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلِتَعْلُنَّ عُلُوًّا كَبِيرًا
﴿٤٦﴾ فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولَىٰ بَأْسٍ شَدِيدٍ فَجَاسُوا
خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ﴿٤٧﴾ ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ
بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَكُمْ أَكْثَرَ نَفِيرًا ﴿٤٨﴾ إِنَّ أَحْسَنَكُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ ۖ وَإِنْ
أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيُسْتَفْهُوا ۖ وَجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا
دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ﴿٤٩﴾ عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ ۚ وَإِنْ عُدتُمْ عُدتُمْ

²³³⁶ Sūrah Al Mā'idah (5), āyāt 44-50.

²³³⁷ Sūrah Fuṣṣilat (41), āyah 45.

And We decreed for the Children of Israel in the Scripture, that indeed you would do mischief on the earth twice and you will become tyrants and extremely arrogant!

So, when the Promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.

Then We gave you once again, a return of victory over them. And We helped you with wealth and children and made you more numerous in man power. (And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to make your faces sorrowful and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands.

[And We said in the Taurāt (Torah)]: "It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return (to Our punishment). And We have made Hell a prison for the disbelievers."²³³⁸

7:169-170 even though they carefully studied its contents;

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلُهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ ۚ وَالْدَارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ ۚ أَفَلَا تَعْقِلُونَ ﴿٢٣٣٩﴾
وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الصَّالِحِينَ ﴿٢٣٤٠﴾

Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the Covenant of the Book taken from them that they would not say about Allah anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are Al-Muttaqin (the pious). Do not you then understand?

And as to those who hold fast to the Book (i.e. act on its teachings) and perform A - alāt (Iqmat - alāt), certainly, We shall never waste the reward of those who do righteous deeds.²³³⁹

6:91 they concealed a large part of the contents of that Scripture;

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ نَبِيٍِّّ مِنْ شَيْءٍ ۚ قُلْ مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِلنَّاسِ ۚ جَعَلُونَهُ قُرْآنًا مَبْدُونًا

²³³⁸ Sūrah Al Isrā' (17), āyāt 4-8.

²³³⁹ Sūrah Al A'rāf (7), āyāt 169-170.

وَحُفُّونَ كَثِيرًا وَعُلِّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي حَوْضِهِمْ

يَلْعَبُونَ ﴿٦٠﴾

They (the Jews, Quraish pagans, idolaters, etc.) did not estimate Allh with an estimation due to Him when they said: "Nothing did All h send down to any human being (by inspiration)." Say (O Muhammad ﷺ): "Who then sent down the Book which M s (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of it) and concealing (much). And you (believers in All h and His Messenger Muhammad ﷺ), were taught (through the Qur n) that which neither you nor your fathers knew." Say: "All h (sent it down)." Then leave them to play in their vain discussions. (Tafsir Al-Qurtub , Vol.7, Page 37).²³⁴⁰

5:41-45 and did not want to decide issues according to the laws of Allāh within the Taurāh;

﴿٦٠﴾ يٰٓاَيُّهَا الرَّسُوْلُ لَا تَحْزَنْكَ الَّذِيْنَ يُسْرِعُوْنَ فِي الْكُفْرِ مِنَ الَّذِيْنَ قَالُوْا ءَاَمَنَّا بِاَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوْبُهُمْ ۚ وَبِالَّذِيْنَ هَادُوْا ۚ سَمْعُوْنَ لِلْكَذِبِ لِلْكَذِبِ سَمْعُوْنَ لِقَوْمٍ ءَاخِرِيْنَ لَمْ يَأْتُوْكَ نَحْرِفُوْنَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ ۚ يَقُوْلُوْنَ اِنْ اُوْتِيتُمْ هٰذَا فَاٰخُذُوْهُ وَاِنْ لَمْ تُؤْتُوْهُ فَاَحْذَرُوْا ۚ وَمَنْ يُرِدِ اللّٰهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ اللّٰهِ شَيْئًا ۚ اُولٰٓئِكَ الَّذِيْنَ لَمْ يُرِدِ اللّٰهُ اَنْ يُطَهِّرْ قُلُوْبُهُمْ ۚ هُمْ فِي الدُّنْيَا خٰزِيْنَ ۗ وَلَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ﴿٦١﴾ سَمْعُوْنَ لِلْكَذِبِ اَكْكَلُوْنَ لِلشَّحْتِ ۚ فَاِنْ جَاؤَكَ فَاحْكُم بَيْنَهُمْ اَوْ اَعْرِضْ عَنْهُمْ ۚ وَاِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا ۚ وَاِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ ۚ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ﴿٦٢﴾ وَكَيْفَ يُحْكُمُوْنَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيْهَا حُكْمُ اللّٰهِ ثُمَّ يَتَوَلَّوْنَ مِنْۢ بَعْدِ ذٰلِكَ ۚ وَمَا اُولٰٓئِكَ بِالْمُؤْمِنِيْنَ ﴿٦٣﴾ اِنَّا اَنْزَلْنَا التَّوْرَةَ فِيْهَا هُدًى وَنُوْرٌ يَّحْكُمُ بَيْنَ النَّبِيِّوْنَ الَّذِيْنَ اَسْلَمُوْا لِلَّذِيْنَ هَادُوْا وَالرَّيْبِيِّوْنَ وَالْاَحْبَارُ بِمَا اسْتُحْفِظُوْا مِنْ كِتٰبِ اللّٰهِ وَكَانُوْا عَلَيْهِ شُهَدَآءَ ۚ فَلَا تَخْشَوُا النَّاسَ وَاَحْشَوْنَ وَلَا تَشْتَرُوْا بِمَا بَيْنَ يَدَيِّ نَمٰنًا قَلِيْلًا ۚ وَمَنْ لَمْ يَحْكَمْ بِمَا اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الْكَافِرُوْنَ ﴿٦٤﴾ وَكُنَبْنَا عَلَيْهِمْ فِيْهَا اَنْ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْاَنْفَ بِالْاَنْفِ وَالْاُذُنَ بِالْاُذُنِ وَالْيَسْنَ بِالْيَسَنِ

²³⁴⁰ Sūrah Al An'ām (6), ayāh 91.

وَالْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُمْ وَمَن لَّمْ يَخُصَّكُمْ بِمَا أُنزِلَ
 اللَّهُ فَاتُّبِعْكُمْ هُمْ الظَّالِمُونَ ﴿٥٤﴾

O Messenger (Mu ammad ﷺ)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever All h wants to put in Al-Fitnah [error, because of his rejecting the faith], you can do nothing for him against All h. Those are the ones whose hearts All h does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.

(They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Mu ammad ﷺ), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, All h loves those who act justly.

But how do they come to you for decision while they have the Taur t (Torah), in which is the (plain) decision of All h; yet even after that, they turn away. For they are not (really) believers.

Verily, We did send down the Taur t (Torah) [to M s (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to All h's will, judged the Jews. And the rabbis and the priests [too judged the Jews by the Taur t (Torah) after those Prophets] for to them was entrusted the protection of All h's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what All h has revealed, such are the K fir n (i.e. disbelievers - of a lesser degree as they do not act on All h's laws).

And We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which All h has revealed, such are the lim n (polytheists and wrong-doers - of a lesser degree).²³⁴¹

3:23-25 they turned away from their own Holy Book;

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ
 بَيْنَهُمْ ثُمَّ يُتَوَلَّى فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿٥٥﴾ ذَلِكَ بِأَنَّهُمْ قَالُوا لَن نَّمَسَّ النَّارَ
 إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ ﴿٥٦﴾ فَكَيْفَ إِذَا
 جُمِعْتَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

²³⁴¹ Sūrah Al Mā'idah (5), āyāt 41-45.

Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allah to settle their dispute, then a party of them turn away, and they are averse.

This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent regarding their Deen (religion) has deceived them.

How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly.²³⁴²

3:69-74

they obscured that which is valid from that which is invalid;

وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضْلُونَكَ وَمَا يُضْلُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾ يَتَأْهَلِ الْكِتَابُ لِمَ نَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَسْهَدُونَ ﴿٧٠﴾ يَتَأْهَلِ الْكِتَابُ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾ وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ ءَامَنُوا وَجْهَ النَّهَارِ وَاتَّقُوا ءَاخِرَهُ لَعَلَّكُمْ يَرْجِعُونَ ﴿٧٢﴾ وَلَا تَوْمِنُوا إِلَّا لِمَنْ تَبَعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَن يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ أَوْ يُحَاجُّوْكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٣﴾ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٤﴾

A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not.

O people of the Scripture! (Jews and Christians): "Why do you disbelieve in the Book of Allah, [the Verses about Prophet Muhammad ﷺ present in the Taurat (Torah) and the Injeel (Gospel)] while you (yourselves) bear witness (to their truth)."

O people of the Scripture (Jews and Christians): "Why do you mix truth with falsehood and conceal the truth while you know?"

And a party of the people of the Scripture say: "Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back.

And believe no one except the one who follows your Deen (religion). Say (O Muhammad ﷺ): "Verily! Right guidance is the guidance of Allah" And do not believe that anyone can receive like that which you have received (of Revelation) except when he follows your Deen (religion), otherwise they would engage you in argument before your Lord. Say (O Muhammad ﷺ): "All the bounty is in the Hand of Allah; He grants to whom He wills. And

²³⁴² Sūrah Āl 'Imrān (3), āyāt 23-25.

*All h is All-Sufficient for His creatures' needs, the All-Knower.”
He selects for His Mercy (Isl m and the Qur n with Prophethood) whom
He wills and All h is the Owner of great bounty.”²³⁴³*

3:78 they told lies, and twisted their tongues and they performed deeds
3:93-95 which had been forbidden in their Scriptures;

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُونُ آلْسَنَتَهُمْ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنْ
الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ
وَهُمْ يَعْلَمُونَ ﴿٩٥﴾

*And verily, among them is a party who distort the Book with their tongues
(as they read), so that you may think it is from the Book, but it is not from
the Book, and they say: “This is from All h,” but it is not from All h; and
they speak a lie against All h while they know it.”²³⁴⁴*

﴿٩٤﴾ كُلُّ الطَّعَامِ كَانَ حَلَالًا لِبَنِي إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ
أَنْ تُنَزَّلَ التَّوْرَةُ ۚ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنْتُمْ صَادِقِينَ ﴿٩٥﴾ فَمَنْ أَفْثَرَى
عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٩٦﴾ قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا
مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٧﴾

*All food was lawful to the Children of Isr l, except what Isr l made
unlawful for himself before the Taur t (Torah) was revealed. Say (O
Mu ammad ﷺ): “Bring here the Taur t (Torah) and recite it, if you are
truthful.”*

*Then after that, whosoever shall invent a lie against All h, ... such shall
indeed be the līm n (disbelievers).*

*Say (O Mu ammad ﷺ): “All h has spoken the truth; follow the Religion of
'Ibr h m (Abraham) an f (Isl mic Monotheism, i.e. he used to worship
All h Alone), and he was not of Al-Mushrik n.”²³⁴⁵*

2:75-82 they altered the contents of their Book, faithfully adhering to some
2:83-86 and denying other parts (amongst which were the laws of Qiṣās);

﴿٩٨﴾ أَفَتَعْطَمُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ خَلُفْتُمْ
مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٩٩﴾ وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَا
بَعْضُهُمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ

²³⁴³ Sūrah Āl 'Imrān (3), āyāt 69-74.

²³⁴⁴ Sūrah Āl 'Imrān (3), āyāt 78.

²³⁴⁵ Sūrah Āl 'Imrān (3), āyāt 93-95.

أَفَلَا تَعْقِلُونَ ﴿٦٦﴾ أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٦٧﴾ وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانٍ وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٦٨﴾ فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيُشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٦٩﴾ وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً ۖ قُلْ أَتُخَذَتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ تُخْلَفَ ۚ اللَّهُ عَهْدُهُ ۚ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٧٠﴾ بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٧١﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٧٢﴾

Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the word of All h [the Taur t (Torah)], then they used to change it knowingly after they understood it?

And when they (Jews) meet those who believe (Muslims), they say, “We believe”, but when they meet one another in private, they say, “Shall you (Jews) tell them (Muslims) what All h has revealed to you [Jews, about the description and the qualities of Prophet Mu ammad ﷺ that which are written in the Taur t (Torah)], that they (Muslims) may argue with you (Jews) about it before your Lord?” Have you (Jews) then no understanding?

Know they (Jews) not that All h knows what they conceal and what they reveal?

And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.

Then woe to those who write the Book with their own hands and then say, “This is from All h,” to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.

And they (Jews) say, “The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days.” Say (O Mu ammad ﷺ to them): “Have you taken a Covenant from All h, so that All h will not break His Covenant? Or is it that you say of All h what you know not?”

Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.

*And those who believe (in the Oneness of All h - Isl mic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.*²³⁴⁶

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْبَسِطِينَ وَقُولُوا لِلنَّاسِ حُسْنًا ۚ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ

²³⁴⁶ Sūrah Al Baqarah (2), āyāt 75-82.

تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ ﴿٦٠﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِينِكُمْ ثُمَّ أَقَرَّرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٦١﴾ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِنْ دِينِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِلْثَامِ وَالْعُدْوَانِ وَإِنْ يَأْتُواكُمْ أُسْرَىٰ فَتُفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ ۚ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَٰلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ۖ وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٦٢﴾ أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۚ فَلَا تَخَفُفْ عَنْهُمْ أَلْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٦٣﴾

And (remember) when We took a covenant from the Children of Isr - l, (saying): Worship none but All h (Alone) and be dutiful and good to parents, and to kindred, and to orphans and Al-Mas k n (the poor), [Tafsir At-Tabar , Vol. 10, Page 158 (Verse 9:60)] and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Mu ammad ﷺ], and perform A - al t (Iq mat-a - al t), and give Zak t. Then you slid back, except a few of you, while you are backsliders. (Tafsir Al-Qurtub , Vol. 2, Page 392).

And (remember) when We took your covenant (saying): Shed not the blood of your people, nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness.

After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And All h is not unaware of what you do.

Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.²³⁴⁷

2:144-146 Certainly their treatment of their Scriptures was a desire to conceal the truth;

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۚ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۚ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۚ وَمَا اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾ وَلَئِنْ أَتَيْتَ الَّذِينَ

²³⁴⁷ Sūrah Al Baqarah (2), āyāt 83-86.

أَوْثُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ ﴿٢١٥﴾ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿٢١٦﴾

Verily! We have seen the turning of your (Mu ammad's ﷺ) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid- al- ar m (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scriptures (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Ka bah at Makkah in prayers) is the truth from their Lord. And All h is not unaware of what they do.

And even if you were to bring to the people of the Scripture (Jews and Christians) all the y t (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Qiblah (prayer direction). And they will not follow each other's Qiblah (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from All h), then indeed you will be one of the lim n (polytheists, wrong-doers, etc.). Those to whom We gave the Scripture (Jews and Christians) recognise him (Mu ammad ﷺ or the Ka bah at Makkah) as they recognise their sons. But verily, a party of them conceal the truth while they know it - [i.e. the qualities of Mu ammad ﷺ which are written in the Taur t (Torah) and the Injeel (Gospel)].²³⁴⁸

2:159-162 Allāh and all His created beings curse their deeds; and a most severe punishment awaits them for their actions in the Hereafter.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أَُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعْنُونَ ﴿٢١٥﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّاهُ فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿٢١٦﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أَُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٢١٧﴾ خَالِدِينَ فِيهَا لَا يَخَفُونَ فِيهَا الْعَذَابَ وَلَا هُمْ يُنظَرُونَ ﴿٢١٨﴾

Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by All h and cursed by the cursers. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One who accepts repentance, the Most Merciful.

²³⁴⁸ Sūrah Al Baqarah (2), āyāt 144-146.

Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allāh and of the angels and of mankind, combined. They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved.²³⁴⁹

(Furthermore, refer to their denouncement of the birth and Messengership of the Prophet Muḥammad ﷺ)

Their attitude to Al Qur'ān

2:87-91 They do not believe in Al Qur'ān, which is truly comes from Allāh;

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۚ وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْكِتَابَ وَآتَيْنَاهُ بُرُوحَ الْقُدُسِ ۖ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾ وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾ وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ ۖ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾ بِئْسَمَا اسْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ ۚ بَعِثْنَا أَنْ يُنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ ۖ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٩٠﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا تَوْحِينَ بِمَا أَنْزَلَ عَلَيْنَا وَبِكُفْرِهِمْ ۚ بِمَا وَرَّاءَهُ ۚ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ ۚ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾

And indeed, We gave M s (Moses) the Book and followed him up with a succession of Messengers. And We gave s (Jesus), the son of Maryam (Mary), clear signs and supported him with R -ul-Qudus [Jibr l (Gabriel)]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some, you disbelieved and some, you killed.

And they say, “Our hearts are wrapped (i.e. do not hear or understand Allāh’s Word). “Nay, Allāh has cursed them for their disbelief, so little is that which they believe.

And when there came to them (the Jews), a Book (this Qur’ān) from Allāh confirming what is with them [the Taurāt (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allāh (for coming of Muḥammad ﷺ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allāh be on the disbelievers.

²³⁴⁹ Sūrah Al Baqarah (2), āyāt 159-162.

How bad is that for which they have sold their own selves, that they should disbelieve in that which All h has revealed (the Qur n), grudging that All h should reveal of His Grace unto whom He will of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.

And when it is said to them (the Jews), "Believe in what All h has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Mu ammad ﷺ to them): "Why then have you killed the Prophets of All h aforetime, if you indeed have been believers?"²³⁵⁰

5:64

Al Qur'an only increases their rebelliousness;

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۖ وَالْقَلِيلَةُ بَيْنَهُمُ الْعُدَاوَةُ وَالْبَغْضَاءُ إِلَى يَوْمِ الْقِيَمَةِ ۚ كُلَّمَا أَوقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ۚ وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٤﴾

The Jews say: "All h's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills. Verily, the revelation that has come to you from All h increases in most of them their obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, All h extinguished it; and they (ever) strive to make mischief on earth. And All h does not like the Mufsid n (mischief-makers).²³⁵¹

3:113-115

Amongst them are those who uphold the Book that they read;

﴿ ۞ لَيْسُوا سَوَاءً ۚ مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ ءَايَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَٰئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ ۚ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾ ﴾

Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of All h during the hours of the night, prostrating themselves in prayer.

They believe in All h and the Last Day; they Enjoin Al-Ma r f (Islamic Monotheism, and following Prophet Mu ammad ﷺ) and forbid Al-Munkar (polytheism, disbelief and opposing Prophet Mu ammad ﷺ); and they

²³⁵⁰ Sūrah Al Baqarah (2), āyāt 87-91.

²³⁵¹ Sūrah Al Mā'idah (5), āyah 64.

hasten in (all) good works; and they are among the righteous.
And whatever good they do, nothing will be rejected of them; for All h knows well those who are Al-Muttaq n (the pious).²³⁵²

3:199 and believe firmly in Allāh;

وَأَنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَشِعِينَ لِلَّهِ
لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا ۖ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ إِنَّ اللَّهَ سَرِيعُ
الْحِسَابِ ﴿١٩٩﴾

And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in All h and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before All h. They do not sell the Verses of All h for a little price, for them is a reward with their Lord. Surely, All h is Swift in account.²³⁵³

13:36 they feel happy and rejoice with the sending down of Al Qur'an and
46:10 believe in it as a Holy Book; and they acknowledge Muḥammad ﷺ
5:82-86 as their Prophet (this means that they also accepted the contents of the Taurāh and the 'Injīl).

وَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ
قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ ۚ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَوَابٍ ۖ ﴿٢٠٠﴾

Those to whom We have given the Book (such as Abdull h bin Sal m and other Jews who embraced Isl m), rejoice at what has been revealed unto you (i.e. the Qur n), but there are among the confederates (from the Jews and pagans) those who reject a part thereof. Say (O Mu ammad ﷺ): "I am commanded only to worship All h (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return."²³⁵⁴

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ ۚ وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَءِيلَ عَلَىٰ مِثْلِهِ
فَقَامْنَ وَاسْتَكْبَرْتُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٠١﴾

Say: "Tell me! If this (Qur n) is from All h, and you deny it, and a witness from among the Children of Isr l (Abdull h bin Sal m) testifies that this Qur n is from All h [like the Taur t (Torah)], so he believed (embraced Isl m) while you are too proud (to believe)." Verily! All h guides not the people who are ḥalim n (polytheists, disbelievers and wrong-doing).²³⁵⁵

²³⁵² Sūrah Āl 'Imrān (3), āyāt 113-115.

²³⁵³ Sūrah Āl 'Imrān (3), āyāh 199.

²³⁵⁴ Sūrah Al Ra'd (13), āyāh 36.

²³⁵⁵ Sūrah Al Aḥqāf (46), āyāh 10.

*And truly, this is a revelation from the Lord of the 'alam n, Which the trustworthy R has brought down; Upon your heart that you may be of the warners, In the plain Arabic language. And verily, it is (announced) in the Scriptures of former people.*²³⁵⁸

²³⁵⁸ Sūrah Al Shu'arā' (26), āyāt 192-196.

CHAPTER 12

Al Qur'ān and the Aḥādīth

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ
تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ
الْعَالَمِينَ ﴿٢٧﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا
مَنْ أَسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٨﴾

*And this Qur'ān is not such as could ever be produced by other than Allāh (Lord of the heavens and the earth), but it is a confirmation of (the Revelation) which was before it [i.e. the Taurāt (Torah), and the Injeel (Gospel), etc.], and a full explanation of the Book (i.e. laws and orders, etc, decreed for mankind) - wherein there is no doubt from the the Lord of the 'ālam n (mankind, jinns, and all that exists). Or do they say: "He (Mu'ammad ﷺ) has forged it?" Say: "Bring then a S'rah (chapter) like unto it, and call upon whomsoever you can, besides Allāh, if you are truthful!"*²³⁵⁹

²³⁵⁹ Sūrah Yūnus (10), āyāt 37-38.

Al Qur'ān

Al Qur'ān originates from Allāh

39:1-2 Al Qur'ān - revealed by Allāh bearing the truth.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾

The revelation of this Book (the Qur'an) is from Allāh, the All-Mighty, the All-Wise.

Verily, We have sent down the Book to you (O Mu'ammad ﷺ) in truth: so wWorship Allāh (Alone) by doing religious deeds sincerely for Allāh's sake only, (and not to show-off, and not to set up rivals with Him in worship).²³⁶⁰

39:41 Al Qur'ān comes from Allāh, validating the previous Holy Books
27:6 and clarifying laws already established by Him;
4:166

إِنَّا أَنْزَلْنَاهُ عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهِ ۖ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١﴾

Verily, We have sent down to you (O Mu'ammad ﷺ) the Book (this Qur'an) for mankind in truth. So whosoever accepts the guidance, it is only for his ownself, and whosoever goes astray, he goes astray only for his (own) loss. And you (O Mu'ammad ﷺ) are not a Wakīl (trustee or disposer of affairs, or keeper) over them.²³⁶¹

وَإِنَّكَ لَتُلْقَى الْقُرْآنَ مِنَ لَدُنْ حَكِيمٍ عَلِيمٍ ﴿٢﴾

And verily, you (O Mu'ammad ﷺ) are receiving the Qur'an from the One, All-Wise, All-Knowing.²³⁶²

لَٰكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ ۖ وَالْمَلَائِكَةُ يَشْهَدُونَ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٣﴾

But Allāh bears witness to that which He has sent down (the Qur'an) unto you (O Mu'ammad ﷺ), He has sent it down with His knowledge, and the angels bear witness. And Allāh is All-Sufficient as a witness.²³⁶³

²³⁶⁰ Sūrah Al Zumar (39), āyāt 1-2.

²³⁶¹ Sūrah Al Zumar (39), āyāt 41.

²³⁶² Sūrah Al Naml (27), āyāt 6.

²³⁶³ Sūrah Al Nisā' (4), āyāt 166.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَا مُبَدِّلَ لِكَلِمَتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾

And the word of your Lord has been fulfilled in truth and in justice. None can change His words. And He is the All-Hearer, the All-Knower.²³⁶⁴

11:14-17 there is no doubt within it;
2:2

فَالَّذِينَ يَسْتَجِيبُونَ لَكُمْ فَأَعْلَمُوا أَنَّ مَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنَّ لَهُ إِلَّا هُوَ ۖ فَهَلْ أُنْتُمْ مُسْلِمُونَ ﴿١١٦﴾ مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزَيَّنَّتْهَا نُوفٍ إِلَيْهِمْ أَعْمَلْتُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١١٧﴾ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحِطَّ مَا صَنَعُوا فِيهَا وَبَطِلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾ أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً ۖ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ يَكْفُرْ بِهِ ۖ مِنْ آلِ الْأَحْزَابِ ۖ فَالْآخِرَةُ مَوْعِدُهُ ۚ فَلَا تَكُ فِي مِرْيَةٍ مِنْهُ ۚ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١١٩﴾

If then they answer you not, know then that the Revelation (this Qur'ān) is sent down with the knowledge of Allah and that L il ha illa Huwa: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit to Islam)?

Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.

They are those for whom there is nothing in the Hereafter but fire; and vain are the deeds they did therein. And of no effect is that which they used to do. Can they (Muslims) who rely on a clear proof (the Qur'ān) from their Lord, and whom a witness [Prophet Muhammad ﷺ through Jibril (Gabriel)] from Him follows it (can they be equal with the disbelievers); and before it, came the Book of Moses (Moses), a guidance and a mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ān), the Fire will be their promised meeting-place. So be not in doubt about it (i.e. those who denied Prophet Muhammad ﷺ and also denied all that which he brought from Allah, surely, they will enter Hell). Verily, it is the truth from your Lord, but most of the mankind believe not.²³⁶⁵

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ ۚ هُدًى لِّلْمُتَّقِينَ ﴿١٢٠﴾

²³⁶⁴ Sūrah Al An'ām (6), ayāh 115.

²³⁶⁵ Sūrah Hūd (11), āyāt 14-17.

*This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are Al-Muttaqin [the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)].*²³⁶⁶

13:1 It is sent down by the Lord of the 'Ālamīn.

الْمُرَّةِ تِلْكَ ءَايَاتُ الْكِتَابِ * وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾

*Alif-Lm-M m-R . [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings]. These are the verses of the Book (the Qur'an), and that which has been revealed unto you (Muhammad ﷺ) from your Lord is the truth, but most men believe not.*²³⁶⁷

The definitive clarity of Al Qur'ān

6:38 ...We have neglected nothing in the Book, then unto their Lord they shall be gathered.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ ۚ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾

*There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.*²³⁶⁸

5:48 There is nothing contradictory within the contents of Al Qur'ān because it all originates from Allāh, the Lord of the 'Ālamīn.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ۚ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ ۚ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۚ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَيْنَاكُمْ ۚ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ ۚ جَمِيعًا قَبِيضَتُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾

And We have sent down to you (O Muhammad ﷺ) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Muhyminan

²³⁶⁶ Sūrah Al Baqarah (2), ayāh 2.

²³⁶⁷ Sūrah Al Ra'd (13), ayāh 1.

²³⁶⁸ Sūrah Al An'ām (6), ayāh 38.

(trustworthy in highness and a witness) over it (old Scriptures). So judge between them by what All h has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If All h willed, He would have made you one nation, but that (He) may test you in what He has given you; so strive as in a race in good deeds. The return of you (all) is to All h; then He will inform you about that in which you used to differ.²³⁶⁹

59:21 Had Al Qur'ān been set upon a mountain then that mountain would have humbled itself and collapsed through fear.

لَوْ أَنزَلْنَاهَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَلُ نُضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٥٩﴾

Had We sent down this Qur n on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of All h. Such are the parables which We put forward to mankind that they may reflect.²³⁷⁰

13:31 Al Qur'ān, the Book which shakes the world.

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كُفِّرَتْ بِهِ الْمَوْتَىٰ ۚ بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا ۚ أَفَلَمْ يَأْتِسَّ الَّذِينَ ءَامَنُوا أَن لَّو يَشَاءُ اللَّهُ لَهْدَىٰ النَّاسَ جَمِيعًا ۚ وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُم بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٣١﴾

And if there had been a Qur n with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur n). But the decision of all things is certainly with All h. Have not then those who believe yet known that had All h willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieve because of their (evil) deeds or it (i.e. the disaster) settle close to their homes, until the Promise of All h comes to pass. Certainly, All h does not fail in His Promise.²³⁷¹

The charge of 'mankind', that Muḥammad ﷺ created the Qur'ān is untrue

21:1-5 The disbelievers and the hypocrites suppose and assert that
 25:4-5 Al Qur'ān is the dream of a crazed mind, an empty daydream of a
 32:1-3 poet, and magic; a falsehood created by Muḥammad ﷺ;

²³⁶⁹ Sūrah Al Mā'idah (5), ayāh 48.

²³⁷⁰ Sūrah Al Ḥaṣhr (59), ayāh 21.

²³⁷¹ Sūrah Al Ra'd (13), ayāh 31.

أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿٢٧٢﴾ مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢٧٣﴾ لَاهِيَةً قُلُوبُهُمْ وَأَسْرُوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ السِّحْرَ وَأَنْتُمْ تُبْصِرُونَ ﴿٢٧٤﴾ قَالَ رَبِّ يَعْلَمُ الْقَوْلُ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٧٥﴾ بَلْ قَالُوا أَضْغَتْ أَحْلَامُهُ بَلْ أَفْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ ﴿٢٧٦﴾

Draws near for mankind their reckoning, while they turn away in heedlessness.

Comes not unto them an admonition (a chapter of the Qur'an) from their Lord as a recent revelation but they listen to it while they play, with their hearts occupied (with evil things) those who do wrong, conceal their private counsels, (saying): "Is this (Mu'ammad ﷺ) more than a human being like you? Will you submit to magic while you see it?" He (Mu'ammad ﷺ) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower." Nay, they say: "These (revelations of the Qur'an which are inspired to Mu'ammad ﷺ) are mixed up false dreams! Nay, he has invented it! Nay, he is a poet! Let him then bring us an Ayah (sign as a proof) like the ones (Prophets) that were sent before (with signs)!"²³⁷²

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكُ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ﴿٢٧٧﴾ وَقَالُوا أَسْطِيزُ الْأَوَّلِينَ أَكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٢٧٨﴾

Those who disbelieve say: "This (the Qur'an) is nothing but a lie that he (Mu'ammad ﷺ) has invented, and others have helped him at it, so that they have produced an unjust wrong (thing) and a lie." And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."²³⁷³

الْعَمَّ ﴿٢٧٩﴾ تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٢٨٠﴾ أَمْ يَقُولُونَ افْتَرَاهُ ﴿٢٨١﴾ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٢٨٢﴾

Alif-Lam-Mim. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.] The Revelation of the Book (this Qur'an) is from the Lord of the 'alamun (mankind, jinns and all that exists) in which there is not doubt! Or say they: "He (Mu'ammad ﷺ) has fabricated it?" Nay, it is the Truth from your Lord, that you may warn a people to whom no warner has come

²³⁷² Sūrah Al 'Anbiyā' (21), āyāt 1-5.

²³⁷³ Sūrah Al Furqān (25), āyāt 4-5.

before you (O Mu ammad ﷺ), in order that they may be guided.²³⁷⁴

36:69-70 Muhammad ﷺ is not a poet.

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُبِينٌ ﴿٦٩﴾ لِيُنذِرَ مَنِ كَانَ
حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾

And We have not taught him (Mu ammad ﷺ) poetry, nor is it meet for him.
This is only a reminder and a plain Qur'an.
That he or it (Mu ammad ﷺ or the Qur'an) may give warning to him who is
living (a healthy minded - the believer), and that word (charge) may be
justified against the disbelievers (dead, as they reject the warnings).²³⁷⁵

The reasons why Al Qur'ān was not revealed in the form of a pre-written revelation

6:4-7 Al Qur'ān was not sent down as a pre-written revelation in order that the disbelievers would be unable to say that this issue constituted 'manmade' magic; however, despite this they still stated that it was magic.

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾ فَقَدْ كَذَّبُوا بِالْحَقِّ
لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبِيَا مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٥﴾ أَلَمْ يَرَوْا أَنَّمْ أَهْلَكْنَا مِنْ
قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَهُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ
مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرَى مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا
ءَاخَرِينَ ﴿٦﴾ وَلَوْ نَزَّلْنَاهُ عَلَىٰ كِتَابٍ فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذِي نَزَّلْنَا كَفُورًا إِنْ
هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾

And never an Ay'h (sign) comes to them from the y't (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, but that they have been turning away from it.
Indeed, they rejected the Truth (the Qur'an and Mu ammad ﷺ) when it came to them, but there will come to them the news of that (the torment) which they used to mock at.
Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet We destroyed them for their sins, and created after them other generations.

²³⁷⁴ Sūrah Al Sajdah (32), āyāt 1-3.

²³⁷⁵ Sūrah Yā Sin (36), āyāt 69-70.

And even if We had sent down unto you (O Mu ammad ﷺ) a message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!"²³⁷⁶

6:8-10 Al Qur'ān was conveyed to 'mankind' by a human Messenger and not by an angel; in order that they had no doubt in it, yet however they still doubted it and moreover rejected it.

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكًا لَّفُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ﴿٦﴾ وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلِيسُونَ ﴿٧﴾ وَلَقَدْ اسْتَهْزَأُوا بِرُسُلٍ مِن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٨﴾

And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.

And had We appointed him an angel, We indeed would have made him a man, and We would have certainly caused them confusion in a matter which they have already covered with confusion (i.e. the message of Prophet Mu ammad ﷺ).

And indeed (many) Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at.²³⁷⁷

The challenge and answer by Allāh to all the accusations and opinions of 'mankind' that it is the truth

17:86-88 Even if the Jinn and 'mankind' all gathered together it would be impossible for them to create the like of Al Qur'ān; let alone the like of Al Qur'ān, 'mankind' would not even be able to create 10 Sūrah thereof;

وَلَيْنَ شَيْئًا لَّنْذَهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا يَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا ﴿٨٦﴾ إِلَّا رَحْمَةً مِن رَّبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾ قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَن يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

And if We willed We could surely take away that which We have revealed to you by inspiration (i.e. this Qur'n). Then you would find no protector for you against Us in that respect.

Except as a mercy from your Lord. Verily! His Grace unto you (O Mu ammad ﷺ) is ever great.

²³⁷⁶ Sūrah Al An'ām (6), āyāt 4-7.

²³⁷⁷ Sūrah Al An'ām (6), āyāt 8-10.

Say: "If the mankind and the jinns were together to produce the like of this Qur'n, they could not produce the like thereof, even if they helped one another."²³⁷⁸

فَلَعَلَّكَ تَارِكٌ بَعْضُ مَا يُوحَىٰ ۖ إِلَيْكَ وَصَآئِقُ بِهِ صَدْرُكَ أَن يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كِتَابٌ أَوْ جَاءَ مَعَهُ مَلَكٌ ۚ إِنَّمَا أَنْتَ نَذِيرٌ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٢٣٧٨﴾ أَمْ يَقُولُونَ أَفَنُفِثَ بِهِ قُلُوبُ قَوْمٍ فَأَتُوا بِغَيْرِ سُلُوكٍ ۚ لَقَدْ أَفْتَرْنَا مِثْلَهَا ۚ مُفْتَرَيْنَةٍ وَادْعُوا مَنِ اسْتِطَعْتُمْ مِّن دُونِ اللَّهِ إِن كُنْتُمْ صَادِقِينَ ﴿٢٣٧٩﴾

So perchance you (Mu ammad ﷺ) may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel has come with him?" But you are only a warner. And Allah is a Wakil (Disposer of affairs, Trustee, Guardian, etc.) over all things.

Or they say, "He (Prophet Mu ammad ﷺ) forged it (the Qur'n)." Say: "Bring you then ten forged S'rah (chapters) like unto it, and call whomsoever you can, other than Allah (to your help), if you speak the truth!"²³⁷⁹

وَمَا كَانَ هَذَا الْقُرْآنُ أَن يُفْتَرَىٰ مِن دُونِ اللَّهِ وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِن رَّبِّ الْعَالَمِينَ ﴿٢٣٨٠﴾ أَمْ يَقُولُونَ أَفَنُفِثَ بِهِ قُلُوبُ قَوْمٍ فَأَتُوا بِسُورَةٍ مِّثْلِهِ ۚ وَادْعُوا مَنِ اسْتِطَعْتُمْ مِّن دُونِ اللَّهِ إِن كُنْتُمْ صَادِقِينَ ﴿٢٣٨١﴾ بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَّابٌ أَكْذَبُ الَّذِينَ مِن قَبْلِهِمْ ۚ فَانظُرْ كَيْفَ كَانَ عَنَقِبُهُ الظَّالِمِينَ ﴿٢٣٨٢﴾

And this Qur'n is not such as could ever be produced by other than Allah (Lord of the heavens and the earth), but it is a confirmation of (the Revelation) which was before it [i.e. the Taurat (Torah), and the Injeel (Gospel), etc.], and a full explanation of the Book (i.e. laws and orders, etc, decreed for mankind) - wherein there is no doubt from the the Lord of the alamin (mankind, jinns, and all that exists).

Or do they say: "He (Mu ammad ﷺ) has forged it?" Say: "Bring then a S'rah (chapter) like unto it, and call upon whomsoever you can, besides Allah, if you are truthful!"

Nay, they deny that; the knowledge whereof they could not compass and whereof the interpretation has not yet come unto them. Thus those before them did deny. Then see what was the end of the alimin (polytheists and wrong-doers, etc.).²³⁸⁰

²³⁷⁸ Sūrah Al Isrā' (17), āyāt 86-88.

²³⁷⁹ Sūrah Hūd (11), āyāt 12-13.

²³⁸⁰ Sūrah Yūnus (10), āyāt 37-39.

2:23-24 moreover, they could not even create 1 Sūrah the like thereof.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ
مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي
وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qurʾān) to Our slave (Muḥammad ﷺ), then produce a Sūrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allāh, if you are truthful. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.²³⁸¹

52:29-34 Even though ‘mankind’ gathered together all their helpers besides Allāh, they would not be able to create even a sentence the like of that within Al Qurʾān.

فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا كَاهِنَةٍ ﴿٢٩﴾ أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ
رَيْبَ الْمَنُونِ ﴿٣٠﴾ قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُرْتَصِبِينَ ﴿٣١﴾ أَمْ تَأْمُرُهُمْ
أَحْلُمُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾ أَمْ يَقُولُونَ تَقَوَّلَهُ ۚ بَلْ لَا يُؤْمِنُونَ ﴿٣٣﴾
فَلْيَأْتُوا بِخَبَرٍ مِثْلِهِ ۚ إِنْ كَانُوا صَادِقِينَ ﴿٣٤﴾

Therefore, remind and preach (mankind, O Muḥammad ﷺ of Islamic Monotheism). by the Grace of Allāh, you are neither a soothsayer, nor a madman.
Or do they say: “(Muḥammad ﷺ is) a poet! We await for him some calamity by time.”
Say (O Muḥammad ﷺ to them): “Wait! I am with you, among the waiters!”
Do their minds command them this [i.e. to tell a lie against you (Muḥammad ﷺ)] or are they people exceeding the bounds (i.e. from belief in Allāh to disbelief).
Or do they say: “He (Muḥammad ﷺ) has forged it (this Qurʾān)?” Nay! They believe not!
Let them then produce a recital like unto it (the Qurʾān) if they are truthful.²³⁸²

The illiteracy of Muḥammad ﷺ is also a sign that Al Qurʾān originated only from Allāh.

29:46-49 If the Prophet Muḥammad ﷺ was not illiterate, then they would be
69:38-52 even more in denial towards it. These Āyāt are full of warnings from

²³⁸¹ Sūrah Al Baqarah (2), āyāt 23-24.

²³⁸² Sūrah Al Tūr (52), āyāt 29-34.

• وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا
 آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَإِلَيْكُمُ وَالْهَذَا وَإِلَهُكُمُ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٦﴾
 وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ
 هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ وَمَا تَجْحَدُ بِفَاتِنَتَا إِلَّا الْكَافِرُونَ ﴿١٧﴾ وَمَا كُنْتُمْ تَتْلُوا مِنْ
 قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكُمْ إِذَا لَأَزْتَابَ الْمُبْطِلُونَ ﴿١٨﴾ بَلْ هُوَ ءَايَاتٌ
 يَبَيِّنُ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا تَجْحَدُ بِفَاتِنَتَا إِلَّا الظَّالِمُونَ ﴿١٩﴾

And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Isl mic Monotheism with His verses), except with such of them as do wrong, and say (to them): "We believe in that which has been revealed to us and revealed to you; Our Il h (God) and your Il h (God) is one (i.e. All h), and to Him we have submitted (as Muslims)."

And thus We have sent down the Book (i.e. this Qur n) to you (O Mu ammad ﷺ), and those whom We gave the Scripture [the Taur t (Torah) and the Injeel (Gospel) aforetime] believe therein as also do some of these (who are present with you now like (Abdullāh bin Sal m) and none but the disbelievers reject Our y t [(proofs, signs, verses, lessons, etc., and deny Our Oneness of Lordship and Our Oneness of Worship and Our Oneness of Our names and Qualities: i.e. Isl mic Monotheism)].

Neither did you (O Mu ammad ﷺ) read any book before it (this Qur n), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.

Nay, but they, the clear y t [i.e. the description and the qualities of Prophet Mu ammad ﷺ written like verses in the Taur t (Torah) and the Injeel (Gospel)] are preserved in the breasts of those who have been given knowledge (from the people of the Scriptures). And none but the lim n (polytheists and wrongdoers, etc.) deny Our y t (proofs, evidences, verses, lessons, revelations, etc.).²³⁸³

فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ ﴿٢٠﴾ وَمَا لَا تُبْصِرُونَ ﴿٢١﴾ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٢٢﴾
 هُوَ يَقُولُ شَاعِرٌ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٢٣﴾ وَلَا يَقُولُ كَا هِنَ قَلِيلًا مَّا تَذْكُرُونَ ﴿٢٤﴾
 نَزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٢٥﴾ وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٢٦﴾ لَأَخَذْنَا مِنْهُ
 بِالْيَمِينِ ﴿٢٧﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٢٨﴾ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَنِيزِينَ ﴿٢٩﴾
 وَإِنَّهُ لَتَذْكُرَةٌ لِلْمُتَّقِينَ ﴿٣٠﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ ﴿٣١﴾ وَإِنَّهُ لَحَسْرَةٌ عَلَى

²³⁸³ Sūrah Al 'Ankabūt (29), āyāt 46-49.

الْكَافِرِينَ ﴿٣٤﴾ وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٣٥﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ الْعَظِيمِ ﴿٣٦﴾

*So I swear by whatsoever you see,
and by whatsoever you see not,
that this is verily the word of an honoured Messenger [i.e. Jibr l (Gabriel)
or Muammad ﷺ] which he has brought from All h].
It is not the word of a poet, little is that you believe!
Nor is it the word of a soothsayer (or a foreteller), little is that you
remember!
This is the Revelation sent down from the Lord of the ' lam n (mankind,
jinns and all that exists).
And if he (Mu ammad ﷺ) had forged a false saying concerning us (All h),
We surely should have seized him by his right hand (or with power and
might),
and then certainly should have cut off his life artery (Aorta),
and none of you could withhold Us from (punishing) him.
And verily, this Qur n is a Reminder for the Muttaq n (pious).
And verily, We know that there are some among you that belie (this
Qur n). [Tafsir At-Tabar , Vol. 29, Page 68]
And indeed it (this Qur n) will be an anguish for the disbelievers (on the
Day of Resurrection).
And verily, it (this Qur n) is an absolute truth with certainty.
So glorify the Name of your Lord, the Most Great.²³⁸⁴*

Al Qur'an is the confirmation of the previous Holy Books

3:3-4 Al Qur'an is a Holy Book which confirms and substantiates the
5:48 previous Holy Books, and the criterion for those previous Books.

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنجِيلَ ﴿٣٤﴾ مِّن
قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ ﴿٣٥﴾ إِنَّ الَّذِينَ كَفَرُوا بِمَا يَتْلُو اللَّهُ لَهُمْ عَذَابٌ شَدِيدٌ
وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴿٣٦﴾

*It is He who has sent down the Book (the Qur n) to you (Mu ammad ﷺ)
with truth, confirming what came before it. And He sent down the Taur t
(Torah) and the Injeel (Gospel).
Aforetime, as a guidance to mankind, and He sent down the criterion [of
judgement between right and wrong (this Qur n)]. Truly, those who
disbelieve in the y t (proofs, evidences, verses, lessons, signs, revelations,
etc.) of All h, for them there is a severe torment; and All h is All-Mighty,
All-Able of Retribution.²³⁸⁵*

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ

²³⁸⁴ Sūrah Al Ḥāqqah (69), āyāt 38-52.

²³⁸⁵ Sūrah Al 'Imrān (3), āyāt 3-4.

فَأَحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٠٣﴾

And We have sent down to you (O Mu ammad ﷺ) the Book (this Qur n) in truth, confirming the Scripture that came before it and Muhayminan (trustworthy in highness and a witness) over it (old Scriptures). So judge between them by what All h has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If All h willed, He would have made you one nation, but that (He) may test you in what He has given you; so strive as in a race in good deeds. The return of you (all) is to All h; then He will inform you about that in which you used to differ.²³⁸⁶

10:37 Furthermore, Al Qur'an is in order that the Prophet Muḥammad ﷺ
6:92 delivered the reminder to 'mankind' and clearly explained to them
that within which they differed; and also to deliver mercy and
98:1-5 guidance for those who believe.

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ نَصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿١٠٤﴾

And this Qur n is not such as could ever be produced by other than All h (Lord of the heavens and the earth), but it is a confirmation of (the Revelation) which was before it [i.e. the Taur t (Torah), and the Injeel (Gospel), etc.], and a full explanation of the Book (i.e. laws and orders, etc, decreed for mankind) - wherein there is no doubt from the the Lord of the lam n (mankind, jinns, and all that exists).²³⁸⁷

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ ۖ وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿١٠٥﴾

And this (the Qur n) is a blessed Book which We have sent down, confirming (the revelations) which came before it, so that you may warn the mother of towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in (the Qur n), and they are constant in guarding their al t (prayers).²³⁸⁸

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١٠٦﴾

²³⁸⁶ Sūrah Al Mā'idah (5), ayāh 48.

²³⁸⁷ Sūrah Yūnus (10), ayāh 37.

²³⁸⁸ Sūrah Al An'ām (6), ayāh 92.

رَسُولٌ مِّنَ اللَّهِ يَتْلُوا صُحُفًا مُّطَهَّرَةً ﴿٣٨﴾ فِيهَا كُتِبَ قِيمَةٌ ﴿٣٩﴾ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا
الْكِتَابَ إِلَّا مِن بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ﴿٤٠﴾ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ
الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٤١﴾

Those who disbelieve from among the people of the Scripture (Jews and Christians) and among Al-Mushrik n, were not going to leave (their disbelief) until there came to them clear evidence.

A Messenger (Mu ammad (ﷺ)) from All h, reciting (the Qur n) purified pages [purified from Al-B il (falsehood, etc.)].

Containing correct and straight laws from All h.

And the people of the Scripture (Jews and Christians) differed not until after there came to them clear evidence. (i.e. Prophet Mu ammad (ﷺ) and whatever was revealed to him).

And they were commanded not, but that they should worship All h, and worship none but Him alone (abstaining from ascribing partners to Him), and perform A - al t (Iq mat-a - al t) and give Zak t: and that is the right religion.²³⁸⁹

Al Qur'an is a Holy Book in the Arabic language

14:4	Every Prophet was sent with the language of their community;
26:192-195	since Muḥammad ﷺ was an Arab, then Al Qur'an also used the
41:44	Arabic language in order to make it easy to understand for his
19:97	community. (This issue illustrates that the da'wah of the Prophet ﷺ in the beginning was to the Arab peoples)

وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُم فَيُضِلَّ اللَّهُ مَن يَشَاءُ وَيَهْدِيَ
مَن يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤٢﴾

And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then All h misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.²³⁹⁰

وَإِنَّهُ لَتَنزِيلُ رَبِّ الْعَالَمِينَ ﴿٤٣﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿٤٤﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ
الْمُنذِرِينَ ﴿٤٥﴾ بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴿٤٦﴾

And truly, this (the Qur n) is a Revelation from the Lord of the lam n (mankind, jinns and all that exists), which the trustworthy R [Jibr l (Gabriel)] has brought down; upon your heart (O Mu ammad (ﷺ)) that you may be (one) of the warners, in the plain Arabic language.²³⁹¹

²³⁸⁹ Sūrah Al Baiyinah (98), āyāt 1-5.

²³⁹⁰ Sūrah Ibrāhīm (14), āyāh 4.

²³⁹¹ Sūrah Al Shu'arā (26), āyāt 192-195.

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۖ أَأَعْجَمِيٌّ وَعَرَبِيٌّ ۚ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۚ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُولَٰئِكَ يُنَادَوْنَ مِنْ مَّكَانٍ بَعِيدٍ ﴿٢٣٩٢﴾

And if We had sent this as a Qur'an in a foreign language other than Arabic, they would have said: "Why are not its verses explained in detail (in our language)? What! (a Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)."²³⁹²

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ ۖ قَوْمًا لَّدَا ﴿٢٣٩٣﴾

So We have made this (the Qur'an) easy in your own tongue (O Muhammad ﷺ), only that you may give glad tidings to the Muttaqin (pious and righteous persons), and warn with it the Ludda (most quarrelsome) people.²³⁹³

43:1-5 Al Qur'ān is a Holy Book in Arabic full of wisdom; in order that it
41:1-4 is easy for them to understand, for the community that desires to understand;

حَمْدٌ ۝ وَالْكِتَابِ الْمُبِينِ ﴿٢٣٩٤﴾ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴿٢٣٩٥﴾ وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلٌّ حَكِيمٌ ﴿٢٣٩٦﴾ أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ ﴿٢٣٩٧﴾

-M m. [These letters are one of the miracles of the Qur'an, and none but All h (Alone) knows their meanings].
By the manifest Book (that makes things clear, i.e. this Qur'an).
We verily, have made it a Qur'an in Arabic, that you may be able to understand (its meanings and its admonitions).
And verily, it (this Qur'an) is in the mother of the Book (i.e. Al-Lau Al-Ma f), before Us, indeed exalted, full of wisdom.
Shall We then (warn you not and) take away the Reminder (this Qur'an) from you, because you are a people Musrif n.²³⁹⁴

حَمْدٌ ۝ تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ ﴿٢٣٩٨﴾ كِتَابٌ فُصِّلَتْ آيَاتُهُ ۖ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ

²³⁹² Sūrah Fuṣṣilat (41), ayah 44.

²³⁹³ Sūrah Maryam (19), ayah 97.

²³⁹⁴ Sūrah Al Zukhruf (43), āyāt 1-5.

يَعْلَمُونَ ﴿٣٩﴾ بِشِيرٍ وَنَذِيرٍ فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ﴿٤٠﴾

-M m. [These letters are one of the miracles of the Qur'an, and none but Allh (Alone) knows their meanings.]

A Revelation from Allh, the Most Beneficent, the Most Merciful.

A book whereof the verses are explained in detail; a Qur'an in Arabic for people who know.

Giving glad tidings [of Paradise to the one who believes in the Oneness of Allh (i.e. Islamic Monotheism) and fears Allh much (abstains from all kinds of sins and evil deeds) and loves Allh much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell Fire to the one who disbelieves in the Oneness of Allh), but most of them turn away, so they listen not.²³⁹⁵

39:27-28 there is no crookedness whatsoever within it and its contents are
20:13 clear in detail and repeated in order that 'mankind' is drawn to
13:37 piety.

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤١﴾ فَزَاءَنَا عَرَبِيًّا
غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ﴿٤٢﴾

And indeed We have put forth for men, in this Qur'an every kind of similitude in order that they may remember.

An Arabic Qur'an, without any crookedness (therein) in order that they may avoid all evil which Allh has ordered them to avoid, fear Him and keep their duty to Him.²³⁹⁶

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿٤٣﴾

"And I have chosen you. So listen to that which is inspired to you."²³⁹⁷

وَكَذَٰلِكَ أُنزِلَتْهُ حُكْمًا عَرَبِيًّا وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ
مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ﴿٤٤﴾

And thus have We sent it (the Qur'an) down to be a judgement of authority in Arabic. Were you (O Muhammad ﷺ) to follow their (vain) desires after the knowledge which has come to you, then you will not have any Wal'y (protector) or defender against Allh.²³⁹⁸

Al Qur'an is a Book of Admonition for all of creation

45:20 Al Qur'an is designated for those people who are certain (in their

²³⁹⁵ Sūrah Fuṣṣilat (41), āyāt 1-4.

²³⁹⁶ Sūrah Al Zumar (39), āyāt 27-28.

²³⁹⁷ Sūrah Tā Hā (20), āyāh 13.

²³⁹⁸ Sūrah Al Ra'd (13), āyāh 37.

42:7	belief); the occupants of Makkah and its environs; and it
36:1-6	constitutes a reminder for those neglectful communities; namely
27:76-79	for the Banī 'Isrā'īl (those of the Ahli-l-Kitāb - the Yahūdī and the
6:156-157	Naṣārā; they have already read the Taurāh and the Injīl).

هٰذَا بَصِيرَةٌ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ﴿٦٩﴾

*This (Qur'n) is a clear insight and evidence for mankind, and a guidance and a mercy for people who have faith with certainty.*²³⁹⁹

وَكَذٰلِكَ اَوْحَيْنَا اِلَيْكَ قُرْاٰنًا عَرَبِيًّا لِتُنْذِرَ اُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيْهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴿٧٠﴾

*And thus We have inspired unto you (O Mu ammad ﷺ) a Qur'n (in Arabic) that you may warn the mother of the Towns (Makkah) and all around it. And warn of the Day of Assembling, of which there is no doubt, when a party will be in Paradise (those who believed in All'h and followed what All'h's Messenger ﷺ brought them) and a party in the blazing Fire (Hell) (those who disbelieved in All'h and followed not what All'h's Messenger ﷺ brought them)*²⁴⁰⁰

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ﴿٧١﴾ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٧٢﴾

تَنْزِيْلَ الْعَزِيْزِ الرَّحِيْمِ ﴿٧٣﴾ لِّتُنْذِرَ قَوْمًا مَّا اُنْذِرَ اَبَاؤُهُمْ فَهُمْ غٰفِلُوْنَ ﴿٧٤﴾

Y-S n. [These letters are one of the miracles of the Qur'n, and none but All'h (Alone) knows their meanings.]

*By the Qur'n, full of wisdom (i.e. full of laws, evidences, and proofs), Truly, you (O Mu ammad ﷺ) are one of the Messengers, on a Straight Path (i.e. on All'h's Religion of Isl'mic Monotheism). (This is) a Revelation sent down by the All-Mighty, the Most Merciful, in order that you may warn a people whose forefathers were not warned, so they are heedless.*²⁴⁰¹

اِنَّ هٰذَا الْقُرْاٰنَ يَنْقُضُ عَلٰى بَنِيۤ اِسْرَءٰىلَ اَكْثَرَ الَّذِى هُمْ فِيْهِ يَخْتَلِفُوْنَ ﴿٧٥﴾

وَإِنَّهُ هُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ﴿٧٦﴾ اِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ بِحُكْمِهِ ۚ وَهُوَ الْعَزِيْزُ

الْعَلِيْمُ ﴿٧٧﴾ فَتَوَكَّلْ عَلَى اللّٰهِ ۚ اِنَّكَ عَلَى الْحَقِّ الْمُبِيْنِ ﴿٧٨﴾

Verily, this Qur'n narrates to the Children of Isr'l most of that about which they differ.

And truly, it (this Qur'n) is a Guide and a Mercy to the believers.

Verily, your Lord will decide between them (various sects) by His judgement. And He is the All-Mighty, the All-Knowing.

²³⁹⁹ Sūrah Al Jāthiyah (45), ayāh 20.

²⁴⁰⁰ Sūrah Al Shūra (42), ayāh 7.

²⁴⁰¹ Sūrah Yā Sīn (36), āyāt 1-6.

So put your trust in All h; surely, you (O Mu ammad ﷺ) are on manifest truth.²⁴⁰²

أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَيَّ طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَفِيلِينَ
 أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ
 رَبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بِفَايَةِ اللَّهِ وَصَدَفَ عَنْهَا سََجَرِي
 الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٦﴾

Lest you (pagan Arabs) should say: “The Book was only sent down to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied.”

Or lest you (pagan Arabs) should say: “If only the Book had been sent down to us, we would surely have been better guided than they (Jews and Christians).” So now has come unto you a clear proof (the Qur n) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the y t (proofs, evidences, verses, lessons, signs, revelations, etc.) of All h and turns away therefrom? We shall requite those who turn away from Our y t with an evil torment, because of their turning away (from them). [Tafsir At-Tabar , Vol. 8, Page 95]²⁴⁰³

16:44 it is also for all of ‘mankind’ and as a reminder for all of creation
 25:1 (including the Jinn and ‘mankind’).
 38:87

بِالْبَيِّنَاتِ وَالزُّبُرِ ۖ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ
 يَتَفَكَّرُونَ ﴿١٥٧﴾

With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Mu ammad ﷺ) the Reminder and the advice (the Qur n), that you may explain clearly to men what is sent down to them, and that they may give thought.²⁴⁰⁴

بَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١٥٨﴾
 Blessed be He who sent down the criterion (of right and wrong, i.e. this Qur n) to His slave (Mu ammad ﷺ) that he may be a warner to the lam n (mankind and jinns).²⁴⁰⁵

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٥٩﴾
 “It (this Qur n) is only a reminder for all the lam n (mankind and

²⁴⁰² Sūrah Al Naml (27), āyāt 76-79.

²⁴⁰³ Sūrah Al An ām (6), āyāt 156-15.

²⁴⁰⁴ Sūrah Al Nahl (16), āyāt 44.

²⁴⁰⁵ Sūrah Al Furqān (25), āyāt 1.

- 81:25-27 And it (Al Qur'ān) is not the word of the outcast Shaitān.
Then where are you going?
Verily, this (Al Qur'ān) is no less than a reminder to the 'Ālamīn.

وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَّجِيمٍ ﴿٢٥﴾ فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾ إِنَّ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٢٧﴾

And it (the Qur'n) is not the word of the outcast Shai n (Satan).
Then where are you going?
Verily, this (the Qur'n) is no less than a reminder to (all) the lam n
(mankind and jinns).²⁴⁰⁷

Al Qur'ān is a Book of Guidance for 'mankind' towards the Way of Allāh

- 4:174 Al Qur'ān embodies the bright clear light for the guidance of
14:1 'mankind' out of the darkness; Al Qur'ān bestows true
15:1 clarification and direction; in the form of glad tidings for those
18:1-2 who believe and practice righteousness;

يَأْتِيهَا النَّاسُ قَدْ جَاءَكُم بُرْهَنٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٤﴾

O mankind! Verily, there has come to you a convincing proof (Prophet Mu ammad ﷺ) from your Lord, and We sent down to you a manifest light (this Qur'n).²⁴⁰⁸

الرَّ كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١٧٥﴾

Alif-L m-R . [These letters are one of the miracles of the Qur'n, and none but All h (Alone) knows their meanings]. (This is) a Book which We have revealed unto you (O Mu ammad ﷺ) in order that you might lead mankind out of (the) darkness (of disbelief and polytheism) into (the) light (of belief in the Oneness of All h and Isl mic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.²⁴⁰⁹

الرَّ كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١٧٥﴾

Alif-L m-R . [These letters are one of the miracles of the Qur'n, and none but All h (Alone) knows their meanings]. These are the Verses of the Book, and a plain Qur'n.²⁴¹⁰

²⁴⁰⁶ Sūrah Šād (38), ayāh 87.

²⁴⁰⁷ Sūrah Al Takwīr (81), ayāt 25-27.

²⁴⁰⁸ Sūrah Al Nisā' (4), ayāh 174.

²⁴⁰⁹ Sūrah Ibrāhīm (14), ayāh 1.

²⁴¹⁰ Sūrah Al Hījr (15), ayāh 1.

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴿١٦﴾ قَيِّمًا لِيُنْذِرَ بَأْسًا
شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا



All the praises and thanks be to All h, who has sent down to His slave
(Mu ammad ﷺ) the Book (the Qur n), and has not placed therein any
crookedness.
(He has made it) straight to give warning (to the disbelievers) of a severe
punishment from Him, and to give glad tidings to the believers (in the
Oneness of All h - Isl mic Monotheism), who work righteous deeds, that
they shall have a fair reward (i.e. Paradise).²⁴¹¹

22:16 By means of Al Qur'an, Allāh bestows guidance for those who
14:52 desire it from Him; for those who want to obtain the teachings
therein.

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِيَ مَن يُرِيدُ ﴿١٧﴾

Thus have We sent it (this Qur n) down (to Mu ammad ﷺ) as clear signs,
evidences and proofs, and surely, All h guides whom He wills.²⁴¹²

هَذَا بَلَّغٌ لِّلنَّاسِ وَلِيُنْذِرُوا بِهِ ۖ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌُ وَاحِدٌ وَلِيَذْكُرُوا أَنَّهُمْ



This (Qur n) is a message for mankind (and a clear proof against them), in
order that they may be warned thereby, and that they may know that He is
the Only One Il h (God - All h) - (none has the right to be worshipped but
All h), and that men of understanding may take heed.²⁴¹³

Al Qur'an is the Noblest of Books to read, with Allāh guarding its purity

56:77-82 Al Qur'an is the Noble Book; sent down as a Mercy from
43:44 Allāh;

إِنَّهُ لَقُرْءَانٌ كَرِيمٌ ﴿١٨﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿١٩﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٢٠﴾ تَنْزِيلُ
مِّن رَّبِّ الْعَالَمِينَ ﴿٢١﴾ أَفَهَذَا الْحَدِيثُ أَنْتُمْ مُدْهِنُونَ ﴿٢٢﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ

²⁴¹¹ Sūrah Al Kahf (18), āyāt 1-2.

²⁴¹² Sūrah Al Hajj (22), āyāh 16.

²⁴¹³ Sūrah Ibrāhīm (14), āyāh 52.

That (this) is indeed an honourable recital (the Noble Qur'an).
In a Book well-guarded (with Allāh in the heaven i.e. Al-Lau Al-Ma'f).
Which (that Book with Allāh) none can touch but the purified (i.e. the angels).
A Revelation (this Qur'an) from the Lord of the 'alam n (mankind, jinns and all that exists).
Is it such a talk (this Qur'an) that you (disbelievers) deny?
And instead (of thanking Allāh) for the provision He gives you, on the contrary, you deny Him (by disbelief)!²⁴¹⁴

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ ﴿٢٤٥﴾

And verily, this (the Qur'an) is indeed a reminder for you (O Muhammad ﷺ) and your people (Quraysh people, or your followers), and you will be questioned (about it).²⁴¹⁵

17:105 Al Qur'ān brings the truth and there is nothing within it that
6:115 detracts from the truth because it is guarded by Allāh from
15:9 every corruption and from every form of corruptor.
41:41-42

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ۖ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٢٤٦﴾

And with truth We have sent it down (i.e. the Qur'an), and with truth it has descended. And We have sent you (O Muhammad ﷺ) as nothing but a bearer of glad tidings (of Paradise, for those who follow your message of Islāmic Monotheism), and a warner (of Hell-fire for those who refuse to follow your message of Islāmic Monotheism).²⁴¹⁶

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٤٧﴾

And the word of your Lord has been fulfilled in truth and in justice. None can change His words. And He is the All-Hearer, the All-Knower.²⁴¹⁷

إِنَّا خَشْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٢٤٨﴾

Verily We: it is We who have sent down the *Dhikr* (i.e. the Qur'an) and surely, We will guard it (from corruption).²⁴¹⁸

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ ۖ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٢٤٩﴾ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ

²⁴¹⁴ Sūrah Al Wāqī'ah (56), āyāt 77-82.

²⁴¹⁵ Sūrah Al Zuhūf (43), āyah 44.

²⁴¹⁶ Sūrah Al Isrā' (17), āyah 105.

²⁴¹⁷ Sūrah Al An'ām (6), āyah 115.

²⁴¹⁸ Sūrah Al Hījr (15), āyah 9.

يَدِّيهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤١﴾

Verily, those who disbelieved in the Reminder (i.e. the Qur'an) when it came to them (shall receive the punishment). And verily, it is an honourable respected Book (because it is Allah's speech, and He has protected it from corruption, etc.). (See V.15:9)
Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of All praise (Allah).²⁴¹⁹

41:53 Allāh reveals the truth of Al Qur'ān's contents to all including to 'mankind';

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾

We will show them Our signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'an) is the truth. Is it not sufficient in regard to your Lord that He is a witness over all things?²⁴²⁰

38:88 and its truth will be known by 'mankind' after a while.

وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾

"And you shall certainly know the truth of it after a while."²⁴²¹

The Āyāt of Al Qur'ān are detailed and orderly in composition; those that are clear and those that are ambiguous; and it is only for Allāh to abrogate these issues

6:114 Al Qur'ān is sent down in detail; full of clear laws (the
10:37 clarification of previously established laws); and as a true
13:37 guidance.

أَفَغَيْرَ اللَّهِ أُتْبَغَىٰ حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا ۚ وَالَّذِينَ ءَاتَيْنَاهُمُ
الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِّنْ رَبِّكَ بِالْحَقِّ ۖ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٤﴾

[Say (O Muhammad ﷺ)] "Shall I seek a judge other than Allah while it is He who has sent down unto you the Book (the Qur'an), explained in detail." Those unto whom We gave the Scripture [the Taurat (Torah) and the Injeel (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt.²⁴²²

²⁴¹⁹ Sūrah Fuṣṣilat (41), āyāt 41-42.

²⁴²⁰ Sūrah Fuṣṣilat (41), āyah 53.

²⁴²¹ Sūrah Sād (38), āyah 88.

²⁴²² Sūrah Al An'ām (6), āyah 114.

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقُ الَّذِي بَيْنَ يَدَيْهِ
وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾

And this Qur'an is not such as could ever be produced by other than Allah (Lord of the heavens and the earth), but it is a confirmation of (the Revelation) which was before it [i.e. the Taurat (Torah), and the Injeel (Gospel), etc.], and a full explanation of the Book (i.e. laws and orders, etc, decreed for mankind) - wherein there is no doubt from the the Lord of the lam n (mankind, jinns, and all that exists).²⁴²³

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنْ أَتَيْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ
مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ﴿٣٨﴾

And thus have We sent it (the Qur'an) down to be a judgement of authority in Arabic. Were you (O Muhammad ﷺ) to follow their (vain) desires after the knowledge which has come to you, then you will not have any Wali y (protector) or defender against Allah.²⁴²⁴

11:1-2 The Āyāt of Al Qur'ān are orderly and repeated so that 'mankind'
17:41 always remembers (commands and prohibitions) yet many of
17:89 'mankind' denounce it.

الرَّ كَنَبْ أُحْكِمَتْ ءَايَتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿٣٩﴾ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ
إِنِّي لَكُمْ مِّنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٤٠﴾

Alif-L m-R . [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings].
(Saying) worship none but Allah. Verily, I (Muhammad ﷺ) am unto you from Him a warner and a bringer of glad tidings.²⁴²⁵

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾
And surely, We have explained [Our Promises, Warnings and (set forth many) Examples] in this Qur'an that they (the disbelievers) may take heed, but it increases them in naught save aversion.²⁴²⁶

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٤٢﴾
And indeed We have fully explained to mankind, in this Qur'an, every kind of similitude, but most mankind refuse (the truth and accept nothing) but

²⁴²³ Sūrah Yūnus (10), ayāh 37.

²⁴²⁴ Sūrah Al Ra'd (13), ayāh 37.

²⁴²⁵ Sūrah Hūd (11), āyāt 1-2.

²⁴²⁶ Sūrah Al Isrā' (17), ayāh 41.

3:7 Of the Āyāt of Al Qur'ān are those which are muḥkamāt (مُحْكَمَاتٌ) [entirely clear] and those that are mutashābihāt (مُتَشَابِهَاتٌ) [obscure, ambiguous].

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ
فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَّهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا
يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ ۚ كُلٌّ مِنْ عِنْدِ رَبِّنَا ۗ وَمَا
يَذْكُرُ إِلَّا أَهْلَ الْأَلْبَابِ ﴿٣٧﴾

It is He who has sent down to you (Mu ammad ﷺ) the Book (this Qur an). In it are verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-A k m (commandments, etc.), Al-Far i (obligatory duties) and Al- ud d (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear. so as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save All h. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear verses) are from Our Lord." And none receive admonition except men of understanding. (Tafsir At-Tabar).²⁴²⁸

The Night Al Qur'ān was sent down; the Noblest of Nights; the Blessed Night

2:185 Al Qur'ān was sent down in the month of Ramaḍān, in the Night of
97:1-5 Al Qadr (لَيْلَةُ الْقَدْرِ)

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ
فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ
ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ
عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٩٥﴾

The month of Rama n in which was revealed the Qur an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Rama n i.e. is present at his home), he must observe aum (fasts) that month, and whoever is ill or on a journey, the same number [of

²⁴²⁷ Sūrah Al Isrā' (17), ayah 89.

²⁴²⁸ Sūrah Āl 'Imrān (3), ayāh 7.

days which one did not observe aum (fasts) must be made up] from other days. All h intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify All h [i.e. to say Takb r (All hu-Akbar; All h is the Most Great) on seeing the crescent of the months of Rama n and Shaww l] for having guided you so that you may be grateful to Him.²⁴²⁹

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفٍ ﴿٣﴾
تَنْزِيلُ الْمَلَكِ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّىٰ
مُطْلِعِ الْفَجْرِ ﴿٥﴾

Verily! We have sent it (this Qur n) down in the night of Al-Qadr (Decree) And what will make you know what the night of Al-Qadr (Decree) is? The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping All h in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months). Therein descend the angels and the R [Jibr l (Gabriel)] by All h's permission with All Decrees, Peace! (all that night, there is peace and goodness from All h to His believing slaves) until the appearance of dawn.²⁴³⁰

53:7-12 These Āyāt establish a clear illustration of the existence of Jibrīl ؑ together with the Prophet Muḥammad ﷺ at the time of the first revelation in the cave at Hira'; and these Āyāt are the first to be revealed (96:1-5).

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ﴿١﴾ ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٢﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٣﴾ فَأَوْحَىٰ
إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿٤﴾ مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿٥﴾ أَفَتُمْنُونَهُ عَلَىٰ مَا يَرَىٰ ﴿٦﴾

While he [Jibr l (Gabriel)] was in the highest part of the horizon, then he [Jibr l (Gabriel)] approached and came closer, and was at a distance of two bows' length or (even) nearer, so did (All h) convey the inspiration to his slave [Mu ammad ﷺ through Jibr l (Gabriel)]. The (Prophet's) heart lied not (in seeing) what he (Mu ammad ﷺ) saw. Will you then dispute with him (Mu ammad ﷺ) about what he saw [during the Mi r j: (Ascent of the Prophet ﷺ over the seven heavens)] .²⁴³¹

أَفَرَأَىٰ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ أَفَرَأَىٰ أُفْرَؤُكَ الْكَارِمُ ﴿٣﴾
الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

Read! In the Name of your Lord, who has created (all that exists),

²⁴²⁹ Sūrah Al Baqarah (2), ayāh 185

²⁴³⁰ Sūrah Al Qadr (97), āyāt 1-5.

²⁴³¹ Sūrah Al Najm (53), āyāt 7-12.

has created man from a clot (a piece of thick coagulated blood).
 Read! And your Lord is the Most Generous,
 who has taught (the writing) by the pen [the first person to write was
 Prophet Idrees (Enoch)],
 has taught man that which he knew not.²⁴³²

The manner in which Al Qur'ān was revealed

Al Qur'ān was revealed in stages

25:32-33 Al Qur'ān was not revealed all at once but rather gradually, in stages,
 in order that Allāh would strengthen the hearts of those who believe;
 in order to answer questions and reject rebuttals;

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ

وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٣﴾ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٤﴾

And those who disbelieve say: "Why is not the Qur'ān revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. (it was revealed to the Prophet ﷺ in 23 years.).

And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'ān), but We reveal to you the truth (against that similitude or example), and the better explanation thereof.²⁴³³

17:106 Al Qur'ān was revealed in stages, stage by stage in order to be read
 and absorbed slowly.

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٦﴾

And (it is) a Qur'ān which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages. (in 23 years).²⁴³⁴

Al Qur'ān was sent down via Jibrīl عليه السلام

42:51-53 There is no human being who has been face to face with Allāh;
 26:192-195 what is possible is that they have been spoken to by Allāh from
 behind a screen.

﴿ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآيِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ

²⁴³² Sūrah Al 'Alaq (96), āyāt 1-5.

²⁴³³ Sūrah Al Furqān (25), āyāt 32-33.

²⁴³⁴ Sūrah Al Isrā' (17), āyāt 106.

بِإِذْنِهِ مَا يَشَاءُ ۚ إِنَّهُ عَلَىٰ حَكِيمٍ مُّبِينٍ ﴿٥٣﴾ وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ ۚ مِّنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدَىٰ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٤﴾ صِرَاطَ اللَّهِ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٥﴾

It is not given to any human being that All h should speak to him unless (it be) by inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise . And thus We have sent to you (O Mu ammad ﷺ) R an (an inspiration, and a mercy) of Our Command. You knew not what is the Book, nor what is faith? But We have made it (this Qur n) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Mu ammad ﷺ) are indeed guiding (mankind) to the Straight Path (i.e. All h's Religion of Isl mic Monotheism).

The Path of All h, to whom belongs all that is in the heavens and all that is in the earth. Verily, all the matters at the end go to All h (for decision).²⁴³⁵

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿٥٦﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿٥٧﴾ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿٥٨﴾ بِلِسَانٍ عَرَبٍ مُّبِينٍ ﴿٥٩﴾

And truly, this (the Qur n) is a Revelation from the Lord of the lam n (mankind, jinns and all that exists), which the trustworthy R [Jibr l (Gabriel)] has brought down; upon your heart (O Mu ammad ﷺ) that you may be (one) of the warners, in the plain Arabic language.²⁴³⁶

- 2:97 Al Qur'ān was sent down by Allāh and conveyed by Jibrīl ﷺ to
53:1-12 the heart of Muḥammad ﷺ; or that the angel Jibrīl ﷺ showed his
20:114 real form to him and the Prophet ﷺ slowly imitated the recited
speech of Jibrīl ﷺ; neither quickly nor hastily after Jibrīl ﷺ
75:16-20 was finished reciting it (Still there were other methods,
simultaneously with the sound of chimes or Jibrīl ﷺ assuming the
form of a man).

قُلْ مَن كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيَّنَّ
يَدَيِّهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٦٠﴾

Say (O Mu ammad ﷺ): "Whoever is an enemy to Jibr l (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur n) down to your heart by All h's Permission, confirming what came before it [i.e. the Taur t (Torah) and the Injeel (Gospel)] and guidance and glad tidings for

²⁴³⁵ Sūrah Al Shūra (42), āyāt 51-53.

²⁴³⁶ Sūrah Al Shu'arā (26), āyāt 192-195.

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾
 إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾ ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾ وَهُوَ
 بِالْأُفُقِ الْأَعْلَىٰ ﴿٧﴾ ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾ فَأَوْحَىٰ إِلَىٰ
 عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾ مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١١﴾ أَفَتُمْنُونَهُ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾

By the star when it goes down, (or vanishes).

Your companion (Mu ammad ﷺ) has neither gone astray nor has erred.

Nor does he speak of (his own) desire.

It is only an inspiration that is inspired.

He has been taught (this Qur`n) by one mighty in power [Jibr l (Gabriel)].

Dhu Mirrah (free from any defect in body and mind), Fastawa [then he

(Jibr l - Gabriel) rose and became stable]. [Tafsir At-Tabar].

While he [Jibr l (Gabriel)] was in the highest part of the horizon,

Then he [Jibr l (Gabriel)] approached and came closer,

and was at a distance of two bows' length or (even) nearer,

so did (All h) convey the inspiration to His slave [Mu ammad ﷺ through

Jibr l (Gabriel)].

The (Prophet's) heart lied not (in seeing) what he (Mu ammad ﷺ) saw.

Will you then dispute with him (Mu ammad ﷺ) about what he saw [during
 the Mi r j: (Ascent of the Prophet ﷺ over the seven heavens)].²⁴³⁸

فَتَعَلَىٰ اللَّهُ الْمَلِكُ الْحَقُّ ﴿١﴾ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ ﴿٢﴾ وَقُلْ
 رَبِّ زِدْنِي عِلْمًا ﴿٣﴾

Then high above all be All h, the true King. And be not in haste (O
 Mu ammad ﷺ) with the Qur`n before its Revelation is completed to you,
 and say: "My Lord! Increase me in knowledge."²⁴³⁹

لَا تُخْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿٢﴾ فَإِذَا قَرَأْنَاهُ
 فَاتَّبِعْ قُرْآنَهُ ﴿٣﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿٤﴾ كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٥﴾

Move not your tongue concerning (the Qur`n, O Mu ammad ﷺ) to make
 haste therewith.

It is for us to collect it and to give you (O Mu ammad ﷺ) the ability to recite
 it (the Qur`n),

and when We have recited it to you [O Mu ammad ﷺ through Jibr l
 (Gabriel)], then follow you its (the Qur`n's) recital.

Then it is for Us (All h) to make it clear to you,

not [as you think, that you (mankind) will not be resurrected and

²⁴³⁷ Sūrah Al Baqarah (2), ayāh 97.

²⁴³⁸ Sūrah Al Najm (53), āyāt 1-12.

²⁴³⁹ Sūrah Tā Hā (20), ayāh 114.

recompensed for your deeds], but (you men) love the present life of this world..²⁴⁴⁰

26:210-213 Al Qur'ān was not brought down by Shaiṭān. Shaiṭān was not authorised to bring it.

وَمَا تَزَلَّتْ بِهِ الشَّيْطَانُ ﴿٢١٠﴾ وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾ إِنَّهُمْ عَنْ
السَّمْعِ لَمَعْزُولُونَ ﴿٢١٢﴾ فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذِّبِينَ ﴿٢١٣﴾

And it is not the Shay in (devils) who have brought it (this Qur'n) down, neither would it suit them, nor they can (produce it). Verily, they have been removed far from hearing it. So invoke not with All'h another Il'h (God) lest you be among those who receive punishment.²⁴⁴¹

Reciting and listening to Al Qur'ān

The etiquette of reciting Al Qur'ān and its benefits

29:45 Allāh commands that Al Qur'ān be recited tartīl (تَرْتِيلٌ), aloud
73:4 slowly;

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٧٣﴾

Recite (O Mu'ammad ﷺ) what has been revealed to you of the Book (the Qur'n), and perform A - al t (Iqam t-a - al t). Verily, A - al t (the prayer) prevents from Al-Fa sh (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.) and the remembering (praising, etc.) of (you by) All'h (in front of the angels) is greater indeed [than your remembering (praising, etc.) All'h in prayers, etc.]. And All'h knows what you do.²⁴⁴²

أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿١٠١﴾

Or a little more; and recite the Qur'n (aloud) in a slow, (pleasant tone and) style.²⁴⁴³

16:98-100 and that one must seek the refuge of Allāh from the temptations and distractions of Shaiṭān when reciting it;

²⁴⁴⁰ Sūrah Al Qiyāmah (75), āyāt 16-20.

²⁴⁴¹ Sūrah Al Shu'arā (26), āyāt 210-213.

²⁴⁴² Sūrah Al 'Ankabūt (29), āyāt 45.

²⁴⁴³ Sūrah Al Muzzammil (73), āyāt 4.

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿١٠١﴾ إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿١٠٢﴾ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠٣﴾

So when you want to recite the Qur'an, seek refuge with Allah from Shaiṭān (Satan), the outcast (the cursed one).

Verily! He has no power over those who believe and put their trust only in their Lord (Allah).

His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allah) [i.e. those who are Mushrik n - polytheists - see Verse 6:121].²⁴⁴⁴

54:17-22 Al Qur'ān was made easy to understand and remember by Allāh
29:49 as a Book of learning; so that much of it can be memorized.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٧﴾ كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ﴿١٨﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ ﴿١٩﴾ تَنَزَّعُ النَّاسُ ظُفُرًا ﴿٢٠﴾ أَعْجَازُ خَلٍ مُنْقَعِرٍ ﴿٢١﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ﴿٢٢﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٢٣﴾

And We have indeed made the Qur'an easy to understand and remember, then is there any that will remember (or receive admonition)?

And (people) belied (their Prophet, Hūd), then how (terrible) was My torment and My Warnings?

Verily, We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity.

Plucking out men as if they were uprooted stems of date-palms.

Then, how (terrible) was My torment and My Warnings?

And We have indeed made the Qur'an easy to understand and remember, then is there any that will remember (or receive admonition)?²⁴⁴⁵

بَلْ هُوَ ءَايَاتٌ يَبَيِّنُ فِي صُورِ الذِّكْرِ أَوْتُوا الْعِلْمَ وَمَا يَحْجِدُ بِغَايِبَتِنَا إِلَّا الظَّالِمُونَ ﴿١٠٤﴾

Nay, but they, the clear ṣūrah [i.e. the description and the qualities of Prophet Muhammad ﷺ written like Verses in the Taurāt (Torah) and the Injeel (Gospel)] are preserved in the breasts of those who have been given knowledge (from the people of the Scriptures). And none but the ẓālim n (polytheists and wrongdoers, etc.) deny Our ṣūrah t (proofs, evidences,

²⁴⁴⁴ Sūrah Al Nahl (16), āyāt 98-100.

²⁴⁴⁵ Sūrah Al Qamar (54), āyāt 17-22.

The etiquette of listening to the recital of Al Qur'ān and its benefits

- 7:204 When Al Qur'ān is recited it is desired that one listens to it in a
8:2 goodly, calm manner in order that one receives His Mercy; and
17:107-109 in order that it increases our faith.

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾

So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imam (of a mosque) is leading the prayer (except S'rat Al-Fatiha), and also when he is delivering the Friday-prayer Khutbah]. [Tafsir At-Tabar, Vol.9, Pages 162-4]²⁴⁴⁷

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢٠٥﴾

The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur'an) are recited unto them, they (i.e. the verses) increase their faith; and they put their trust in their Lord (Alone);²⁴⁴⁸

قُلْ ءَامِنُوا بِمِآءِ أَوْ لَا تُؤْمِنُوا ۚ إِنَّا الَّذِينَ أَوْتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿٢٠٦﴾ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿٢٠٧﴾ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿٢٠٨﴾

Say (O Muhammad ﷺ to them): "Believe in it (the Qur'an) or do not believe (in it). Verily! Those who were given knowledge before it (the Jews and the Christians like Abdullah bin Salam and Salman Al-Faris), when it is recited to them, fall down on their faces in humble prostration." And they say: "Glory be to Our Lord! Truly, the Promise of Our Lord must be fulfilled." And they fall down on their faces weeping and it adds to their humility.²⁴⁴⁹

- 32:15 Whenever Al Qur'ān is recited they prostrate. It is Sunnah (this means incumbent here) to prostrate and glorify Allāh when reciting or listening to the Āyāt of prostration.

²⁴⁴⁶ Sūrah Al 'Ankabūt (29), ayāh 49.

²⁴⁴⁷ Sūrah Al A'rāf (7), ayāh 204.

²⁴⁴⁸ Sūrah Al Anfāl (8), ayāh 2.

²⁴⁴⁹ Sūrah Al Isrā' (17), āyāt 107-109.

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حُزُّوا وَسَجَدُوا يُحْمَدُ رَبَّهُمْ وَهُمْ لَا

يَسْتَكْبِرُونَ ﴿١٥﴾

Only those believe in Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them fall down prostrate, and glorify the praises of their Lord, and they are not proud.²⁴⁵⁰

The Āyāt of Prostration

These Āyāt are located in 15 Āyāt:

7:206	13:15	16:50
17:109	19:58	22:18
22:77	25:60	27:26
32:15	38:24	41:38
53:62	84:21	96:19

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿١٥﴾

﴿١٥﴾

Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His praise and prostrate before Him.²⁴⁵¹

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْغُدُوِّ وَالْآصَالِ ﴿١٥﴾

And unto All h (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.²⁴⁵²

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿١٥﴾

They fear their Lord above them, and they do what they are commanded.²⁴⁵³

وَيَخْرُونَ لِلْأَقْفَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٥﴾

And they fall down on their faces weeping and it adds to their humility.²⁴⁵⁴

أُولَٰئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ

ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَنَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ حُزُّوا

²⁴⁵⁰ Sūrah Al Sajdah (32), ayāh 15.

²⁴⁵¹ Sūrah Al A'raf (7), ayāh 206.

²⁴⁵² Sūrah Al Ra'd (13), ayāh 15.

²⁴⁵³ Sūrah Al Nahl (16), ayāh 50.

²⁴⁵⁴ Sūrah Al Isrā' (17), ayāh 109.

Those were they unto whom All h bestowed His Grace from among the Prophets, of the offspring of Nuh (Noah), and of those whom We carried (in the ship) with Nuh (Noah), and of the offspring of 'Ibr h m (Abraham) and Isr l and from among those whom We guided and chose. When the Verses of the Most Beneficent (All h) were recited unto them, they fell down prostrating and weeping.²⁴⁵⁵

أَلَمْ تَرَ أَنَّهُ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ
وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ
وَمَنْ يُّنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿٥٩﴾

See you not that to All h prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Daw b (moving living creatures, beasts, etc.), and many of mankind? But there are many (men) on whom the punishment is justified. And whomsoever All h disgraces, none can honour him. Verily! All h does what He wills.²⁴⁵⁶

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ
تَفْلِحُونَ ﴿٦٠﴾

O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.²⁴⁵⁷

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا



And when it is said to them: “Prostrate to the Most Beneficent (All h)! They say: “And what is the Most Beneficent? Shall we fall down in prostration to that which you (O Mu ammad ﷺ) command us?” And it increases in them only aversion.²⁴⁵⁸

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٦١﴾

All h, L il la illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!²⁴⁵⁹

²⁴⁵⁵ Sūrah Maryam (19), ayāh 58.

²⁴⁵⁶ Sūrah Al Hajj (22) ayāh 18.

²⁴⁵⁷ Sūrah Al Hajj (22), ayāh 77.

²⁴⁵⁸ Sūrah Al Furqān (25), ayāh 60.

²⁴⁵⁹ Sūrah Al Naml (27), ayāh 26.

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حُزُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا

يَسْتَكْبِرُونَ ﴿٣٦﴾

Only those believe in Our *yyt* (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them fall down prostrate, and glorify the praises of their Lord, and they are not proud.²⁴⁶⁰

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجِكَ إِلَىٰ نَعَاجِهِ ۖ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْتَغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ ۖ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّهٗ

فَاسْتَغْفَرَ رَبَّهُ ۖ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٣٧﴾

[Dawūd (David)] said (immediately without listening to the opponent): “He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few.” And Dawūd (David) guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allah) in repentance.²⁴⁶¹

فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْئُمُونَ ﴿٣٨﴾

But if they are too proud (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.²⁴⁶²

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٣٩﴾

So fall you down in prostration to Allah, and worship Him (Alone).²⁴⁶³

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْءَانُ لَا يَسْجُدُونَ ﴿٤٠﴾

And when the Qurʾān is recited to them, they fall not prostrate,²⁴⁶⁴

كَلَّا لَا تَطِيعُہُ وَاسْجُدْ وَاقْتَرِبْ ﴿٤١﴾

Nay! (O Muhammad (ﷺ))! Do not obey him (Ab Jahl). Fall prostrate and draw near to Allah!²⁴⁶⁵

The characteristics of those who believe towards Al Qurʾān and the benefits for them

²⁴⁶⁰ Sūrah Al Sajdah (32), ayāh 15.

²⁴⁶¹ Sūrah Šād (38), ayāh 24.

²⁴⁶² Sūrah Fuṣṣilat (41), ayāh 38.

²⁴⁶³ Sūrah Al Najm (53), ayāh 62.

²⁴⁶⁴ Sūrah Al Inshiqāq (84), ayāh 21.

²⁴⁶⁵ Sūrah Al ʿAlaq (96), ayāh 19.

No doubt as to its acceptance

2:1-5 Al Qur'ān has nothing of doubt within it for those who are
8:2 faithful; moreover, their faith is increased when Al Qur'ān is recited.

الْم ۝ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ
وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ
مِّن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ ۝

Alif-L m-M m. [These letters are one of the miracles of the Qur'n and none but All'h (Alone) knows their meanings].

This is the Book (the Qur'n), whereof there is no doubt, a guidance to those who are Al-Muttaq'n [the pious and righteous persons who fear All'h much (abstain from all kinds of sins and evil deeds which He has forbidden) and love All'h much (perform all kinds of good deeds which He has ordained)].

Who believe in the Ghaib and perform A - al t (Iq mat-a - al t), and spend out of what We have provided for them [i.e. give Zak t , spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in All'h's Cause - Jih d, etc.].

And who believe in (the Qur'n and the Sunnah) which has been sent down (revealed) to you (Mu ammad ﷺ) and in [the Taur t (Torah) and the Injeel (Gospel), etc.] which were sent down before you and they believe with certainty in the Hereafter (Resurrection, Recompense of their good and bad deeds, Paradise and Hell, etc.).

*They are on (true) guidance from their Lord, and they are the successful.*²⁴⁶⁶

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ
إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝

*The believers are only those who, when All'h is mentioned, feel a fear in their hearts and when His Verses (this Qur'n) are recited unto them, they (i.e. the verses) increase their fFaith; and they put their trust in their Lord (Alone);*²⁴⁶⁷

The benefits of Al Qur'ān for those who are Muslim, Muḥsin, Mu'min, and Muttaqin

24:34-35 Al Qur'ān has many benefits; as a teaching/admonition;

²⁴⁶⁶ Sūrah Al Baqarah (2), āyāt 1-5.

²⁴⁶⁷ Sūrah Al Anfāl (8), ayāh 2.

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ ءَايَاتٍ مُبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٤﴾ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۖ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَرَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۖ نُورٌ عَلَى نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ وَنَضْرِبُ اللَّهُ الْآمَثَلَ لِلنَّاسِ ۖ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾

And indeed We have sent down for you y t (proofs, evidences, verses, lessons, signs, revelations, etc.) that make things plain, and the example of those who passed away before you, and an admonition for those who are Al-Muttaq n (the pious).

All h is the light of the heavens and the earth. The parable of His light is as (if there were) a niche and within it a lamp, the lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! All h guides to His light whom He wills. And All h sets forth parables for mankind, and All h is All-Knower of everything.²⁴⁶⁸

31:1-5 a guidance; a bestower of Mercy;

الَّذِينَ هَدَىٰ وَرَحْمَةً لِّلْمُحْسِنِينَ ﴿٣٦﴾ تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ ﴿٣٧﴾ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٣٨﴾ وَأُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٩﴾

Alif-L m-M m. [These letters are one of the miracles of the Qur n, and none but All h (Alone) knows their meanings.]

These are Verses of the Wise Book (the Qur n).

A guide and a mercy for the Mu sin n (good-doers)

those who perform A - al t (Iqamat-a - al t) and give Zak t and they have faith in the Hereafter with certainty.

Such are on guidance from their Lord, and such are the successful.²⁴⁶⁹

17:82 as a healing and a Mercy;

وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۖ وَلَا يَرْيَدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

And We send down from the Qur n that which is a healing and a mercy to those who believe (in Isl mic Monotheism and act on it), and it increases the lim n (polytheists and wrong-doers) nothing but loss.²⁴⁷⁰

²⁴⁶⁸ Sūrah Al Nūr (24), āyāt 34-35.

²⁴⁶⁹ Sūrah Luqmān (31), āyāt 1-5.

²⁴⁷⁰ Sūrah Al Isrā' (17), āyāt 82.

3:138 as a guidance and an instruction;

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾

This (the Qur'an) is a plain statement for mankind, a guidance and instruction to those who are Al-Muttaqin (the pious).²⁴⁷¹

7:203 as a guidance and an exposition;
16:89

وَإِذَا لَمْ تَأْتِهِم بِآيَةٍ قَالُوا لَوْلَا آجَبْتَنَاهَا فُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا
بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾

And if you do not bring them a miracle [according to their (i.e. Quraish-pagans') proposal], they say: "Why have you not brought it?" Say: "I but follow what is revealed to me from my Lord. This (the Qur'an) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe."²⁴⁷²

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ
وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾

And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad ﷺ) as a witness against these. And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims).²⁴⁷³

16:64 as a guidance and a Mercy;

وَمَا أُنزِلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ
يُؤْمِنُونَ ﴿٦٤﴾

And We have not sent down the Book (the Qur'an) to you (O Muhammad ﷺ), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.²⁴⁷⁴

17:9-10 as a guidance and a bearer of glad tidings.
27:1-3

²⁴⁷¹ Sūrah Āl 'Imrān (3), ayāh 138.

²⁴⁷² Sūrah Al A'rāf (7), ayāh 203.

²⁴⁷³ Sūrah Al Nahl (16), ayāh 89.

²⁴⁷⁴ Sūrah Al Nah (16), ayāh 64.

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلِّى هَـ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ

أَنَّهُمْ أَجْرًا كَبِيرًا ﴿٣٥﴾ وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿٣٦﴾

Verily, this Qur'an guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allah and His Messenger, Muhammad ﷺ, etc.). Who work deeds of righteousness, that they shall have a great reward (Paradise).

And that those who believe not in the Hereafter (i.e. they disbelieve that they will be recompensed for what they did in this world, good or bad, etc.), for them We have prepared a painful torment (Hell).²⁴⁷⁵

طس ٓ تِلْكَ ءَايَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ﴿٣٧﴾ هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٣٨﴾ الَّذِينَ

يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٣٩﴾

-S n. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]. These are the Verses of the Qur'an, and (it is) a Book (that makes things) clear; A Guide (to the Right Path); and glad tidings for the believers [who believe in the Oneness of Allah (i.e. Islamic Monotheism)]. Those who perform A - al t (Iq mat-a - al t) and give Zakat and they believe with certainty in the Hereafter (Resurrection, Recompense of their good and bad deeds, Paradise and Hell, etc.).²⁴⁷⁶

The recompence for those who believe in and practice the contents of Al Qur'ān is Paradise 'Adn

35:29-35 Paradise 'Adn is the recompence for those who believe in and practice the contents of Al Qur'ān.

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً
يَرْجُونَ تَجْرَةً لَّن تَبُورَ ﴿٣٥﴾ لِيُؤْفِقَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ ۗ إِنَّهُ غَفُورٌ
شَكُورٌ ﴿٣٦﴾ وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ۗ إِنَّ
اللَّهَ بَعِيدٌ عَنِ الْخَيْرِ ۚ بَصِيرٌ ﴿٣٧﴾ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ
ظَالِمٌ لِّنَفْسِهِ ۖ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ ۖ إِذْنِ اللَّهِ ۗ ذَٰلِكَ هُوَ الْفَضْلُ
الْكَبِيرُ ﴿٣٨﴾ جَنَّتٌ عَدْنٌ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِن أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا
وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٩﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ ۖ إِنَّ رَبَّنَا لَغَفُورٌ

²⁴⁷⁵ Sūrah Al Isrā' (17), āyāt 9-10.

²⁴⁷⁶ Sūrah Al Naml (27), āyāt 1-3.

شُكُورٌ ﴿٦٧﴾ الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نُصَبٌ وَلَا يَمَسُّنَا

فِيهَا لُغُوبٌ ﴿٦٨﴾

Verily, those who recite the Book of Allah (this Qur'an), and perform Al - al t (Iq mat-a - al t), and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) trade-gain that will never perish.

That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily! He is Oft-Forgiving, most ready to appreciate (good deeds and to recompense).

And what We have inspired in you (O Muhammad ﷺ), of the Book (the Qur'an), it is the (very) Truth [that you (Muhammad ﷺ) and your followers must act on its instructions], confirming that which was (revealed) before it. Verily! Allah is indeed All-Aware, and All-Seer of His slaves.

Then We gave the Book the Qur'an for inheritance to such of Our slaves whom We chose (the followers of Muhammad ﷺ). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allah's Leave, foremost in good deeds. that (inheritance of the Qur'an), that is indeed a great grace.

Adn (Eden) Paradise (everlasting gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk (i.e. in Paradise).

And they will say: "All the praises and thanks be to Allah, who has removed from us (all) grief. Verily, Our Lord is indeed Oft-Forgiving, most ready to appreciate (good deeds and to recompense).

Who, out of His Grace, has lodged us in a home that will last forever; there, toil will touch us not, nor weariness will touch us."²⁴⁷⁷

The characteristics of the disbelievers towards Al Qur'ān and their recompense

The disbelievers are those who always ridiculed and derided the Prophet Muhammad ﷺ and/or those people who explained Al Qur'ān to them; refer to the following Āyāt.

6:4-7

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾ فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ ۖ فَسَوْفَ يَأْتِيهِمْ أَنْبُؤُهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٥﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّهِمْ فِي الْأَرْضِ مَا لَمْ نُمِكِّنْ لَهُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ

²⁴⁷⁷ Sūrah Fāṭir [or Al Malā'ikah] (35), āyāt 29-35.

مَذَرَارًا وَجَعَلْنَا الْآتِھَرَ حَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنٰھُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا
ءَاخَرِينَ ﴿٣١﴾ وَلَوْ نَزَّلْنَا عَلَیْكَ كِتَابًا فِی قَرْطَاسٍ فَلَمَسُوْهُ بِأَيْدِیْھِمْ لَقَالَ ٱلَّذِیْنَ كَفَرُوْا إِنْ
ھٰذَا إِلَّا سِحْرٌ مُّبِیْنٌ ﴿٣٢﴾

And never an Ay h (sign) comes to them from the y t (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, but that they have been turning away from it.

Indeed, they rejected the Truth (the Qur n and Mu ammad ﷺ) when it came to them, but there will come to them the news of that (the torment) which they used to mock at.

Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet We destroyed them for their sins, and created after them other generations.

And even if We had sent down unto you (O Mu ammad ﷺ) a message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!"²⁴⁷⁸

8:31-34

وَإِذَا تُتْلٰی عَلَیْھِمْ ءَایٰتُنَا قَالُوْا قَدْ سَمِعْنَا لَوْ نَشَآءُ لَقُلْنَا مِثْلَ ھٰذَا ؕ إِنْ هٰذَا إِلَّا
أَسْطِیْرُ ٱلْأَوَّلِیْنَ ﴿٣٣﴾ وَإِذْ قَالُوا ٱللّٰھُمَّ إِنْ كَاٰبَ ھٰذَا ھُوَ ٱلْحَقُّ مِنْ عِنْدِكَ فَأَمَطِّرْ
عَلَیْنَا حِجَازَةً مِّنَ ٱلسَّمَآءِ أَوْ آتِنَا بِعَذَابٍ ؕ أَلِیْمٍ ﴿٣٤﴾ وَمَا كَاٰبَ ٱللّٰھُ لِيُعَذِّبَھُمْ
وَأَنْتَ فِیْھِمْ ؕ وَمَا كَاٰبَ ٱللّٰھُ مُعَذِّبَھُمْ وَھُمْ یَسْتَغْفِرُوْنَ ﴿٣٥﴾ وَمَا لَھُمْ ؕ أَلَّا یُعَذِّبَھُمْ ٱللّٰھُ
وَھُمْ یَصُدُّوْنَ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَمَا كَاٰتُواْ أَوْلِیَآءُہٗ ؕ إِنْ أَوْلِیَاؤُھُ إِلَّا
ٱلْمُتَّقُوْنَ وَلٰكِنْ أَكْثَرُھُمْ لَا یَعْلَمُوْنَ ﴿٣٦﴾

And when Our Verses (of the Qur n) are recited to them, they say: "We have heard this (the Qur n); if we wish we can say the like of this. This is nothing but the tales of the ancients."

And (remember) when they said: "O All h! If this (the Qur n) is indeed the Truth (revealed) from you, then rain down stones on us from the sky or bring on us a painful torment."

And All h would not punish them while you (Mu ammad ﷺ) are amongst them, nor will He punish them while they seek (All h's) Forgiveness.

And why should not All h punish them while they stop (men) from Al-Masjid-al- ar m, and they are not its guardians? None can be its guardian except Al-Muttaq n (the pious), but most of them know not.²⁴⁷⁹

²⁴⁷⁸ Sūrah Al An'ām (6), āyāt 4-7.

²⁴⁷⁹ Sūrah Al Anfāl (8), āyāt 31-34.

الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ۚ قَالَ الْكَافِرُونَ ﴿٢﴾ إِنَّ هَٰذَا لَسِحْرٌ مُّبِينٌ ﴿٣﴾

Alif-L m-R . [These letters are one of the miracles of the Qur' n, and none but All h (Alone) knows their meanings]. These are the Verses of the Book (the Qur' n) Al- ak m [showing lawful and unlawful things, explaining All h's (Divine) laws for mankind, leading them to eternal happiness by ordering them to follow the true Isl mic Monotheism, - worshipping none but All h alone - that will guide them to Paradise and save them from Hell]. Is it wonder for mankind that We have sent Our Inspiration to a man from among themselves (i.e. Prophet Mu ammad ﷺ) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of All h and in His Prophet Mu ammad ﷺ) that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Mu ammad ﷺ and the Qur' n)!²⁴⁸⁰

وَقَالُوا يَتَّبِعُنَا الَّذِي نَزَلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾ لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِن لَّمْ يَكُنْ مِنَ الصَّادِقِينَ ﴿٧﴾ مَا نُنْزِلُ الْمَلَكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا تُنْظَرِينَ ﴿٨﴾

And they say: "O you (Mu ammad ﷺ) to whom the *Dhikr* (the Qur' n) has been sent down! Verily, you are a mad man.
"Why do you not bring angels to us if you are of the truthful ones?"
We send the angels down except with the Truth (i.e. for torment, etc.), and in that case, they (the disbelievers) would have no respite!²⁴⁸¹

طسَمُر ﴿١﴾ تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ ﴿٢﴾ لَعَلَّكَ بَنِيعٌ نَّفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ﴿٣﴾ إِنَّ نَّشَأَ نُنْزِلَ عَلَيْهِمْ مِّنَ السَّمَاءِ ءَايَةً فَظَلَّتْ أَعْيُنُهُمْ هَٰذَا خِطْبَعِينَ ﴿٤﴾ وَمَا يَأْتِيهِمْ مِّنْ ذِكْرِ مِّنَ الرَّحْمَنِ مُحَدِّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ﴿٥﴾ فَقَدْ كَذَّبُوا فَسَاءَ لَهُمْ أَتْبَعُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٦﴾

-S n-Mm. [These letters are one of the miracles of the Qur' n, and none but All h (Alone) knows their meanings.]
These are the Verses of the manifest Book [This Qur' n, which was

²⁴⁸⁰ Sūrah Yūnus (10), āyāt 1-2.

²⁴⁸¹ Sūrah Al Hījr (15), āyāt 6-8.

promised by All h in the Taur t (Torah) and the Injeel (Gospel), makes things clear].

It may be that you (O Mu ammad ﷺ) are going to kill yourself with grief, that they do not become believers [in your Risalah (Messengership) and in your message of Isl mic Monotheism].

If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.

And never comes there unto them a reminder as a recent Revelation from the Most Beneficent (All h), but they turn away therefrom.

So they have indeed denied (the Truth - this Qur n), then the news of what they mocked at, will come to them.²⁴⁸²

Al Qur'an does not have any benefit for them (the disbelievers); because to them it is all the same whether they are reminded or not

2:6-7

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۚ خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰ أَبْصَارِهِمْ غِشْوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝

Verily, those who disbelieve, it is the same to them whether you (O Mu ammad ﷺ) warn them or do not warn them, they will not believe.

All h has set a seal on their hearts and on their hearings, (i.e. they are closed from accepting All h's Guidance), and on their eyes there is a covering. Theirs will be a great torment.²⁴⁸³

6:25-26

وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي ءَاذَانِهِمْ وَقْرًا ۚ وَإِنْ يَرَوْا كُلَّ ءَايَةٍ لَا يُؤْمِنُوا بِهَا حَتَّىٰ إِذَا جَاءُوكَ تُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ۝ وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْتَوُونَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ۝

And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; if they see every one of the y t (proofs, evidences, verses, lessons, signs, revelations, etc.) they will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: "These are nothing but tales of the men of old."

And they prevent others from him (from following Prophet Mu ammad ﷺ) and they themselves keep away from him, and (by doing so) they destroy not

²⁴⁸² Sūrah Al Shu'arā (26), āyāt 1-6.

²⁴⁸³ Sūrah Al Baqarah (2), āyāt 6-7.

17:45-46

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِلَاخِرَةِ حِجَابًا مَسْتُورًا ﴿٤٥﴾
وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ﴿٤٦﴾ وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ
وَاحِدَهُ وَلَوْ أَدْبَرَهُمْ نُفُورًا ﴿٤٧﴾

And when you (Mu ammad ﷺ) recite the Qur n, We put between you and those who believe not in the Hereafter, an invisible veil (or screen their hearts, so they hear or understand it not).

And We have put coverings over their hearts lest, they should understand it (the Qur n), and in their ears deafness. And when you make mention of your Lord alone [L il ha ill-All h (none has the right to be worshipped but All h) Isl mic Monotheism] in the Qur n, they turn on their backs, fleeing in extreme dislikeness.²⁴⁸⁵

31:6-7

وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ﴿٦﴾
أُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ ﴿٧﴾ وَإِذَا تُتْلَى عَلَيْهِ آيَاتُنَا وَلَّى مُسْتَكْبِرًا كَأَن لَّمْ
يَسْمَعْهَا كَأَن فِي أُذُنِهِ وَقْرٌ ﴿٨﴾ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٩﴾

And of mankind is he who purchases idle talks (i.e.music, singing, etc.) to mislead (men) from the Path of All h without knowledge, and takes it (the Path of All h, the Verses of the Qur n) by way of mockery. For such there will be a humiliating torment (in the Hell-fire).

And when Our Verses (of the Qur n) are recited to such a one, he turns away in pride, as if he heard them not, as if there were deafness in his ear. So announce to him a painful torment.²⁴⁸⁶

41:5-6

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا نَدْعُونَ إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ
فَاعْمَلْ إِنَّا عَمِلُونَ ﴿٥﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ
فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ۚ وَوَيْلٌ لِّلْمُشْرِكِينَ ﴿٦﴾

And they say: "Our hearts are under coverings (screened) from that to which you invite us, and in our ears is deafness, and between us and you is a screen, so work you (on your way); Verily, we are working (on our way)."

²⁴⁸⁴ Sūrah Al An'ām (6), āyāt 25-26.

²⁴⁸⁵ Sūrah Al Isrā' (17), āyāt 45-46.

²⁴⁸⁶ Sūrah Luqmān (31), āyāt 6-7.

Say (O Mu ammad ﷺ): "I am only a human being like you. It is inspired in me that your Il h (God) is one Il h (God - All h), therefore take Straight Path to Him (with true faith - Isl mic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to Al-Mushrik n (the disbelievers in the Oneness of All h, polytheists, idolaters, etc. - see V.2:105).²⁴⁸⁷

There are none amongst them but who will later be punished and tortured in Hell yet they still deride and postpone its coming.

7:52-53

وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾ هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ ۚ يَوْمَ يَأْتِي تَأْوِيلُهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٥٣﴾

Certainly, We have brought to them a Book (the Qur an) which We have explained in detail with knowledge, - a guidance and a mercy to a people who believe.

Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?" Verily, they have lost their own selves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides All h) has gone away from them.²⁴⁸⁸

14:1-3

الرَّ كُتِبَ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾ اللَّهُ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۖ وَوَيْلٌ لِّلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾ الَّذِينَ يَسْتَحِبُّونَ الْحَيٰوةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا ۖ أُولَٰئِكَ فِي ضَلٰلٍ بَعِيدٍ ﴿٣﴾

Alif-L m-R . [These letters are one of the miracles of the Qur an, and none but All h (Alone) knows their meanings]. (This is) a Book which We have

²⁴⁸⁷ Sūrah Fuṣṣilat (41), āyāt 5-6.

²⁴⁸⁸ Sūrah Al A rāf (7), āyāt 52-53.

revealed unto you (O Mu ammad ﷺ) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of All h and Isl mic Monotheism) by their Lord's leave to the path of the All-Mighty, the Owner of all Praise.
 All h to whom belongs all that is in the heavens and all that is in the earth!
 And woe unto the disbelievers from a severe torment.
 Those who prefer the life of this world instead of the Hereafter, and hinder (men) from the Path of All h (i.e. Isl m) and seek crookedness therein - they are far astray.²⁴⁸⁹

25:21-29

﴿ وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلٰٓئِكَةُ أَوْ نَرَىٰ رَبَّنَا ۚ لَقَدْ اَسْتَكْبَرُوا فِيْ اَنْفُسِهِمْ وَعَتَوْا عُتُوًا كَبِيْرًا ﴿٢١﴾ يَوْمَ يَرَوْنَ الْمَلٰٓئِكَةَ لَا بُشْرٰٓى يَوْمَیْهِ لِلْمُجْرِمِیْنَ وَيَقُوْلُوْنَ حِجْرًا مَّحْجُوْرًا ﴿٢٢﴾ وَقَدْ مَنَّ اِلٰی مَا عَمِلُوْا مِنْ عَمَلٍ فَجَعَلْنٰهُ هَبٰٓءًا مِّنْثُوْرًا ﴿٢٣﴾ اَصْحٰبُ الْجَنَّةِ يَوْمَیْهِ خٰیْرٌ مُّسْتَقَرًّا وَّاَحْسَنُ مَقِيْلًا ﴿٢٤﴾ وَيَوْمَ نَشْفُقُ السَّمٰٓءَ بِالْغَمَمِ وَنُزِّلَ الْمَلٰٓئِكَةُ تَنْزِيْلًا ﴿٢٥﴾ الْمَلٰٓئِكُ يَوْمَیْهِ الْحَقُّ لِلرَّحْمٰنِ ۚ وَكَانَ يَوْمًا عَلٰی الْكَافِرِیْنَ عَسِيْرًا ﴿٢٦﴾ وَيَوْمَ يَعْصُ السَّطٰٓمُ عَلٰی يَدَیْهِ يَقُوْلُ بَلِّغْتَنِیْ اَتَّخَذْتُ مَعَ الرَّسُوْلِ سَبِيْلًا ﴿٢٧﴾ يٰۤاٰتٰنِیْ لَیْتَنِیْ لَمْ اُتَّخِذْ فُلًآنًا خَلِيْلًا ﴿٢٨﴾ لَقَدْ اَصْلٰی عَنِ الذِّكْرِۢ بَعْدَ اِذْ جَآءَنِیْ ۚ وَكَارَتْ الشَّیْطٰنُ لِلْاِنْسٰنِ خَدُوْلًا ﴿٢٩﴾ ۝ۙ﴾

And those who expect not for a meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter), say: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride.

On the Day they will see the angels, no glad tidings will there be for the Mujrim n (criminals, disbelievers, polytheists, sinners, etc.) that Day. And they (angels) will say: "All kinds of glad tidings are forbidden for you," [none will be allowed to enter Paradise except the one who said: L il ha ill-All h,"(none has the right to be worshipped but All h) and acted practically on its legal orders and obligations].

And We shall turn to whatever deeds they (disbelievers, polytheists, sinners, etc.) did, and We shall make such deeds as scattered floating particles of dust.

The dwellers of Paradise (i.e. those who deserved it through their faith and righteousness) will, on that Day, have the best abode, and have the fairest of places for repose.

And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.

The sovereignty on that Day will be the true (sovereignty), belonging to the Most Beneficent (All h), and it will be a hard Day for the disbelievers

²⁴⁸⁹ Sūrah Ibrāhīm (14), āyāt 1-3.

(those who disbelieve in the Oneness of Allah - Islamic Monotheism).

And (remember) the Day when the *ẓālim* (wrong-doer, oppressor, polytheist, etc.) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad ﷺ).

"Ah! Woe to me! Would that I had never taken so-and-so as a friend!

"He indeed led me astray from the Reminder (this Qur'an) after it had come to me. And *Shāyṭān* (Satan) is ever a deserter to man in the hour of need."²⁴⁹⁰

77:28-50

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٨﴾ أَنْطَلِقُوا إِلَىٰ مَا كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢٩﴾ أَنْطَلِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ﴿٣٠﴾ لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ الْهَبِ ﴿٣١﴾ إِنَّمَا تَرَىٰ بُشُرًا مِّنْ أَلْفَقَصٍ ﴿٣٢﴾ كَأَنَّهُ جِمَالَتٌ صُفْرٌ ﴿٣٣﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٤﴾ هَذَا يَوْمُ لَا يَنْطِقُونَ ﴿٣٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٧﴾ هَذَا يَوْمُ الْفَصْلِ ﴿٣٨﴾ جَعَلْنَاهُمْ وَأَوَّلِينَ ﴿٣٩﴾ فَإِنْ كَانَ لَكُم كَيْدٌ فَكِيدُوا ﴿٤٠﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤١﴾ إِنَّ الْأَمْتَقِينَ فِي ظِلَالٍ وَعُيُونٍ ﴿٤٢﴾ وَفَوَكِهِ مِمَّا يَسْتَبْهَوْنَ ﴿٤٣﴾ كُلُّوْا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٤﴾ إِنَّا كَذَّلِكْ نَجْزِي الْمُحْسِنِينَ ﴿٤٥﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٦﴾ كُلُّوْا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ تُجْرَمُونَ ﴿٤٧﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٨﴾ وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ ﴿٤٩﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٥٠﴾ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٥١﴾

Woe that Day to the deniers (of the Day of Resurrection)!

(It will be said to the disbelievers): "Depart you to that which you used to deny!

"Depart you to a shadow (of Hell-fire smoke ascending) in three columns, "Neither shading, nor of any use against the fierce flame of the Fire."

Verily! it (Hell) throws sparks (huge) as Al-Qaṣr [a fort or a Qaṣr (huge log of wood)],

As if they were *Jimlatun* (yellow camels or bundles of ropes)."

Woe that Day to the deniers (of the Day of Resurrection)!

That will be a Day when they shall not speak (during some part of it),

And they will not be permitted to put forth any excuse.

Woe that Day to the deniers (of the Day of Resurrection)!

That will be a Day of Decision! We have brought you and the men of old together!

So if you have a plot, use it against Me (Allah)!

Woe that Day to the deniers (of the Day of Resurrection)!

Verily, the *Muttaqin* (pious) shall be amidst shades and springs.

²⁴⁹⁰ Sūrah Al-Furqān (25), āyāt 21-29.

And fruits, such as they desire.

“Eat and drink comfortably for that which you used to do.

Verily, thus We reward the Muṣībīn (good-doers).

Woe that Day to the deniers (of the Day of Resurrection)!

(O you disbelievers)! Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the Mujrimīn (polytheists, disbelievers, sinners, criminals, etc.).

Woe that Day to the deniers (of the Day of Resurrection)!

And when it is said to them: “Bow down yourself (in prayer)!” They bow not down (offer not their prayers).

Woe that Day to the deniers (of the Day of Resurrection)!

Then in what statement after this (the Qurʾān) will they believe?²⁴⁹¹

Names for Al Qurʾān

الْقُرْآنُ – Al Qurʾān – The Recital

75:17-19; 17:88-89

إِنَّا عَلَيْنَا جَمْعُهُ وَقُرْآنَهُ ۖ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ ۚ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿٧٨﴾

It is for Us to collect it and to give you (O Muḥammad ﷺ) the ability to recite it (the Qurʾān).

And when We have recited it to you [O Muḥammad ﷺ through Jibrīl (Gabriel)], then follow you its (the Qurʾān's) recital.

Then it is for Us (Allah) to make it clear to you,²⁴⁹²

قُلْ لِّبَنِ آجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ ۚ

وَلَوْ كَانَتْ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٧٩﴾ وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ

مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٨٠﴾

Say: “If the mankind and the jinns were together to produce the like of this Qurʾān, they could not produce the like thereof, even if they helped one another.”

And indeed We have fully explained to mankind, in this Qurʾān, every kind of similitude, but most mankind refuse (the Truth and accept nothing) but disbelief.²⁴⁹³

الْكِتَابُ – Al Kitāb – The Book

2:2; 39:41

²⁴⁹¹ Sūrah Al Mursalāt (77), āyāt 28-50.

²⁴⁹² Sūrah Al Qiyāmah (75), āyāt 17-19.

²⁴⁹³ Sūrah Al Isrāʾ (17), āyāt 88-89.

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢٤٩٤﴾

*This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are Al-Muttaqin [the pious and righteous persons who fear All h much (abstain from all kinds of sins and evil deeds which He has forbidden) and love All h much (perform all kinds of good deeds which He has ordained)].*²⁴⁹⁴

إِنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ ۚ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا

يَضِلُّ عَلَيْهِ ۚ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٢٤٩٥﴾

*Verily, We have sent down to you (O Muhammad ﷺ) the Book (this Qur'an) for mankind in truth. So whosoever accepts the guidance, it is only for his ownself, and whosoever goes astray, he goes astray only for his (own) loss. And you (O Muhammad ﷺ) are not a Wakil (trustee or disposer of affairs, or keeper) over them.*²⁴⁹⁵

الْفُرْقَانُ – Al Furqān – The Criterion

25:1; 3:4

بَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ ۚ لِيُكَونَ لِلْعَالَمِينَ نَذِيرًا ﴿٢٤٩٦﴾

*Blessed be He who sent down the criterion (of right and wrong, i.e. this Qur'an) to His slave (Muhammad ﷺ) that he may be a warner to the lam n (mankind and jinns).*²⁴⁹⁶

مِنْ قَبْلُ ۚ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ ۚ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ

وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴿٢٤٩٧﴾

*Aforetime, as a guidance to mankind, and He sent down the criterion [of judgement between right and wrong (this Qur'an)]. Truly, those who disbelieve in the y t (proofs, evidences, verses, lessons, signs, revelations, etc.) of All h, for them there is a severe torment; and All h is All-Mighty, All-Able of Retribution.*²⁴⁹⁷

الدَّكْر – Al Dhikr – The Reminder

15:9; 16:44

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُمُ حَافِظُونَ ﴿٢٤٩٨﴾

Verily We: it is We who have sent down the Dhikr (i.e. the Qur'an) and

²⁴⁹⁴ Sūrah Al Baqarah (2), ayāh 2.

²⁴⁹⁵ Sūrah Al Zumar (39), ayāh 41.

²⁴⁹⁶ Sūrah Al Furqān (25), ayāh 1.

²⁴⁹⁷ Sūrah Al 'Imrān (3), ayāh 4.

surely, We will guard it (from corruption).²⁴⁹⁸

بِالْبَيِّنَاتِ وَالزُّبُرِ ۖ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ
يَتَفَكَّرُونَ ﴿١٥﴾

With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Mu ammad ﷺ) the Reminder and the advice (the Qur n), that you may explain clearly to men what is sent down to them, and that they may give thought.²⁴⁹⁹

المَوْعِظَةُ – Al Mau'izah – The Advice

10:57; 3:138

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ
لِّلْمُؤْمِنِينَ ﴿١٦﴾

O mankind! There has come to you a good advice from your Lord (i.e. the Qur n, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breasts, - a guidance and a Mercy (explaining lawful and unlawful things, etc.) for the believers.²⁵⁰⁰

هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٧﴾

This (the Qur n) is a plain statement for mankind, a guidance and instruction (advice) to those who are Al-Muttaq n (the pious).²⁵⁰¹

الشفَاءُ – Al Shifā' – The Healing

10:57; 41:44

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ
لِّلْمُؤْمِنِينَ ﴿١٨﴾

O mankind! There has come to you a good advice from your Lord (i.e. the Qur n, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breasts, - a guidance and a Mercy (explaining lawful and unlawful things, etc.) for the believers.²⁵⁰²

²⁴⁹⁸ Sūrah Al Hijr (15), ayāh 9.

²⁴⁹⁹ Sūrah Al Naḥl (16), ayāh 44.

²⁵⁰⁰ Sūrah Yūnus (10), ayāh 57.

²⁵⁰¹ Sūrah Al 'Imrān (3), ayāh 138.

²⁵⁰² Sūrah Yūnus (10), ayāh 57.

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۖ أَعْتَجَمِيٌّ وَعَرَبِيٌّ ۚ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۖ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُولَٰئِكَ يُنَادَوْنَ مِنْ مَّكَانٍ بَعِيدٍ ﴿٢٥٣﴾

And if We had sent this as a Qur'an in a foreign language other than Arabic, they would have said: "Why are not its Verses explained in detail (in our language)? What! (a Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a Guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)."²⁵⁰³

الهُدَى – Al Hudā – The Guidance

41:44; 72:13

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۖ أَعْتَجَمِيٌّ وَعَرَبِيٌّ ۚ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۖ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُولَٰئِكَ يُنَادَوْنَ مِنْ مَّكَانٍ بَعِيدٍ ﴿٢٥٤﴾

And if We had sent this as a Qur'an in a foreign language other than Arabic, they would have said: "Why are not its Verses explained in detail (in our language)? What! (a Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a Guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears; and it (the Qur'an) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)."²⁵⁰⁴

وَأَنَا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ ۚ فَمَنْ يُؤْمِنُ بِرَبِّهِ ۚ فَلَا يَخَافُ تَحْصِينَ وَلَا رَهَقًا ﴿٢٥٥﴾

'And indeed when we heard the guidance (this Qur'an), we believed therein (Islamic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in punishment for his sins.'²⁵⁰⁵

الْحِكْمَةِ – Al Hikmah – The Wisdom

17:39; 31:2

ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۚ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ۚ آخَرَ فَتَقْلَىٰ فِي جَهَنَّمَ

²⁵⁰³ Sūrah Fuṣṣilat (41), ayah 44.

²⁵⁰⁴ Sūrah Fuṣṣilat (41), ayah 44.

²⁵⁰⁵ Sūrah Al Jinn (72), ayah 13.

This is (part) of Al- ikmah (wisdom, good manners and high character, etc.) which your Lord has inspired to you (O Mu ammad ﴿ﷺ﴾). And set not up with All h any other Il h (God) lest you should be thrown into Hell, blameworthy and rejected, (from All h's Mercy).²⁵⁰⁶

تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ ﴿٣٧﴾

These are Verses of the Wise Book (the Qur n).²⁵⁰⁷

الْحُكْمُ – Al Ḥukm – The Judgement
13:37

وَكَذَلِكَ أَنزَلْنَاهُ حُكْمًا عَرَبِيًّا ۖ وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا وَاقٍ ﴿٣٨﴾

And thus have We sent it (the Qur n) down to be a judgement of authority in Arabic. Were you (O Mu ammad ﴿ﷺ﴾) to follow their (vain) desires after the knowledge which has come to you, then you will not have any Wal y (protector) or defender against All h.²⁵⁰⁸

الْخَيْرُ – Al Ḳhair – The Good
2:105

مَا يَوْدُ الَّذِينَ كَفَرُوا مِن أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَن يُنَزَّلَ عَلَيْكُمْ مِّنْ خَيْرٍ مِّن رَّبِّكُمْ ۖ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٣٩﴾

Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor Al-Mushrik n (the disbelievers in the Oneness of All h, idolaters, polytheists, pagans, etc.) like that there should be sent down unto you any good from your Lord. But All h chooses for His Mercy whom He wills. And All h is the Owner of Great Bounty.²⁵⁰⁹

الرُّوحُ – Al Rūḥan – The Inspiration
42:52

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِن

²⁵⁰⁶ Sūrah Al Isrā' (17), ayāh 39.

²⁵⁰⁷ Sūrah Luqmān (31), ayāh 2.

²⁵⁰⁸ Sūrah Al Ra'd (13), ayāh 37.

²⁵⁰⁹ Sūrah Al Baqarah (2), ayāh 105.

جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ مَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدَى إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٥١﴾

And thus We have sent to you (O Mu ammad ﷺ) R an (an inspiration, and a mercy) of Our Command. You knew not what is the Book, nor what is faith? But We have made it (this Qur n) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Mu ammad ﷺ) are indeed guiding (mankind) to the Straight Path (i.e. All h's Religion of Isl mic Monotheism).²⁵¹⁰

الْبَيَانُ

– Al Bayan

– The Plain Statement

3:138; 2:185

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿٢٥١﴾

This (the Qur n) is a plain statement for mankind, a guidance and instruction to those who are Al-Muttaq n (the pious).²⁵¹¹

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْتُمْ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿٢٥٢﴾

The month of Rama n in which was revealed the Qur n, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Rama n i.e. is present at his home), he must observe aum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe aum (fasts) must be made up] from other days. All h intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify All h [i.e. to say Takb r (All hu-Akbar; All h is the Most Great) on seeing the crescent of the months of Rama n and Shaww l] for having guided you so that you may be grateful to Him.²⁵¹²

الْبَصِيرُ

– Al Baṣā'ir

– The Clear Insight

45:20; 7:203

هَذَا بَصِيرَةٌ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ﴿٢٥١﴾

This (Qur n) is a clear insight and evidence for mankind, and a guidance

²⁵¹⁰ Sūrah Al Shūra (42), ayāh 52.

²⁵¹¹ Sūrah Al Imrān (3), ayāh 138.

²⁵¹² Sūrah Al Baqarah (2), ayāh 185.

and a mercy for people who have faith with certainty.²⁵¹³

وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا آجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَٰذَا
بَصَآئِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾

And if you do not bring them a miracle [according to their (i.e. *Quraish*-pagans') proposal], they say: "Why have you not brought it?" Say: "I but follow what is revealed to me from my Lord. This (the *Qur'an*) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe."²⁵¹⁴

النُّور – An Nūr – The Light
64:8

فَقَامُوا بِاللَّهِ رُسُولَهُ وَأَتُوا الَّذِي أُنزِلْنَا ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٦٥﴾

Therefore, believe in Allah and His Messenger (Muhammad ﷺ), and in the light (this *Qur'an*) which We have sent down. And Allah is All-Aware of what you do.²⁵¹⁵

المُطَهَّرَة – Al Muṭahharah – The Purified Pages
80:14; 98:2

مَرْفُوعَةٍ مُّطَهَّرَةٍ ﴿٦٦﴾

Exalted (in dignity), purified,²⁵¹⁶

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً ﴿٦٧﴾

A Messenger (Muhammad ﷺ) from Allah, reciting (the *Qur'an*) purified pages [purified from *Al-Batil* (falsehood, etc.)].²⁵¹⁷

Ummul Qur'ān and the Ḥurūf-ul Hijaiyyah (Alphabetical letters)

Ummul Qur'ān (الْمُفْرَاق) or Sūrah Al Fātiḥah – The Mother of the Qur'ān or the Opening

²⁵¹³ Sūrah Al Jāthiyah (45), ayāh 20.

²⁵¹⁴ Sūrah Al A'rāf (7), ayāh 203.

²⁵¹⁵ Sūrah Al Taghābun (64), ayāh 8.

²⁵¹⁶ Sūrah 'Abasa (80), ayāh 14.

²⁵¹⁷ Sūrah Al Baiyinah (98), ayāh 2.

1:1-4 Sūrah Al Fātiḥah is divide into three parts; the first part is the rights of Allāh;

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾
مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾

*In the Name of All h, the Most Beneficent, the Most Merciful.
All the praises and thanks be to All h, the Lord of the lam n (mankind, jinns and all that exists).
The Most Beneficent, the Most Merciful.
The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)*²⁵¹⁸

1:5 The second part is for Allāh and His slaves;

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

*You (Alone) we worship, and You (Alone) we ask for help (for each and everything).*²⁵¹⁹

1:6-7 The third part is for the slaves of Allāh.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ ﴿٧﴾

*Guide us to the Straight Way
the Way of those on whom You have bestowed Your Grace, not (the way) of
those who earned Your Anger (such as the Jews), nor of those who went
astray (such as the Christians).*²⁵²⁰

15:87 Sūrah Al Fātiḥah consists of seven Āyāt, which are repeatedly recited (in the performance of Ṣalāt).

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ﴿٨٧﴾

*And indeed, We have bestowed upon you seven of Al-Math ni (the seven repeatedly recited Verses), (i.e. S rat Al-F ti ah) and the Grand Qur n.*²⁵²¹

²⁵¹⁸ Sūrah Al Fātiḥah (1), āyāt 1-4.

²⁵¹⁹ Sūrah Al Fātiḥah (1), ayāh 5.

²⁵²⁰ Sūrah Al Fātiḥah (1), āyāt 6-7.

²⁵²¹ Sūrah Al Hījr (15), ayāh 87.

The Alphabetical letters (الدُّرُوفُ الْهَجَائِيَّةُ) – Al Ḥurūf-ul Hijaiyyah) are located at the start of 29 Sūrah in the Qur’ān (30 sets of letters including the 2nd ayāh of the 42nd Sūrah):

الم – Surah Al Baqarah – 2:1

الْم

Alif-L m-M m. [These letters are one of the miracles of the Qur’n and none but All h (Alone) knows their meanings].²⁵²²

الم – Sūrah Āl ‘Imrān – 3:1

الْم

Alif-L m-M m. [These letters are one of the miracles of the Qur’n, and none but All h (Alone) knows their meanings].²⁵²³

المص – Sūrah Al A’rāf – 7:1

الْمص

Alif-L m-M m- d. [These letters are one of the miracles of the Qur’n and none but All h (Alone) knows their meanings].²⁵²⁴

الر – Sūrah Yūnus – 10:1

الر تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ

Alif-L m-R . [These letters are one of the miracles of the Qur’n, and none but All h (Alone) knows their meanings]. These are the Verses of the Book (the Qur’n) Al- ak m [showing lawful and unlawful things, explaining All h’s (Divine) laws for mankind, leading them to eternal happiness by ordering them to follow the true Isl mic Monotheism, - worshipping none but All h Alone - that will guide them to Paradise and save them from Hell].²⁵²⁵

الر – Sūrah Hūd – 11:1

الر كَتَبَ أَحْكَمَتْ ءَايَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ

Alif-L m-R . [These letters are one of the miracles of the Qur’n and none

²⁵²² Sūrah Al Baqarah (2), ayāh 1.

²⁵²³ Sūrah Āl ‘Imrān (3), ayāh 1.

²⁵²⁴ Sūrah Al A’rāf (7), ayāh 1.

²⁵²⁵ Sūrah Yūnus (10), ayāh 1.

but All h (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge, etc.), and then explained in detail from One (All h), who is All-Wise and Well-Acquainted (with all things).²⁵²⁶

الر - Sūrah Yūsuf - 12:1

الر تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾

Alif-L m-R . [These letters are one of the miracles of the Qur n, and none but All h (Alone) knows their meanings]. These are the Verses of the Clear Book (the Qur n that makes clear the legal and illegal things, legal laws, a guidance and a blessing).²⁵²⁷

الم - Sūrah Al Rā'd - 13:1

الم تِلْكَ ءَايَاتُ الْكِتَابِ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾

Alif-L m-M m-R . [These letters are one of the miracles of the Qur n and none but All h (Alone) knows their meanings]. These are the Verses of the Book (the Qur n), and that which has been revealed unto you (Mu ammad ﷺ) from your Lord is the truth, but most men believe not.²⁵²⁸

الر - Sūrah 'Ibrāhīm - 14:1

الر كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾

Alif-L m-R . [These letters are one of the miracles of the Qur n, and none but All h (Alone) knows their meanings]. (This is) a Book which We have revealed unto you (O Mu ammad ﷺ) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of All h and Isl mic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.²⁵²⁹

الر - Sūrah Al Hījr - 15:1

الر تِلْكَ ءَايَاتُ الْكِتَابِ وَقُرْءَانٍ مُبِينٍ ﴿١﴾

Alif-L m-R . [These letters are one of the miracles of the Qur n, and none but All h (Alone) knows their meanings]. These are the Verses of the Book,

²⁵²⁶ Sūrah Hūd (11), ayāh 1.

²⁵²⁷ Sūrah Yūsuf (12), ayāh 1.

²⁵²⁸ Sūrah Al Rā'd (13), ayāh 1.

²⁵²⁹ Sūrah Ibrāhīm (14), ayāh 1.

كٓهٓيٓعٓصٓ – Sūrah Maryam – 19:1

كٓهٓيٓعٓصٓ ﴿١﴾

K f- H -Y - A n- d. [These letters are one of the miracles of the Qur`ân, and none but Allâh (Alone) knows their meanings].²⁵³¹

طه – Sūrah Tā-Hā – 20:1

طه ﴿١﴾

- . [These letters are one of the miracles of the Qur`ân, and none but Allâh (Alone) knows their meanings].²⁵³²

طسٓمٓ – Sūrah Al Shu`arā` – 26:1

طسٓمٓ ﴿١﴾

-S n-M m. [These letters are one of the miracles of the Qur`n, and none but All h (Alone) knows their meanings].²⁵³³

طسٓ ﴿١﴾ – Sūrah Al Naml – 27:1

طسٓ تِلْكَ ءَايَاتُ الْقُرْءَانِ وَكِتَابٍ مُّبِينٍ ﴿١﴾

-S n. [These letters are one of the miracles of the Qur`n, and none but All h (Alone) knows their meanings]. These are the Verses of the Qur`n, and (it is) a Book (that makes things) clear;²⁵³⁴

طسٓمٓ – Sūrah Al Qaṣaṣ – 28:1

طسٓمٓ ﴿١﴾

-S n-M m [These letters are one of the miracles of the Qur`n, and none but All h (Alone) knows their meanings].²⁵³⁵

الم – Sūrah Al `Ankabūt – 29:1

²⁵³⁰ Sūrah Al Hijr (15), ayāh 1.

²⁵³¹ Sūrah Maryam (19), ayāh 1.

²⁵³² Sūrah Tā Hā (20), ayāh 1.

²⁵³³ Sūrah Al Shu`arā` (26), ayāh 1.

²⁵³⁴ Sūrah Al Naml (27), ayāh 1.

²⁵³⁵ Sūrah Qaṣaṣ (28), ayāh 1.

الْم

Alif-L m-M m. [These letters are one of the miracles of the Qur n, and none but All h (Alone) knows their meanings].²⁵³⁶

الْم — Sūrah Al Rūm — 30:1

الْم

Alif-L m-M m. [These letters are one of the miracles of the Qur n, and none but All h (Alone) knows their meanings].²⁵³⁷

الْم — Sūrah Luqmān — 31:1

الْم

Alif-L m-M m. [These letters are one of the miracles of the Qur n, and none but All h (Alone) knows their meanings].²⁵³⁸

الْم — Sūrah Al Sajdah — 32:1

الْم

Alif-L m-M m. [These letters are one of the miracles of the Qur n, and none but All h (Alone) knows their meanings].²⁵³⁹

يس — Sūrah Yā-Sīn — 36:1

يس

Y -S n. [These letters are one of the miracles of the Qur n, and none but All h (Alone) knows their meanings].²⁵⁴⁰

ص — Sūrah Šād — 38:1

ص وَالْقُرْآنِ ذِي الذِّكْرِ

d [These letters (d etc.) are one of the miracles of the Qur n and none but All h (Alone) knows their meanings]. By the Qur n full of reminding.²⁵⁴¹

²⁵³⁶ Sūrah Al 'Ankabūt (29), ayāh 1.

²⁵³⁷ Sūrah Al Rūm (30), ayāh 1.

²⁵³⁸ Sūrah Luqmān (31), ayāh 1.

²⁵³⁹ Sūrah Al Sajdah (32), ayāh 1.

²⁵⁴⁰ Sūrah Yā Sīn (36), ayāh 1.

²⁵⁴¹ Sūrah Šād (38), ayāh 1.

ب — Sūrah Mū'min — 40:1

حـ

-M m. [These letters are one of the miracles of the Qur'n, and none but All h (Alone) knows their meanings].²⁵⁴²

ب — Sūrah Fuṣṣilat — 41:1

حـ

-M m. [These letters are one of the miracles of the Qur'n, and none but All h (Alone) knows their meanings].²⁵⁴³

ب — Sūrah Al Shūrā — 42:1-2

حـ عسق

-M m.
A n-S n-Q f. [These letters are one of the miracles of the Qur'n, and none but All h (Alone) knows their meanings].²⁵⁴⁴

ب — Sūrah Al Zukhruf — 43:1

حـ

-M m. [These letters are one of the miracles of the Qur'n, and none but All h (Alone) knows their meanings].²⁵⁴⁵

ب — Sūrah Al Dukhān — 44:1

حـ

-M m. [These letters are one of the miracles of the Qur'n and none but All h (Alone) knows their meanings].²⁵⁴⁶

ب — Sūrah Al Jāthiyah — 45:1

حـ

-M m. [These letters are one of the miracles of the Qur'n and none but

²⁵⁴² Sūrah Al Al Mū'min [or Ghāfir] (40), ayāh 1.

²⁵⁴³ Sūrah Fuṣṣilat (41), ayāh 1.

²⁵⁴⁴ Sūrah Al Shūrā (42), ayāt 1-2.

²⁵⁴⁵ Sūrah Al Zukhruf (43), ayāh 1.

²⁵⁴⁶ Sūrah Al Dukhān (44), ayāh 1.

All h (Alone) knows their meanings].²⁵⁴⁷

حَم – Sūrah Al 'Aḥqāf – 46:1

حَم

-M m. [These letters are one of the miracles of the Qur n, and none but All h (Alone) knows their meanings].²⁵⁴⁸

ق – Sūrah Qāf – 50:1

ق وَالْقُرْآنِ الْمَجِيدِ

Q f. [These letters (Q f, etc.) are one of the miracles of the Qur n, and none but All h (Alone) knows their meanings]. By the Glorious Qur n.²⁵⁴⁹

ن – Sūrah Al Qalam – 68:1

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ

N n. [These letters (N n, etc.) are one of the miracles of the Qur n, and none but All h (Alone) knows their meanings]. By the pen and what the (angels) write (in the records of men).²⁵⁵⁰

The names of the Sūrah based upon their sequential revelation

The Makkan Sūrah²⁵⁵¹:

Sequential Revelation	Arabic Name	Transliterated Name
1	الْعَلَق	Al 'Alaq
2	الْقَلَم	Al Qalam
3	الْمُرَّ مَل	Al Muzzammil
4	الْمُدَّثِّر	Al Muddaththir
5	الْفَتْحَة	Al Fātiḥah
6	الْمَسَد	Al Masad

²⁵⁴⁷ Sūrah Al Jāthiyah (45), ayāh 1.

²⁵⁴⁸ Sūrah Al 'Aḥqāf (46), ayāh 1.

²⁵⁴⁹ Sūrah Qāf (50), ayāh 1.

²⁵⁵⁰ Sūrah Al Qalam [or Nūn] (68), ayāh 1.

²⁵⁵¹ The Makkan Sūrah are those Sūrah revealed before the Prophet Muḥammad's ﷺ Hijrah to Madinah.

7	التَّكْوِير	At Takwīr
8	الأَعْلَى	Al 'A'lā
9	اللَّيْل	Al Lail
10	الفَجْر	Al Fajr
11	الضُّحَى	Al-ḍuḥa
12	الشَّرْح	Al Sharḥ
13	العَصْر	Al 'Aṣr
14	العَادِيَات	Al 'Ādiyāt
15	الكَوْثَر	Al Kauthar
16	التَّكَاثُر	At Takāthur
17	الْمَاعُون	Al Mā'ūn
18	الْكَافِرُونَ	Al Kāfirūn
19	الفِيل	Al Fīl
20	الْفَلَق	Al Falaq
21	النَّاس	Al Nās
22	الإِكْلَاص	Al 'Ikhlāṣ
23	النَّجْم	Al Najm
24	عَبَسَ	'Abasa
25	الْقَدْر	Al Qadr
26	الشَّمْس	Al Shams
27	الْبُرُوج	Al Burūj
28	التِّين	Al Tīn
29	قُرَيْش	Quraish
30	الْقَارِعَات	Al Qāri'ah
31	الْقِيَامَات	Al Qiyāmah
32	الْهُمَزَة	Al Humazah
33	الْمُرْسَلَات	Al Mursalāt
34	قَافٍ	Qāf
35	الْبَلَد	Al Balad
36	الطَّارِق	Al Ṭāriq
37	الْقَمَر	Al Qamar
38	صَادٍ	Ṣād
39	الْأَعْرَافِ	Al A'rāf
40	الْجِنِّ	Al Jinn
41	يَاسِينَ	Yā-Sīn
42	الْفُرْقَان	Al Furqān
43	فَاطِر	Fāṭir
44	مَرْيَمَ	Maryam

45	طَاة	Tā-Hā
46	الْوَاقِعَاتِ	Al Wāqī'ah
47	الشُّعَرَاءِ	Al Shu'arā'
48	النَّمْلِ	Al Naml
49	الْقَصَصِ	Al Qaşaş
50	الْإِسْرَاءِ	Al Isrā''
51	يُونُسَ	Yūnus
52	هُودٍ	Hūd
53	يُوسُفَ	Yūsuf
54	الْحَجَرِ	Al Hıjr
55	الْأَنْعَامِ	Al An'ām
56	الْصَّافَّاتِ	Al Şāffāt
57	لُقْمَانَ	Luqmān
58	سَبَأٍ	Saba'
59	الزُّمَرِ	Al Zumar
60	الْمُؤْمِنِ	Al Mū'min
61	فُصِّلَاتِ	Fuṣṣilat
62	الشُّورَى	Al Shūra
63	الزُّكْرُفِ	Al Zukhruf
64	الدُّخَانِ	Al Dukhān
65	الْجَاثِيَةِ	Al Jāthiyah
66	الْأَحْقَافِ	Al 'Aḥqāf
67	الدَّارِيَّاتِ	Al Dhāriyāt
68	الْعَاشِيَةِ	Al Ghāshiyah
69	الْكَهْفِ	Al Kahf
70	النَّحْلِ	Al Naḥl
71	نُوحٍ	Nūḥ
72	إِبْرَاهِيمَ	'Ibrāhīm
73	الْأَنْبِيَاءِ	Al 'Anbiyā''
74	الْمُؤْمِنُونَ	Al Mu'minūn
75	السَّجْدَةِ	Al Sajdah
76	الطُّورِ	Al Tūr
77	الْمُلْكِ	Al Mulk
78	الْحَاقَّةِ	Al Ḥāqqah
79	الْمَعَارِجِ	Al Ma'ārij
80	النَّبَا	Al Naba'
81	النَّازِعَاتِ	Al Nāzi'āt
82	الْإِنْفِطَارِ	Al Infiṭār

83	الْإِنْشِقَاقِ	Al Inshiqāq
84	الرُّومِ	Al Rūm
85	الْعَنْكَبُوتِ	Al 'Ankabūt
86	الْمُطَفِّفِينَ	Al Muṭaffifīn

The Madinan Sūrah²⁵⁵²:

Sequential Revelation	Arabic Name	Transliterated Name
87	الْبَقَرَةِ	Al Baqarah
88	الْأَنْفَالِ	Al 'Anfāl
89	آلِ عِمْرَانَ	Āl 'Imrān
90	الْأَحْزَابِ	Al 'Aḥzāb
91	الْمُمْتَحِنَةِ	Al Mumtaḥinah
92	النِّسَاءِ	Al Nisā'
93	الزَّلْزَلَةِ	Al Zalzalah
94	الْحَدِيدِ	Al Ḥadīd
95	مُحَمَّدٍ	Muḥammad
96	الرَّعْدِ	Al Ra'd
97	الرَّحْمَنِ	Al Raḥmān
98	الْإِنْسَانِ	Al 'Insān
99	الطَّلَاقِ	Al Ṭalāq
100	الْبَيِّنَةِ	Al Baiyinah
101	الدَّحْرِ	Al Ḥaṣr
102	النُّورِ	Al Nūr
103	الْحَجِّ	Al Ḥajj
104	الْمُنَافِقِينَ	Al Munāfiqūn
105	الْمُجَادِلَةِ	Al Mujādilah
106	الْحُجُرَاتِ	Al Ḥujurāt
107	التَّحْرِيمِ	At Taḥrīm
108	التَّغَابُنِ	Al Taghābun
109	الصَّفِّ	Al Ṣaff
110	الْجُمُعَةِ	Al Jumu'ah
111	الْفَتْحِ	Al Fath
112	الْمَائِدَةِ	Al Mā'idah
113	التَّوْبَةِ	Al Taubah
114	النَّصْرِ	Al Naṣr

²⁵⁵² The Madinan Sūrah are those Sūrah revealed after Hijrah by the Prophet Muḥammad ﷺ to Madinah.

**The names of the Sūrah and their meanings as they appear
in Al Qur'ān**

Sūrah Number ²⁵⁵³	Sūrah Name	Number of Āyāt	Sūrah Meaning ²⁵⁵⁴	Reference within Āyāt ²⁵⁵⁵
1	Al Fātihah Ummul Qur'ān Ummul Kitāb As Sabā'ul Mathāni	7	The Opening The Mother of the Qur'an The Mother of the Book The seven oft repeated	* ** ** **
2	Al Baqarah Fustāṭul Qur'ān Alif-Lām-Mīm	286	The Cow Peak of the Qur'ān (Hurūf-ul Hija'iyyah)	67-74 ** 1
3	Āl 'Imrān	200	The Family of Imran	33-44
4	Al Nisā'	176	The Women	***
5	Al Mā'idah Al Munqid Al 'Uqūd	120	The Table spread with Food The Rescuer The Obligation	110-120 110-120 1
6	Al An'ām	165	The Cattle	***
7	Al A'rāf	206	The Heights	46
8	Al Anfāl	75	The Spoils of War	1
9	Al Taubah	129	The Repentance	***
10	Yūnus	109	(The Prophet) Jonah	98
11	Hūd	123	(The Prophet) Hud	50-60
12	Yūsuf	111	(The Prophet) Joseph	**
13	Al Ra'd	43	The Thunder	13
14	'Ibrāhīm	52	(The Prophet) Abraham	35-41
15	Al Hījr	99	The Rocky Tract	80-84
16	Al Nahl Al Ni'ām	128	The Bee The Blessings	68 **
17	Al 'Isrā' Banī 'Isrā'īl	111	The Journey by Night The Children of Israel	1 101-104
18	Al Kahf 'Aṣḥābul Kahf	10	The Cave The Companions of the Cave	9-26 9-26
19	Maryam	98	Mary	16-40
20	Tā-Hā	135	(Hurūf-ul Hija'iyyah)	1
21	Al 'Anbiyā'	112	The Prophets	**
22	Al Hajj	78	The Pilgrimage	26-37
23	Al Mu'minūn	118	The Believers	1
24	Al Nūr	64	The Light	35
25	Al Furqān	77	The Criterion	1
26	Al Shu'arā'	227	The Poets	224-227

²⁵⁵³ The order in which the Sūrah appears in Al Qur'ān.

²⁵⁵⁴ The English translation of the Sūrah's Arabic name.

²⁵⁵⁵ An ayāh or āyāt within the Sūrah in reference to the Sūrah's name.

27	Al Naml	93	The Ants	18-19
28	Al Qaṣaṣ	88	The Narration	25
29	Al 'Ankabūt	69	The Spider	41
30	Al Rūm	60	The Romans	2-4
31	Luqmān	34	Luqmān	12-19
32	Al Sajdah	30	The Prostration	15
33	Al 'Aḥzāb	73	The Confederates	9-27
34	Saba'	54	Sheba	15-21
35	Fāṭir	45	The Originator of Creation	1
	Al Malā'ikah		The Angels	1
36	Yā-Sīn	83	(Hurūf-ul Hijaiyyah)	1
37	Al Šaffāt	82	Those ranged in Ranks	1
38	Šād	88	(Hurūf-ul Hijaiyyah)	1
39	Az Zumar	75	The Groups	71-73
	Al Ghuraf		The Lofty Rooms	20
40	Al Mū'min	85	The Believer	28
	Ghāfir		The Forgiver	3
	Al Taul		The Bestower (of favours)	3
41	Fuṣṣilat	54	They are explained in detail	3
	Hā-Mīm		(Hurūf-ul Hijaiyyah)	1
42	Ash Shūra	53	The Consultation	38
	Hā-Mīm 'Āin-Sīn-Qāf		(Hurūf-ul Hijaiyyah)	1-2
43	Al Zukhruf	89	The Gold Adornments	35
44	Al Dukhān	59	The Smoke	10
45	Al Jāthiyah	37	The Kneeling	28
	Al Sharī'ah		The Plain Commandment	18
46	Al 'Aḥqāf	35	The Curved Sand-hills	21
47	Muḥammad	38	(The Prophet) Muḥammad ﷺ	2
	Al Qitāl		The Fighting	**
48	Al Fath	29	The Victory	1
49	Al Hujurāt	18	The Dwellings	4
50	Qāf	45	Qāf (Hurūf-ul Hijaiyyah)	1
51	Al Dhāriyāt	60	The Winds that Scatter	1
52	Al Tūr	49	The Mount	1
53	Al Najm	62	The Star	1
54	Al Qamar	55	The Moon	1
55	Al Raḥmān	78	The Most Beneficent	1
56	Al Wāqī'ah	96	The Event	1
57	Al Ḥadīd	29	The Iron	25
58	Al Mujādilah/ Al Mujādalah	22	The Disputation	1
59	Al Ḥaṣhr	24	The Gathering	2
60	Al Mumtaḥinah	13	The Woman to be examined	10
61	Al Šaff	14	The Row or The Ranks	4
62	Al Jumu'ah	11	(The) Friday	9
63	Al Munafiqūn	11	The Hypocrites	1
64	Al Taghābun	18	Mutual Loss and Gain	9
65	Al Ṭalāq	12	The Divorce	**

66	Al Taḥrīm	12	The Banning	1
67	Al Mulk Al Tabāarak	30	The Dominion The Blessed One	1 1
68	Al Qalam Nūn	52	The Pen Nūn (Ḥurūf-ul Hijaīyyah)	1 1
69	Al Ḥāqqah	52	The Reality	1
70	Al Ma'ārij	44	The Ways of Ascent	3
71	Nūḥ	28	(The Prophet) Nūḥ	**
72	Al Jinn	28	The Jinn	1
73	Al Muzzammil	20	The One wrapped in Garments	1
74	Al Muddaththir	56	The One Enveloped	1
75	Al Qiyyamah	40	The Resurrection	1
76	Al 'Insān Al Dahr	31	The Man The Time	1 1
77	Al Mursalāt	50	Those sent forth	1
78	Al Naba' 'Ammā yatasā'a lūn	40	The Great News About what they are asking each other	2 1
79	Al Nāzi'āt	46	Those Who pull out	1
80	'Abasa	42	He frowned	1
81	Al Takwīr	29	Wound round and lost its Light	1
82	Al Infitār	19	The Cleaving	1
83	Al Muṭaffifin	36	Those Who deal in Fraud	1
84	Al Inshiqāq	25	The Splitting Asunder	1
85	Al Burūj	22	The Big Stars	1
86	Al Ṭāriq	17	The Night-Come	1
87	Al 'A'lā	19	The Most High	1
88	Al Ghāshiyah	26	The Overwhelming	1
89	Al Fajr	30	The Break of Day or the Dawn	1
90	Al Balad	20	The City	1
91	Al Shams	15	The Sun	1
92	Al Lail	21	The Night	1
93	Al Duḥā	11	The Forenoon – “After Sun Rise”	1
94	Al Sharḥ	8	The Opening Forth	1
95	Al Tin	8	The Fig	1
96	Al 'Alaq Iqra'	19	The Clot Read	2 1
97	Al Qadr	5	The Night of Decree	1
98	Al Baiyinah	8	The Clear Evidence	1
99	Al Zalzalah	8	The Earthquake	1
100	Al 'Ādiyāt	11	Those that run	1
101	Al Qāri'ah	11	The Striking Hour	1
102	Al Takāthur	8	The piling up – “The Emulous Desire”	1
103	Al 'Aṣr	3	The Time	1
104	Al Humazah	9	The Slanderer	1
105	Al Fil	5	The Elephant	1
106	Quraish	4	(The Tribe) Quraish	1
107	Al Mā'ūn	7	The Small Kindnesses	1

108	Al Kauthar	3	A River in Paradise	1
109	Al Kafirun	6	The Disbelievers	1
110	Al Nasr	3	The Help	1
111	Al Masad	5	The Palm Fibre	3
	Al Lahab		The Blazing Fire	1
112	Al 'Iklās	4	The Purity	**
	Al Tauhid		The Oneness	1,4
113	Al Falaq	5	The Daybreak	1
114	Al Nās	6	The Mankind	***

* - In accordance with its sequence

** - In accordance with the majority of the Sūrah's content

*** - The word/name is mentioned in the Sūrah

Al Aḥādīth (The Sunnah of the Messenger of Allāh ﷺ)

Al Aḥādīth as a source of the Law

59:7 Whatever is brought by the Messenger ﷺ accept and receive it; and whatever is forbidden by him leave it;

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ
فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾

What Allāh gave as booty (Fai') to His Messenger (Muḥammad ﷺ) from the people of the townships, - it is for Allāh, His Messenger (Muḥammad ﷺ), the kindred (of Messenger Muḥammad ﷺ), the orphans, Al-Masākīn (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muḥammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allāh. Verily, Allāh is severe in punishment.²⁵⁵⁶

8:24 Fulfil the call of Allāh and His Messenger (Muḥammad) ﷺ.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ
اللَّهَ يَخُولُ بَيْنَ أَلَمَرْءٍ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُخْشَرُونَ ﴿٢٤﴾

O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he (ﷺ) calls you to that which will give you life, and know that Allāh comes in between a person and his heart (i.e. He prevents an evil person to

²⁵⁵⁶ Sūrah Al Ḥaṣhr (59), ayah 7.

decide anything). And verily to Him you shall (all) be gathered.²⁵⁵⁷

- 4:59 When there is a difference concerning something, resolve it by reference to Allāh (Al Qurʾān) and His Messenger ﷺ (The Sunnah - Al Aḥādīth).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

*O you who believe! Obey Allāh and obey the Messenger (Muḥammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger (ﷺ), if you believe in Allāh and in the Last Day. That is better and more suitable for final determination.*²⁵⁵⁸

- 33:36 The highest law is the commands of Allāh and His Messenger ﷺ; and whoever disobeys them is in plain error.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مِؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٣٦﴾

*It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger, he has indeed strayed in a plain error.*²⁵⁵⁹

The essence of the Messenger of Allāh's ﷺ deeds

- 46:9 By their very nature the deeds of the Messenger of Allāh ﷺ complied with and conformed to the revelation of Allāh;

فَلَنْ مَّا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَا أَدْرَى مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَيْتُ إِلَّا مَا يُوْحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾

*Say (O Muḥammad ﷺ): "I am not a new thing among the Messengers (of Allāh) (i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner."*²⁵⁶⁰

²⁵⁵⁷ Sūrah Al Anfāl (8), ayāh 24.

²⁵⁵⁸ Sūrah Al Nisā' (4), ayāh 59.

²⁵⁵⁹ Sūrah Al Ahzāb (33), ayāh 36.

²⁵⁶⁰ Sūrah Al Aḥqāf (46), ayāh 9.

53:1-4 Likewise also, that which was spoken by him ﷺ is not based upon
 33:21 his own desires; The Messenger of Allāh ﷺ is the best of examples
 for those of ‘mankind’ who hope the mercy of Allāh.

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾
 إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾

*By the star when it goes down, (or vanishes).
 Your companion (Mu ammad ﷺ) has neither gone astray nor has erred.
 Nor does he speak of (his own) desire.
 It is only an inspiration that is inspired.²⁵⁶¹*

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
 كَثِيرًا ﴿١﴾

*Indeed in the Messenger of Allāh ﷺ you have a good example
 to follow for him who hopes in (the Meeting with) Allāh and the Last Day
 and remembers Allāh much.²⁵⁶²*

The essence of that which denounces the Sunnah of the Messenger of Allāh ﷺ

2:159-160 Those who denounce the Sunnah of the Messenger of Allāh ﷺ are
 intrinsically only faithful or only believe in some of the āyāt of Al
 Qur’ān whilst renouncing and denouncing some of the others
 including the āyāt above. Pay attention to the signs from Allāh in
 Surāh Al Baqarah here.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَأَهْدَىٰ مِنْهُ بَعْدَ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ
 أَُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعْنُونَ ﴿١﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّوْا
 فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿٢﴾

*Verily, those who conceal the clear proofs, evidences and the guidance,
 which We have sent down, after We have made it clear for the people in the
 Book, they are the ones cursed by Allāh and cursed by the cursers.
 Except those who repent and do righteous deeds, and openly declare (the
 truth which they concealed). These, I will accept their repentance. And I am
 the one who accepts repentance, the Most Merciful.²⁵⁶³*

²⁵⁶¹ Surāh Al Najm (53), āyāt 1-4.

²⁵⁶² Surāh Al Ahzāb (33), āyāt 21.

²⁵⁶³ Surāh Al Baqarah (2), āyāt 159-160.

The consequences of opposing Allāh and His Messenger ﷺ

3:32	We sent no messenger, but to be obeyed by Allāh's leave... ²⁵⁶⁴
4:115	And whoever contradicts and opposes the Messenger
33:36	after the right path has been shown clearly to him,
4:14	and follows other than the believer's way. We shall keep him in
72:23	the path he has chosen, and burn him in Hell – what an evil destination. ²⁵⁶⁵

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٦٥﴾

Say (O Mu ammad ﷺ): "Obey Allāh and the Messenger (Mu ammad ﷺ)." But if they turn away, then Allāh does not like the disbelievers.²⁵⁶⁶

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا

تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۚ وَسَاءَتْ مَصِيرًا ﴿٦٦﴾

And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.²⁵⁶⁷

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٦٧﴾

It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger, he has indeed strayed in a plain error.²⁵⁶⁸

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ

مُهِينٌ ﴿٦٨﴾

And whosoever disobeys Allāh and His Messenger (Mu ammad ﷺ), and transgresses His limits, He will cast him into the fire, to abide therein; and he shall have a disgraceful torment.²⁵⁶⁹

إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ ۚ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا

²⁵⁶⁴ Sūrah Al Nisā' (4), ayāh 64.

²⁵⁶⁵ Sūrah Al Nisā' (4), ayāh 115.

²⁵⁶⁶ Sūrah Āl 'Imrān (3), ayāh 32.

²⁵⁶⁷ Sūrah Al Nisā' (4) ayāh 115.

²⁵⁶⁸ Sūrah Al Ahzāb (33), ayāh 36.

²⁵⁶⁹ Sūrah Al Nisā' (4), ayāh 14.

“(Mine is) but conveyance (of the truth) from Allāh and His Messages (of Islām mic Monotheism), and whosoever disobeys Allāh and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever.”²⁵⁷⁰

The Mercy of Allāh for those who are obedient towards the Sunnah of His Messenger ﷺ

- 3:132 Be obedient towards Allāh and His Messenger ﷺ in order to receive mercy, love, and affection; and forgiveness of sins from Allāh; and
3:31 in order that they belong to that group of people who have been
4:69-70 bestowed the blessings of Allāh.

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٣١﴾

And obey Allāh and the Messenger (Muḥammad ﷺ) that you may obtain Mercy.²⁵⁷¹

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

﴿٣٢﴾

Say (O Muḥammad ﷺ to mankind): “If you (really) love Allāh then follow me (i.e. accept Islām mic Monotheism, follow the Qurʾān and the Sunnah), Allāh will love you and forgive you of your sins. And Allāh is Oft-Forgiving, Most Merciful.”²⁵⁷²

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٣٣﴾ ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ

بِاللَّهِ عَلِيمًا ﴿٣٤﴾

And whoso obeys Allāh and the Messenger (Muḥammad ﷺ), then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the ṣiddiqīn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr Aṣ-ṣiddiq), the martyrs, and the righteous. And how excellent these companions are! Such is the Bounty from Allāh, and Allāh is Sufficient as All-Knower.²⁵⁷³

²⁵⁷⁰ Sūrah Al Jinn (72), ayāh 23.

²⁵⁷¹ Sūrah Al 'Imrān (3), ayāh 132.

²⁵⁷² Sūrah Al 'Imrān (3), ayāh 31.

²⁵⁷³ Sūrah Al Nisā' (4), āyāt 69-70.

The difference in character between the Munafiqūn and the Mu'minūn in appointing the Messenger of Allāh ﷺ as an arbitrator or judge (taḥkīm)

24:47-50

وَيَقُولُونَ ءَامَنَّا بِاللَّهِ وَيَا رَسُولَ اللَّهِ اطعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٧﴾ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿٤٨﴾ وَإِنْ يَكُنْ هُمْ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِبِينَ ﴿٤٩﴾ أَفَى قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ تَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ ۚ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾

They (hypocrites) say: "We have believed in Allāh and in the Messenger (Muḥammad ﷺ), and we obey," then a party of them turn away thereafter, such are not believers.

And when they are called to Allāh (i.e. His words, the Qur'ān) and His Messenger (ﷺ), to judge between them, Lo! A party of them refuse (to come) and turn away.

But if the right is with them, they come to Him willingly with submission.

Is there a disease in their hearts? Or do they doubt or fear lest Allāh and His Messenger (ﷺ) should wrong them in judgement. Nay, it is they themselves who are the ḥālimūn (polytheists, hypocrites and wrong-doers, etc.).²⁵⁷⁴

24:51-53

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَتَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٥٢﴾ * وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُلْ لَا تُقْسِمُوا طَاعَةٌ مَعْرُوفَةٌ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٣﴾

The only saying of the faithful believers, when they are called to Allāh (His words, the Qur'ān) and His Messenger (ﷺ), to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise).

And whosoever obeys Allāh and His Messenger (ﷺ), fears Allāh, and keeps his duty (to Him), such are the successful ones.

They swear by Allāh their strongest oaths, that if only you would order them, they would leave (their homes for fighting in Allāh's Cause). Say: "Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allāh knows well what you do."²⁵⁷⁵

²⁵⁷⁴ Sūrah Al Nūr (24), āyāt 47-50.

²⁵⁷⁵ Sūrah Al Nūr (24), āyāt 51-53.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اطِيعُوْا اِلٰهَ وَرَسُوْلَهٗ وَلَا تَوَلَّوْا عَنّٰهُ وَاَنْتُمْ تَسْمَعُوْنَ ﴿٢٠﴾ وَلَا
تَكُوْنُوْا كَالَّذِيْنَ قَالُوْا سَمِعْنَا وَهُمْ لَا يَسْمَعُوْنَ ﴿٢١﴾

*O you who believe! Obey All h and His Messenger (ﷺ), and turn not away from him (i.e. Messenger Mu ammad ﷺ) while you are hearing. And be not like those who say: "We have heard," but they hear not.*²⁵⁷⁶

Examples of the consequences of people who did not obey (the commands) of their Messengers

3:152 Remember the causes of the defeat of the Muslimūn at the Battle of Uhūd!

وَلَقَدْ صَدَقَكُمُ اللّٰهُ وَعْدَهٗٓ اِذْ تَحْسُبُوْنَهُمْ بِاِذْنِهٖٓ حَتّٰٓىۤ اِذَا فُشِلْتُمْ وَتَنَزَّعْتُمْ فِى
الْاَمْرِ وَعَصَيْتُمْ مِّنْۢ بَعْدِ مَاۤ اَرْسَلَكُمْ مَّا تُحِبُّوْنَ ۚ مِّنْكُمْ مَّنۢ يُرِيْدُ الدُّنْيَا وَمِنْكُمْ
مَّنۢ يُرِيْدُ الْاٰخِرَةَ ۚ ثُمَّ صَرَّفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۚ وَلَقَدْ عَفَا عَنْكُمْ ۗ وَاللّٰهُ ذُوۡ فَضْلٍ
عَلٰٓى الْمُؤْمِنِيْنَ ﴿١٥٢﴾

*And All h did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and All h is Most Gracious to the believers.*²⁵⁷⁷

58:5 Pay attention to the consequences of those people who denounced their Messengers before the Prophet Muḥammad ﷺ.

اِنَّ الَّذِيْنَ يُخَادُّوْنَ اللّٰهَ وَرَسُوْلَهٗ كُتِبُوْا كَمَا كُتِبَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۚ وَقَدْ اَنْزَلْنَا ءَايٰتٍ
بَيِّنٰتٍ ۚ وَلِلْكَافِرِيْنَ عَذَابٌ مُّهِينٌ ﴿٥﴾

*Verily, those who oppose All h and His Messenger (Mu ammad ﷺ) will be disgraced, as those before them (among the past nation), were disgraced. And We have sent down clearly t (proofs, evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgracing torment.*²⁵⁷⁸

²⁵⁷⁶ Sūrah Al Anfāl (8), āyāt 20-21.

²⁵⁷⁷ Sūrah Al Imrān (3), āyāh 152.

²⁵⁷⁸ Sūrah Al Mujādilah (58), āyāh 5.

8:13-14 ...And whoever defies and disobeys Allāh and His Messenger, Then Verily, Allāh is Severe in punishment.²⁵⁷⁹

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ ۚ وَمَن يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ﴿٨٠﴾ ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿٨١﴾

This is because they defied and disobeyed Allāh and His Messenger. And whoever defies and disobeys Allāh and His Messenger, then verily, Allāh is severe in punishment.

*This is the torment, so taste it, and surely for the disbelievers is the torment of the Fire.*²⁵⁸⁰

91:11-14 The community of Thamūd denounced their messenger so Allāh destroyed them.

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ﴿٩١﴾ إِذِ انْبَعَثَ أَشْقَاهَا ﴿٩٢﴾ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿٩٣﴾
فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذُنُوبِهِمْ فَسَوَّاهَا ﴿٩٤﴾

Thamūd (people) denied (their Prophet) through their transgression (by rejecting the true faith of Islamic Monotheism, and by following polytheism, and by committing every kind of sin).

When the most wicked man among them went forth (to kill the she-camel). But the Messenger of Allāh [Salih (Saleh)] said to them: "Be cautious! Fear the evil end. That is the she-camel of Allāh! (Do not harm it) and bar it not from having its drink!"

*Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction (i.e. all grades of people, rich and poor, strong and weak, etc.).*²⁵⁸¹

²⁵⁷⁹ Sūrah Al Anfāl (8), ayāh 13.

²⁵⁸⁰ Sūrah Al Anfāl (8), āyāt 13-14.

²⁵⁸¹ Sūrah Al Shams (91), āyāt 11-14.

CHAPTER 13

Parables, Health, Aspirations

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ

يَتَذَكَّرُونَ ﴿٢٧﴾

*And indeed We have put forth for men, in this Qur'an every kind of similitude in order that they may remember.*²⁵⁸²

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ

الظَّالِمِينَ إِلَّا خَسَارًا ﴿٢٨﴾

*And We send down from the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the (polytheists and wrong-doers) nothing but loss.*²⁵⁸³

²⁵⁸² Sūrah Al Zumar (39), ayāh 27.

²⁵⁸³ Sūrah Al Isrā' (17), ayāh 82.

Parables-Metaphors-Examples

Various parables

2:17-20

The disbelievers who exchange error for guidance.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَةٍ لَا يُبْصِرُونَ ﴿٢٠﴾ صُمُّكُمْ غُمٌّ فَهُمْ لَا يَرْجِعُونَ ﴿٢١﴾ أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَةٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْصِعُهُمْ فِي ءَاذَانِهِمْ مِنَ الصُّوَءِ حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿٢٢﴾ يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٣﴾

Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, All h took away their light and left them in darkness. (So) they could not see.

They are deaf, dumb, and blind, so they return not (to the right path).

Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But All h ever encompasses the disbelievers (i.e. All h will gather them all together).

The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if All h willed, He could have taken away their hearing and their sight. Certainly, All h has power over all things.²⁵⁸⁴

2:26

A parable even of a mosquito and it's wisdom therein.

﴿٢٤﴾ إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۖ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۚ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٥﴾

Verily, All h is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the truth from their Lord, but as for those who disbelieve, they say: "What did All h intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are Al-F siq n (the rebellious, disobedient to

²⁵⁸⁴ Sūrah Al Baqarah (2), āyāt 17-20.

2:171 A disbeliever and his cry.

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكُمْ عُمٌّْ
فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾

And the example of those who disbelieve, is as that of him who shouts to the (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.²⁵⁸⁶

2:261 Spending of wealth in the Way of Allāh.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَنَابِلَ فِي كُلِّ
سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

The likeness of those who spend their wealth in the Way of All h, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. All h gives manifold increase to whom He pleases. And All h is All-Sufficient for His creatures' needs, All-Knower.²⁵⁸⁷

2:264-266 Spending of wealth and the mention thereof and making the recipient of the wealth's heart sick.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ
النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ
فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْكَافِرِينَ ﴿٢٦٤﴾ وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ أَتْبَعَاءَ مَرْضَاتِ اللَّهِ وَتَنْبِيئًا مِّنْ
أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَفَاتَتْ أَكْلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِيبْهَا
وَابِلٌ فَطُلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾ أَيْوَدُ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّنْ
نَّخِيلٍ وَأَعْنَابٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ
وَلَهُ ذُرِّيَّةٌ ضِعْفًا فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

O you who believe! Do not render in vain your adaqah (charity) by

²⁵⁸⁵ Sūrah Al Baqarah (2), ayah 26.

²⁵⁸⁶ Sūrah Al Baqarah (2), ayah 171.

²⁵⁸⁷ Sūrah Al Baqarah (2), ayah 261.

reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allāh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allāh does not guide the disbelieving people.

And the likeness of those who spend their wealth seeking Allāh's pleasure while they in their own selves are sure and certain that Allāh will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allāh is All-Seer of (knows well) what you do.

Would any of you wish to have a garden with date-palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allāh make clear His *ḥukm* (proofs, evidences, verses) to you that you may give thought.²⁵⁸⁸

2:265 Spending of wealth to seek the Pleasure of Allāh.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ لِبَتِّغَاءِ مَرْضَاتِ اللَّهِ وَتَنَبِّئًا مِّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ
يَرْتَوْى أَصَابَهَا وَابِلٌ فَفَاتَتْ أَكْطُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِيبْهَا وَابِلٌ فَطَلٌّ^{٢٥٨٩} وَاللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

And the likeness of those who spend their wealth seeking Allāh's pleasure while they in their own selves are sure and certain that Allāh will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allāh is All-Seer of (knows well) what you do.²⁵⁸⁹

3:59 The creation of 'Īsā (عليه السلام) is like the creation of Adām (عليه السلام).

إِنَّمَا مَثَلُ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾
Verily, the likeness of 'Īsā (Jesus) before Allāh is the likeness of Adām. He created him from dust, then (He) said to him: "Be!" - and he was.²⁵⁹⁰

3:117 The wealth spent by the disbelievers.

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ
ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتَهُ^{٢٥٩١} وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسُهُمْ يَظْلِمُونَ ﴿١١٧﴾
The likeness of what they spend in this world is the likeness of a wind which

²⁵⁸⁸ Sūrah Al Baqarah (2), āyāt 264-266.

²⁵⁸⁹ Sūrah Al Baqarah (2), āyah 265.

²⁵⁹⁰ Sūrah Āl 'Imrān (3), āyah 59.

is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it, (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allah, including Christ and Muhammad ﷺ). All have wronged them not, but they wronged themselves.²⁵⁹¹

6:122 The heart of a disbeliever is dead – pitch black.

أَوَمَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا ۚ كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾

Is he who was dead (without faith by ignorance and disbelief) and We gave him life (by knowledge and faith) and set for him a light (of belief) whereby he can walk amongst men, like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.²⁵⁹²

7:40 The consequences of the person who denounces the āyāt of Allāh.

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفْتُحُ لَهُمُ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ۚ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤٠﴾

Verily, those who belie Our signs (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the Mujrimin (criminals, polytheists, sinners, etc.).²⁵⁹³

7:57 The example of the Day of Resurrection.

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيِّنَاتٍ بِيَدَيْ رَحْمَتِهِ ۚ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۚ كَذَلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

And it is He who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.²⁵⁹⁴

7:176 The person who denounces the āyāt of Allāh and the person who

²⁵⁹¹ Sūrah Āl 'Imrān (3), ayāh 117.

²⁵⁹² Sūrah Al An'ā (6), ayāh 122.

²⁵⁹³ Sūrah Al A'rāf (7), ayāh 40.

²⁵⁹⁴ Sūrah Al A'rāf (7), ayāh 57.

loves this earth.

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ
إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ ذَٰلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾

And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desire. So his description is the description of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the description of the people who reject Our *āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect.²⁵⁹⁵

10:24 The life of this world is temporary.

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا
يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ
قَادِرُونَ عَلَيْهَا أَتْنَاهَا أَمْرًا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْرِبْ بِالْأَمْسِ
كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾

Verily the likeness of (this) worldly life is as the water (rain) which We send down from the sky, so by it arises the intermingled produce of the earth of which men and cattle eat until when the earth is clad with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the *āyāt* (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect.²⁵⁹⁶

11:24 The comparison between a disbeliever and a believer.

﴿ مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى وَالْأَصْمَى وَالْبَصِيرِ وَالسَّمِيعِ ۚ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا
تَذَكَّرُونَ ﴾ ﴿٢٤﴾

The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?²⁵⁹⁷

13:17 The difference between what is true and what is false.

²⁵⁹⁵ Sūrah Al A' rāf (7), ayāh 176.

²⁵⁹⁶ Sūrah Yūnus (10), ayāh 24.

²⁵⁹⁷ Sūrah Hūd (11), ayāh 24.

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَهُ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا ۚ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهَا ۚ كَذَلِكَ يَضْرِبُ اللَّهُ الْآحْقَ وَالْبَاطِلَ ۚ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً ۖ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿٢٥٩٨﴾

*He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface, and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does All h (by parables) show forth truth and falsehood . Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus All h sets forth parables (for the truth and falsehood, i.e. belief and disbelief).*²⁵⁹⁸

14:18 The deeds of those who disbelieve.

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ ۖ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ۚ ذَلِكَ هُوَ الضَّلَلُ الْبَعِيدُ ﴿٢٥٩٩﴾

*The parable of those who disbelieve in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day, they shall not be able to get caught of what they have earned. That is the straying, far away (from the right path).*²⁵⁹⁹

14:24-26 Truth and falsehood.

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ۚ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٦٠٠﴾ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٦٠١﴾

See you not how All h sets forth a parable? - a goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).

Giving its fruit at all times, by the leave of its Lord and All h sets forth parables for mankind in order that they may remember.

*And the parable of an evil word is that of an evil tree uprooted from the surface of earth having no stability.*²⁶⁰⁰

²⁵⁹⁸ Sūrah Al Ra'd (13), ayāh 17.

²⁵⁹⁹ Sūrah Ibrāhīm (14), ayāh 18.

²⁶⁰⁰ Sūrah Ibrāhīm (14), āyāt 24-26.

﴿ صَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنْنا رِزْقًا حَسَنًا فَهُوَ يُنفِقُ مِنْهُ سِرًّا وَجَهْرًا ۖ هَلْ يَسْتَوُونَ ۚ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴾^(٧٥)
 ﴿ وَصَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ الْخَيْرَ ۚ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴾^(٧٦)

All h puts forward the example (of two men a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (by no means, not). All the praises and thanks be to All h. Nay! (but) most of them know not.

And All h puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden to his master, whichever way he directs him, he brings no good. Is such a man equal to one (believer in the Isl mic Monotheism) who commands justice, and is himself on a Straight Path?²⁶⁰¹

﴿ لَيْكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴾^(٣٨) وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتُ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۚ إِن تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾ فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾ أَوْ يُصْبِحَ مَأْوَهَا غُورًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤١﴾ وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ بَلِّغْتَنِي لِمَ أَشْرِكُ بِرَبِّي أَحَدًا ﴿٤٢﴾ وَلَمْ تَكُن لَّهُ فِئَةٌ يَنْصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٤٣﴾ هَٰذَا لَكَ الْوَلِيَّةُ لِلَّهِ الْحَقُّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾ وَاضْرِبْ لَهُم مَّثَلُ الْحَيَوةِ الدُّنْيَا كَمَاءٍ أُنْزِلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٥﴾ الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَوةِ الدُّنْيَا ۖ وَالْبَاقِيَتُ الصَّالِحَتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾

²⁶⁰¹ Sūrah Al Nahl (16), āyāt 75-76.

"But as for my part (I believe) that He is All h, my Lord and none shall I associate as partner with my Lord.

It was better for you to say, when you entered your garden: 'That which All h wills (will come to pass)! There is no power but with All h'. If you see me less than you in wealth, and children.

"It may be that my Lord will give me something better than your garden, and will send on it usbn (torment, bolt, etc.) from the sky, then it will be a slippery earth.

"Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it."

So his fruits were encircled (with ruin). And he remained clapping his hands with sorrow over what he had spent upon it, while it was all destroyed on its trellises, he could only say: "Would I had ascribed no partners to my Lord!" [Tafsir Ibn Kath r]

And he had no group of men to help him against All h, nor could he defend or save himself.

There (on the Day of Resurrection), Al-Wal yah (the protection, power, authority and kingdom) will be for All h (Alone), the true God. He (All h) is the best for reward and the best for the final end. (L il ha ill-All h none has the right to be worshipped but All h).

And put forward to them the example of the life of this world, it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And All h is able to do everything.

Wealth and children are the adornment of the life of this world. But the good righteous deeds (five compulsory prayers, deeds of All h's obedience, good and nice talk, remembrance of All h with glorification, praises and thanks, etc.), that last, are better with your Lord for rewards and better in respect of hope.²⁶⁰²

19:16-22 The instance of proof of Allāh's authority by His creation of the Prophet 'Isa ﷺ.

وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَدَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ۖ فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ۚ قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ ۖ إِنْ كُنْتَ تَقِيًّا ۗ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ۗ قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ۗ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْنٌ ۗ وَلَنَجْعَلَ لَكَ آيَةً ۖ إِنَّكَ لِلنَّاسِ رَحْمَةٌ مِّنَّا ۖ وَكَانَ أَمْرًا مَّقْضِيًّا ۗ فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ ۖ مَكَانًا قَصِيًّا ۗ

And mention in the Book (the Qur n, O Muhammad ﷺ the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.

²⁶⁰² Sūrah Al Kahf (18), āyāt 38-46.

She placed a screen (to screen herself) from them; then We sent to her Our R [angel Jibr l (Gabriel)], and he appeared before her in the form of a man in all respects.
 She said: "Verily! I seek refuge with the Most Beneficent (All h) from you, if you do fear All h."
 (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son."
 She said: "How can I have a son, when no man has touched me, nor am I unchaste?"
 He said: "So (it will be), your Lord said: 'That is easy for Me (All h): and (We wish) to appoint him as a sign to mankind and a mercy from Us (All h), and it is a matter (already) decreed, (by All h).'"
 So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).²⁶⁰³

22:73 The weakness of directing worship towards 'mankind'.

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاستَمِعُوا لَهُ ۖ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ ۖ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴿٢٦٠٤﴾

O mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides All h, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are (both) the seeker and the sought.²⁶⁰⁴

24:35 The parable of the light of Allāh and the fortune for the person who obtains His light.

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ ۚ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ وَنَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٤٠٥﴾﴾

All h is the light of the heavens and the earth. The parable of His light is as (if there were) a niche and within it a lamp, the lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! All h guides to His light whom He wills. And All h sets

²⁶⁰³ Sūrah Maryam (19), āyāt 16-22.

²⁶⁰⁴ Sūrah Al Hajj (22), āyāh 73.

24:39-40 The deeds of the disbeliever cannot receive the light of Allāh and all they do is in vain.

وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ يَفْقِعُ النَّحْسُ بِهِ الظَّمْثَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّيْنَاهُ حِسَابَهُ ۖ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٩﴾ أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ۚ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرَاهَا ۚ وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٤٠﴾

As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing, but he finds Allāh with him, who will pay him his due (Hell). And Allāh is Swift in taking account.

Or [the state of a disbeliever] is like the darkness in a vast deep sea, overwhelmed with a great wave topped by a great wave, topped by dark clouds, darkness, one above another, if a man stretches out his hand, he can hardly see it! And he for whom Allāh has not appointed light, for him there is no light.²⁶⁰⁶

29:41 The person who takes the protection of someone besides Allāh, 'Lord of the Worlds'.

مَثَلُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا ۖ وَإِنَّ أَوْهَرِبَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

The likeness of those who take Auliya (protectors and helpers) other than Allāh is as the likeness of a spider, who builds (for itself) a house, but verily, the frailest (weakest) of houses is the spider's house; if they but knew.²⁶⁰⁷

30:27 An example of Allāh's authority.

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ۚ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾

And He it is who originates the creation, then will repeat it (after it has been perished), and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise.²⁶⁰⁸

²⁶⁰⁵ Sūrah Al Nūr (24), ayāh 35.

²⁶⁰⁶ Sūrah Al Nūr (24), āyāt 39-40.

²⁶⁰⁷ Sūrah Al 'Ankabūt (29), ayāh 41.

²⁶⁰⁸ Sūrah Al Rūm (30), ayāh 27.

صَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ ۖ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَا رَزَقْنَكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ ۚ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾

*He sets forth for you a parable from your own selves, - do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you? Whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.*²⁶⁰⁹

وَإِذَا بُدِّرَ أَحَدُهُمْ بِمَا صَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾

*And if one of them is informed of the news of (the birth of) that which he set forth as a parable to the Most Beneficent (All h) (i.e. of a girl), his face becomes dark, gloomy, and he is filled with grief!*²⁶¹⁰

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٦﴾ فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ ﴿٤٧﴾ وَمَا نُرِيهِمْ مِّنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتَيْهَا ۖ وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾ وَقَالُوا يَتَأْتِيهِ السَّحَابُ آدَعٌ لَّنَا رَبُّكَ بِمَا عَاهَدَ عَلَيْكَ إِنَّا لَمُهْتَدُونَ ﴿٤٩﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُورُونَ ﴿٥٠﴾ وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَنْقُومِرَ إِلَيْكَ مِصْرُ وَهَذِهِ الْأَنْهَارُ تَجْرَىٰ مِن تَحْتِي ۖ أَفَلَا تُبْصِرُونَ ﴿٥١﴾ أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾ فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَأِكَةُ مُقْتَرِينَ ﴿٥٣﴾ فَاسْتَخَفَّ قَوْمَهُ ۖ فَاطَاعُوهُ ۖ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٥٤﴾ فَلَمَّا ءَاسَفُونَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٥﴾ فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٦﴾

And indeed We did send M s (Moses) with Our y t (proofs, evidences,

²⁶⁰⁹ Sūrah Al Rūm (30), ayāh 28.

²⁶¹⁰ Sūrah Al Zukhruf (43), ayāh 17.

verses, lessons, signs, revelations, etc.) to Fir aun (Pharaoh) and his chiefs (inviting them to All h's Religion of Isl m). He said: "Verily, I am a Messenger of the Lord of the lam n (mankind, jinns and All that exists)." But when he came to them with Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.) behold! They laughed at them.

And not an Ay h (sign, etc.) We showed them but it was greater than its fellow, and We seized them with torment, in order that they might turn [from their polytheism to All h's Religion (Isl mic Monotheism)].

And they said [to M s (Moses)]: "O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, we shall guide ourselves (aright)."

But when We removed the torment from them, behold! They broke their covenant (that they will believe if We remove the torment for them).

And Fir aun (Pharaoh) proclaimed among his people, saying: "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then?

"Am I not better than this one [M s (Moses)], who is Mah n [has no honour nor any respect, and is weak and despicable] and can scarcely express himself clearly?

"Why then are not golden bracelets bestowed on him, or angels sent along with him?"

Thus he [Fir aun (Pharaoh)] befooled and misled his people, and they obeyed him. Verily, they were ever a people who were F siq n (rebellious, disobedient to All h).

So when they angered Us, We punished them, and drowned them all.

And We made them a precedent (as a lesson for those coming after them), and an example to later generations.²⁶¹¹

47:3 The difference between the disbelievers and the faithful.

ذَٰلِكَ بِأَنَّ ٱلَّذِينَ كَفَرُوا۟ أَتَّبَعُوا۟ ٱلَّذِينَ ٱلَّذِينَ ءَامَنُوا۟ أَتَّبَعُوا۟ ٱلْحَقَّ مِن رَّبِّهِمْ
كَذَٰلِكَ يَضْرِبُ ٱللَّهُ لِلنَّاسِ ٱمْتَحِنَهُمْ ﴿٣﴾

That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does All h set forth their parables for mankind.²⁶¹²

47:15 A description of Paradise as promised by Allāh.

مَثَلُ ٱلْجَنَّةِ ٱلَّتِى وَعَدَ ٱلْمُتَّقُونَ ۖ فِيهَا ٱنْهَارٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ ۖ وَٱنْهَارٌ مِّن لَّيْنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ ۖ وَٱنْهَارٌ مِّن خَمْرِ لَذَّةٍ لِلشَّارِبِينَ وَٱنْهَارٌ مِّن عَسَلٍ مُّصَفًّى ۖ وَهَمٌّ فِيهَا مِن كُلِّ الثَّمَرَاتِ ۚ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۚ كَمَن هُوَ خَالِدٌ فِي ٱلنَّارِ وَسُقُوا۟ مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ۚ ﴿١٥﴾

The description of Paradise which the Muttaq n (pious) have been promised is that in it are rivers of water the taste and smell of which are not

²⁶¹¹ Sūrah Al Zukhruf (43), āyāt 46-56.

²⁶¹² Sūrah Muhammad (47), āyāh 3.

changed; rivers of milk of which the taste never changes; rivers of wine delicious to those who drink; and rivers of clarified honey (clear and pure) therein for them is every kind of fruit; and forgiveness from their Lord. (Are these) like those who shall dwell for ever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels?²⁶¹³

48:29 The character of the Prophet Muḥammad ﷺ and his companions is like the description of them given in the Holy Books, the Taurah and the Injil.

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ يُسْجِدُ ۖ وَكَأَنَّ سُجْدَهُمُ
يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا ۖ سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ
فِي التَّوْرَةِ ۚ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَزَعٍ أُخْرِجَ شَطَطُهُ ۖ فَفَازَرَهُ ۖ فَاسْتَوَىٰ ۖ فَاسْتَوَىٰ عَلَىٰ
سَوْقَيْهِ ۖ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
مِنْهُمْ مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾

Mu ḥammad (ﷺ) is the Messenger of All h, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking bounty from All h and (His) good pleasure. The mark of them (i.e. of their faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taur t (Torah). But their description in the Inje l (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers - that He may enrage the disbelievers with them. All h has promised those among them who believe (i.e. all those who follow Isl mic Monotheism, the Religion of Prophet Mu ḥammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).²⁶¹⁴

57:20 The simile of the life of this world.

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ ۖ وَهُوَ زِينَةٌ ۖ وَتَفَاخُرٌ بَيْنَكُمْ ۖ وَتَكَاُفٌ فِي الْأَمْوَالِ
وَالْأَوْلَادِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ۖ ثُمَّ يَهِيَ ۖ فَتَرَهُ مُضْفَرًا ۖ ثُمَّ يَكُونُ حُطْبًا
ۖ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ ۚ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتْنَعُ
الْعُورِ ﴿٢٠﴾

Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the

²⁶¹³ Sūrah Muḥammad (47), ayāh 15.

²⁶¹⁴ Sūrah Al Fath (48), ayāh 29.

tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) forgiveness from Allāh and (His) good pleasure (for the believers, good-doers), whereas the life of this world is only a deceiving enjoyment.²⁶¹⁵

59:15-17 The invitation of the munafiqūn is like the enticement of Shaitān who misleads.

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَهُمْ عَذَابٌ أَلِيمٌ ﴿٥٩﴾ كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٦٠﴾ فَكَانَ عَقِبَهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاؤُ الظَّالِمِينَ ﴿٦١﴾

They are like their immediate predecessors (the Jews of Ban Qaināqā, who suffered), they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment;-

(Their allies deceived them) like Shaitān (Satan), when he says to man: "Disbelieve in Allāh." But when (man) disbelieves in Allāh, Shaitān (Satan) says: "I am free of you, I fear Allāh, the Lord of the 'ālam (mankind, jinns and all that exists)!"

So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the ẓālim (i.e. polytheists, wrong-doers, disbelievers in Allāh and in His Oneness, etc.).²⁶¹⁶

59:21 The person who did not practice the Taurāt.

لَوْ أَنزَلْنَاهَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ نُضَرُّهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾

Had We sent down this Qur'ān on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allāh. Such are the parables which We put forward to mankind that they may reflect.²⁶¹⁷

63:4 The parable of the majesty of the Qur'ān.

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّكُمْ خُشْبٌ مُنْسَدَةٌ ﴿٤﴾ تَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ فَوَقَّاهُمُ اللَّهُ أَنْ يَكُونُوا يَتَّبِعُونَ

And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allāh curse them! How are they denying (or deviating from) the right

²⁶¹⁵ Sūrah Al Ḥadīd (57), ayāh 20.

²⁶¹⁶ Sūrah Al Ḥaṣhr (59), ayaat 15-17.

²⁶¹⁷ Sūrah Al Ḥaṣhr (59), ayāh 21.

66:10-12 The example of a good wife and of a bad wife.

صَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتِ نُوحٍ وَامْرَأَتِ لُوطٍ ۚ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ ﴿١٠﴾ وَصَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا امْرَأَتُ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنَ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾ وَمَرْيَمُ ابْنَتْ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا إِتْقَانُ الْإِسْلَامِ ﴿١٢﴾

All h sets forth an example for those who disbelieve, the wife of N (Noah) and the wife of Lout (Lot). They were under two of Our righteous slaves, but they both betrayed their (husbands by rejecting their doctrine) so they [N (Noah) and Lout (Lot)] benefited them (their respective wives) not, against All h, and it was said: "Enter the Fire along with those who enter!"

And All h has set forth an example for those who believe, the wife of Fir aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir aun (Pharaoh) and his work, and save me from the people who are lim n (polytheists, wrong-doers and disbelievers in All h).

And Maryam (Mary), the daughter of Imr n who guarded her chastity; and We breathed into (the sleeve of her shirt or her garment) through Our R [i.e. Jibr l (Gabriel)], and she testified to the truth of the words of her Lord [i.e. believed in the words of All h: "Be!" - and he was; that is sa (Jesus) - son of Maryam (Mary); - as a Messenger of All h], and (also believed in) His Scriptures, and she was of the Qanit n (i.e. obedient to All h).²⁶¹⁹

68:17-33 The trial of the disbelievers who blamed each other in the orchard.

إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾ وَلَا يَسْتَنْتُونَ ﴿١٨﴾ فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿١٩﴾ فَأَصْبَحَت كَالصَّرِيمِ ﴿٢٠﴾ فَتَنَادُوا مُصْبِحِينَ ﴿٢١﴾ أَنِ اغْدُوا عَلَىٰ حَرْثِكُمْ إِن كُنْتُمْ صٰرِمِينَ ﴿٢٢﴾ فَانطَلَقُوا وَهُمْ يَتَخَفَتُونَ ﴿٢٣﴾ أَن لَّا يَدْخُلْنَا الْيَوْمَ عَلَيْكُم مِّسْكِينٌ ﴿٢٤﴾ وَغَدُوا عَلَىٰ حَرْدٍ قَدِيرٍ ﴿٢٥﴾ فَمَنَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ ﴿٢٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾ قَالَ أَوْسَطُهُمْ أَلَمْ

²⁶¹⁸ Sūrah Al Munāfiqūn (63), ayāh 4.

²⁶¹⁹ Sūrah Al Tahrīm (66), āyāt 10-12.

أَقْلَ لَكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾ قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتْلَمَّوْنَ ﴿٣٠﴾ قَالُوا يَنْوِيلُنَا إِنَّا كُنَّا طَائِفِينَ ﴿٣١﴾ عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَنَا حَنَرًا مِّمَّهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٢﴾ كَذَلِكَ الْعَذَابُ ۖ وَلَئِنَّ الْعَذَابَ الْآخِرَ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾

Verily, We have tried them as We tried the people of the garden, when they swore to pluck the fruits of the (garden) in the morning, without saying: Insh ' All h (if All h will). Then there passed by on the (garden) something (fire) from your Lord at night and burnt it while they were asleep. So the (garden) became black by the morning, like a pitch dark night (in complete ruins). Then they called out one to another as soon as the morning broke, saying: "Go to your tilth in the morning, if you would pluck the fruits." So they departed, conversing in secret low tones (saying), no Misk n (poor man) shall enter upon you into it today. And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom). But when they saw the (garden), they said: "Verily, we have gone astray," (then they said): "Nay! Indeed we are deprived of (the fruits)!" The best among them said: "Did I not tell you: why do you not say: Insh ' All h (if All h Will)." They said: "Glory to our Lord! Verily, we have been lim n (wrong-doers, etc.)." Then they turned, one against another, in blaming. They said: "Woe to us! Verily, we were gh n (transgressors and disobedient, etc.). We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins, and reward us in the Hereafter)." Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater, if they but knew.²⁶²⁰

The parables in Al Qur'ān are full of wisdom

39:27	Allāh created various parables in Al Qur'ān in order that
59:21	'mankind' thinks about and pays attention to them; yet
30:58	none will understand them except those with knowledge.
29:43	

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾

And indeed We have put forth for men, in this Qur'ān every kind of similitude in order that they may remember.²⁶²¹

²⁶²⁰ Sūrah Al Qalam [or Nūn] (68), āyāt 17-33.

²⁶²¹ Sūrah Al Zumar (39), āyāt 27.

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْنَاهُ خُسْفًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ
 الْأَمْثَلُ نُضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٥٨﴾

*Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allāh. Such are the parables which We put forward to mankind that they may reflect.*²⁶²²

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَّيَقُولَنَّ الَّذِينَ
 كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ ﴿٥٩﴾

*And indeed We have set forth for mankind, in this Qur'an every kind of parable. But if you (O Muḥammad ﷺ) bring to them any sign or proof, (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): "You follow nothing but falsehood, and magic."*²⁶²³

وَتِلْكَ الْأَمْثَلُ نُضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٦٠﴾

*And these similitudes We put forward for mankind, but none will understand them except those who have knowledge (of Allāh and His signs, etc.).*²⁶²⁴

17:89 These parables have been explained, yet many still refuse
 18:54 to accept them and openly oppose them.

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَلَّى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٦١﴾

*And indeed We have fully explained to mankind, in this Qur'an, every kind of similitude, but most mankind refuse (the truth and accept nothing) but disbelief.*²⁶²⁵

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ
 جَدَلًا ﴿٦٢﴾

*And indeed We have put forth every kind of example in this Qur'an, for mankind. But, man is ever more quarrelsome than anything.*²⁶²⁶

25:33 Allāh counters the false strange parables of the disbelievers
 36:78-81 with that which is true and clear.

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٦٣﴾

²⁶²² Sūrah Al Hashr (59), ayāh 21.

²⁶²³ Sūrah Al Rūm (30), ayāh 58.

²⁶²⁴ Sūrah Al 'Ankabūt (29), ayāh 43.

²⁶²⁵ Sūrah Al Isrā' (17), ayāh 89.

²⁶²⁶ Sūrah Al Kahf (18), ayāh 54.

And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'ān), but We reveal to you the truth (against that similitude or example), and the better explanation thereof.²⁶²⁷

وَصَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٢٦٢٧﴾ قُلْ يُحْيِيهَا
الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٢٦٢٨﴾ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ
الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقَدُونَ ﴿٢٦٢٩﴾ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ ۚ بَلَىٰ ۖ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٢٦٣٠﴾

And he puts forth for Us a parable, and forgets his own creation. He says:
“Who will give life to these bones when they have rotted away and became
dust?”

Say: (O Muḥammad ﷺ) “He will give life to them who created them for the
first time! And He is the All-Knower of every creation!”

He, who produces for you fire out of the green tree, when behold! You
kindle therewith.

Is not He, who created the heavens and the earth Able to create the like of
them? Yes, indeed! He is the All-Knowing Supreme Creator.²⁶²⁸

17:47-48 Those people who put forth false parables, aimed at denouncing
25:7-9 the Prophet Muḥammad ﷺ, will assuredly not meet the true path;
and they will be included amongst those who follow the false path.

خُنُّنَ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ ۖ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ خَوَّيْ إِذْ يَقُولُ الظَّالِمُونَ إِن
تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٢٦٣١﴾ أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا
يَسْتَطِيعُونَ سَبِيلًا ﴿٢٦٣٢﴾

We know best of what they listen to, when they listen to you. And when they
take secret counsel, behold, the ḥimīn (polytheists and wrong-doers, etc.)
say: “You follow none but a bewitched man.”

See what examples they have put forward for you. So they have gone astray,
and never can they find a way.²⁶²⁹

وَقَالُوا مَا لِهَٰذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمشِي فِي الْأَسْوَاقِ لَوْلَا أُنْزِلَ إِلَيْهِ
مَلَكٌ فَيَكُورَ مَعَهُ نَذِيرًا ﴿٢٦٣٣﴾ أَوْ يُلْقَىٰ إِلَيْهِ كَنزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا
ع ۖ وَقَالَ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٢٦٣٤﴾ أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ

²⁶²⁷ Sūrah Al Furqān (25), ayāh 33.

²⁶²⁸ Sūrah Yā-Sīn (36), āyāt 78-81.

²⁶²⁹ Sūrah Al Isrā' (17), āyāt 47-48.

أَلَا مَثَلٌ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٣٠﴾

And they say: "Why does this Messenger (Mu ammad ﷺ) eat food, and walk about in the markets (like ourselves). Why is not an angel sent down to him to be a warner with him?"

"Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the *lim n* (polytheists and wrong-doers, etc.) say: "You follow none but a man bewitched."

See how they coin similitudes for you, so they have gone astray, and they cannot find a (right) path.²⁶³⁰

16:112-113 We must remember that Allāh has already given (set forth)
24:34 and examples of the consequences of those people who
25:35-39 denounced His messengers; this in order that 'mankind' can
36:13-29 obtain from their teachings and examples the achievement of
43:8 salvation both in the life of this world and in the Hereafter. Thus,
43:46-56 whomsoever denounces the Prophet Muḥammad ﷺ will assuredly be
punished by Allāh and in the Hereafter their abode will be Hell. Let
us take heed!

وَصَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

﴿٣١﴾ وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿٣٢﴾

And Allāh puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allāh (with ungratefulness). So Allāh made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Mu ammad ﷺ) which they (its people) used to do.

And verily, there had come unto them a Messenger (Mu ammad ﷺ) from among themselves, but they denied him, so the torment overtook them while they were *lim n* (polytheists and wrong-doers, etc.).²⁶³¹

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ ءَايَاتٍ مُبَيِّنَاتٍ وَمَثَلًا لِمَنِ خَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ

﴿٣٣﴾

And indeed We have sent down for you *y t* (proofs, evidences, verses, lessons, signs, revelations, etc.) that make things plain, and the example of those who passed away before you, and an admonition for those who are Al-Muttaq n (the pious).²⁶³²

²⁶³⁰ Sūrah Al Furqān (25), āyāt 7-9.

²⁶³¹ Sūrah Al Nahl (16), āyāt 112-113.

²⁶³² Sūrah Al Nūr (24), āyāt 34.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ﴿٣٥﴾ فَقُلْنَا أَذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَدَمَّرْنَاهُمْ تَدْمِيرًا ﴿٣٦﴾ وَقَوْمَ نُوحٍ لَمَّا كَذَبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً ۖ وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾ وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ﴿٣٨﴾ وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ وَكُلًّا تَبَرْنَا تَبِيرًا ﴿٣٩﴾

And indeed We gave M s (Moses) the Scripture [the Taur t (Torah)], and placed his brother H r n (Aaron) with him as a helper; And We said: "Go you both to the people who have denied Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.)." Then We destroyed them with utter destruction. And N s (Noah) people, when they denied the Messengers We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the lim n (polytheists and wrong-doers, etc.). And (also) d and Tham d, and the dwellers of Ar-Rass, and many generations in between. And for each of them We put forward examples (as proofs and lessons, etc.), and each (of them) We brought to utter ruin (because of their disbelief and evil deeds).²⁶³³

وَأَضْرَبَ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿٤٠﴾ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ ﴿٤١﴾ قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿٤٢﴾ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿٤٣﴾ وَمَا عَلَيْنَا الْبَلِّغُ الْمُنِيرِ ﴿٤٤﴾ قَالُوا إِنَّا نَطَّيَّرُكُمْ بِكُمْ لَئِنْ لَمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿٤٥﴾ قَالُوا طَئِئْرُكُمْ مَعَكُمْ إِنْ دُكِّرْتُمْ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٤٦﴾ وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَنْفَوْرُ أَتَّبِعُوا الْمُرْسَلِينَ ﴿٤٧﴾ أَتَّبِعُوا مَنْ لَا يَسْئَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ ﴿٤٨﴾ وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٤٩﴾ أَأُتَّخَذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِ عَنِّي شَفَعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٥٠﴾ إِنَّي إِذَا لَفِيَ ضَلَلٍ مُبِينٍ ﴿٥١﴾ إِنْ أَمَنْتُ بِرَبِّكُمْ فَاسْمَعُونَ ﴿٥٢﴾ قِيلَ ادْخُلِ الْجَنَّةَ ۖ قَالَ يَلِيَّتْ قَوْمِي يَعْلمُونَ ﴿٥٣﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٥٤﴾ * وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ

²⁶³³ Sūrah Al Furqān (25), āyāt 35-39.

جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٣٤﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ

خَامِدُونَ ﴿٣٥﴾

And put forward to them a similitude; the (story of the) dwellers of the town, [It is said that the town was Antioch (Antakiya)], when there came Messengers to them.

When We sent to them two Messengers, they belied them both, so We reinforced them with a third, and they said: "Verily! We have been sent to you as Messengers."

They (people of the town) said: "You are only human beings like ourselves, and the Most Beneficent (All h) has revealed nothing, you are only telling lies."

The Messengers said: "Our Lord knows that we have been sent as Messengers to you,

"And our duty is only to convey plainly (the Message)."

They (people) said: "For us, we see an evil omen from you, if you cease not, we will surely stone you, and a painful torment will touch you from us."

They (Messengers) said: "Your evil omens be with you! (Do you call it "evil omen") because you are admonished? Nay, but you are a people Musrif n (transgressing all bounds by committing all kinds of great sins, and by disobeying All h).

And there came running from the farthest part of the town, a man, saying: "O my people! Obey the Messengers;

"Obey those who ask no wages of you (for themselves), and who are rightly guided.

"And why should I not worship Him (All h Alone) who has created me and to whom you shall be returned.

"Shall I take besides Him liha (gods), if the Most Beneficent (All h) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me?

"Then verily, I should be in plain error.

Verily! I have believed in your Lord, so listen to me!"

It was said (to him when the disbelievers killed him): "Enter Paradise." He said: "Would that my people knew!

"That my Lord (All h) has forgiven me, and made me of the honoured ones!"

And We sent not against his people after him a host from heaven, nor do We send (such a thing).

It was but one ai ah (shout, etc.) and lo! They (all) were silent (dead-destroyed).²⁶³⁴

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَىٰ مَثَلُ الْأَوَّلِينَ ﴿٣٦﴾

Then We destroyed men stronger (in power) than these, and the example of the ancients has passed away (before them).²⁶³⁵

²⁶³⁴ Sūrah Yā-Sīn (36), āyāt 13-29.

²⁶³⁵ Sūrah Al Zukhruf (43), ayāh 8.

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٦﴾
فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ ﴿٤٧﴾ وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ
مِنْ أُخْتِهَا ۖ وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾ وَقَالُوا يَتَأْتِيَ السَّاحِرُ أَدْعُ لَنَا
رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّا لَمُهْتَدُونَ ﴿٤٩﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ آلْعَذَابَ إِذَا هُمْ
يَبْكُونَ ﴿٥٠﴾ وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَنْقُومِ آلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ
أَلْأَنْهَارُ تَجْرِي مِنْ تَحْتِي ۖ أَفَلَا تُبْصِرُونَ ﴿٥١﴾ أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا
يَكَادُ يُبِينُ ﴿٥٢﴾ فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَأِكَةُ مُقْتَرِينَ ﴿٥٣﴾
فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ ۖ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٥٤﴾ فَلَمَّا عَاسَفُونَا
أَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٥﴾ فَجَعَلْنَاهُمْ سُلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٦﴾

And indeed We did send M s (Moses) with Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.) to Fir aun (Pharaoh) and his chiefs (inviting them to All h's Religion of Isl m). He said: "Verily, I am a Messenger of the Lord of the lam n (mankind, jinns and all that exists)." But when he came to them with Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.) behold! They laughed at them. And not an Ay h (sign, etc.) We showed them but it was greater than its fellow, and We seized them with torment, in order that they might turn [from their polytheism to All h's Religion (Isl mic Monotheism)]. And they said [to M s (Moses)]: "O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, we shall guide ourselves (aright)." But when We removed the torment from them, behold! They broke their covenant (that they will believe if We remove the torment for them). And Fir aun (Pharaoh) proclaimed among his people, saying: "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. see you not then? "Am I not better than this one [M s (Moses)], who is Mah n [has no honour nor any respect, and is weak and despicable] and can scarcely express himself clearly? "Why then are not golden bracelets bestowed on him, or angels sent along with him?" Thus he [Fir aun (Pharaoh)] befooled and misled his people, and they obeyed him. Verily, they were ever a people who were F siq n (rebellious, disobedient to All h). So when they angered Us, We punished them, and drowned them all. And We made them a precedent (as a lesson for those coming after them), and an example to later generations.²⁶³⁶

²⁶³⁶ Sūrah Al Zukhruf (43), āyāt 46-56.

Health – well-being

Various kinds of sickness

21:83-84 Be patient when afflicted by sickness as in the manner of the
10:107 Prophet Ayūb ؑ who was patient and prayed; there is no one who
can relieve these disadvantages, when Allāh causes them to be upon
someone, except Allāh Himself.

﴿وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾ ۝ فَاسْتَجَبْنَا
لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ ۖ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَعِذًا لِّلْعَالَمِينَ ۝

And (remember) Ay b (Job), when he cried to his Lord: “Verily, distress has seized me, and you are the Most Merciful of All those who show mercy.”
So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost), and the like thereof along with them, as a mercy from Ourselves and a reminder for all who worship Us.²⁶³⁷

﴿وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۚ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ۚ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ ۚ وَهُوَ الْغَفُورُ الرَّحِيمُ﴾ ۝

And if All h touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful.²⁶³⁸

27:62 Indeed, it is Allāh who allows the prayers of someone in times of difficulty, relieves their difficulties and saves ‘mankind’ from calamities.

﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ۚ وَيُخَوِّفُ مِمَّا تَدْكُرُونَ﴾ ۝

Is not He (better than your gods) who responds to the distressed one, when he calls Him, and who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any Il h (God) with All h? Little is that you remember!²⁶³⁹

²⁶³⁷ Sūrah Al ‘Anbiyā’ (21), āyāt 83-84.

²⁶³⁸ Sūrah Yūnus (10), ayāh 107.

²⁶³⁹ Sūrah Al Naml (27), ayāh 62.

26:80 When ‘mankind’ is sick, then it is Allāh who cures them – and no other.

وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ ﴿٢٦٤٠﴾

“And when I am ill, it is He who cures me;”²⁶⁴⁰

7:31 The health of one’s body and soul can be managed by not overeating or over drinking.

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

*O children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the law of) the Ka bah, and eat and drink but waste not by extravagance, certainly He (All h) likes not Al-Musrif n (those who waste by extravagance).*²⁶⁴¹

5:90-91 Intoxicants (khamr) and their like are one example of drinks that debilitate the health of the body and soul.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۖ فَهَلْ أَنْتُمْ مُنْتَبِهُونَ ﴿٩١﴾

*O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-An b, and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shai n’s (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful . Shai n (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of All h and from A - al t (the prayer). So, will you not then abstain?*²⁶⁴²

2:6-10 Besides sicknesses of the body and soul, there are also sicknesses that affect many of ‘mankind’ – heart diseases such as hypocrisy, disbelief, and treachery.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾ حَتَّمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشْوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾

²⁶⁴⁰ Sūrah Al Shu’arā (26), ayāh 80.

²⁶⁴¹ Sūrah Al A’rāf (7), ayāh 31.

²⁶⁴² Sūrah Al Mā’idah (5), āyāt 90-91.

النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ وَيَأْتِيهِمُ الْآخِرُ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٢٤٣﴾ تَخَذَعُونَ لِلَّهِ
وَالَّذِينَ ءَامَنُوا وَمَا تَخَذَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٤٤﴾ فِي قُلُوبِهِمْ مَرَضٌ
فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿٢٤٥﴾

Verily, those who disbelieve, it is the same to them whether you (O Mu ammad ﷺ) warn them or do not warn them, they will not believe.

All h has set a seal on their hearts and on their hearings, (i.e. they are closed from accepting All h's Guidance), and on their eyes there is a covering. Theirs will be a great torment.

And of mankind, there are some (hypocrites) who say: "We believe in All h and the Last Day" while in fact they believe not.

They (think to) deceive All h and those who believe, while they only deceive themselves, and perceive (it) not!

In their hearts is a disease (of doubt and hypocrisy) and All h has increased their disease. A painful torment is theirs because they used to tell lies.²⁶⁴³

وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ ءِيمًا ۚ وَالَّذِينَ ءَامَنُوا فَزَادَتْهُمْ ءِيمًا ۚ وَهُمْ يَسْتَبْشِرُونَ ﴿٢٤٦﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿٢٤٧﴾ أَوَلَا يَرَوْنَ أَنَّهُمْ
يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذْكُرُونَ ﴿٢٤٨﴾
وَإِذَا مَا أَنْزَلْنَا سُورَةً نَظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَيْنَاكُمْ مِنْ أَحَدٍ ثُمَّ
أَنْصَرَفُوا ۚ صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٢٤٩﴾

And whenever there comes down a S rah (chapter from the Qur n), some of them (hypocrites) say: "Which of you has had his faith increased by it?"

As for those who believe, it has increased their faith, and they rejoice.

But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt, and they die while they are disbelievers.

See they not that they are tried once or twice every year (with different kinds of calamities, disease, famine, etc.)? Yet, they turn not in repentance, nor do they learn a lesson (from it).

And whenever there comes down a S rah (chapter from the Qur n), they look at one another (saying): "Does any one see you?" Then they turn away. All h has turned their hearts (from the light) because they are a people that understand not.²⁶⁴⁴

24:47-50

Such diseases of the heart can clearly be seen from their attitudes towards Allāh (the Qur'ān) and His Messenger (the Sunnah of the

²⁶⁴³ Sūrah Al Baqarah (2), āyāt 6-10.

²⁶⁴⁴ Sūrah Al Taubah (9), āyāt 124-127.

وَيَقُولُونَ ءَامَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ﴿٥٧﴾ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿٥٨﴾ وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِبِينَ ﴿٥٩﴾ أَفِي قُلُوبِهِم مَّرَضٌ أَمْ ارْتَابُوا أَمْ تَخَافُونَ أَنْ يَخِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ ۚ بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٦٠﴾

They (hypocrites) say: “We have believed in All h and in the Messenger (Mu ammad ﷺ), and we obey,” then a party of them turn away thereafter, such are not believers.

And when they are called to All h (i.e. His words, the Qur n) and His Messenger (ﷺ), to judge between them, Lo! A party of them refuse (to come) and turn away.

But if the right is with them, they come to him willingly with submission.

Is there a disease in their hearts? Or do they doubt or fear lest All h and His Messenger (ﷺ) should wrong them in judgement. Nay, it is they themselves who are the lim n (polytheists, hypocrites and wrong-doers, etc.).²⁶⁴⁵

Cures and treatments for certain diseases

16:69

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۚ تَخْرُجُ مِنْ بُطُونِهِنَّ شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

“Then, eat of all fruits, and follow the ways of your Lord made easy (for you).” There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think.²⁶⁴⁶

17:82

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۖ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

And We send down from the Qur n that which is a healing and a mercy to those who believe (in Isl mic Monotheism and act on it), and it increases the lim n (polytheists and wrong-doers) nothing but loss.²⁶⁴⁷

Artistic aspirations

²⁶⁴⁵ Sūrah Al Nūr (24), āyāt 47-50.

²⁶⁴⁶ Sūrah Al Nahl (16), āyah 69.

²⁶⁴⁷ Sūrah Al Isrā’ (17), āyah 82.

* وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا ۖ يَجِبَالُ أَوْبَىٰ مَعَهُ ۖ وَالطَّيْرَ ۖ وَأَلْنَا لَهُ الْحَدِيدَ ۖ أَنْ
 أَعْمَلَ سَبِغَتٍ وَقَدِرَ فِي السَّرِّ ۖ وَأَعْمَلُوا صَليحًا ۖ إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ۖ
 وَلِسُلَيْمَانَ الرِّيحَ غُدُوها سَهْرٌ ۖ وَرَواحُها سَهْرٌ ۖ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ ۖ وَمِنَ الْجِنِّ مَن
 يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهٖ ۖ وَمَن يَرِغْ مِنْهُمْ عَن أَمْرِنَا نَذْفِقْهُ مِنْ عَذَابِ السَّعِيرِ ۖ
 يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَّحْرِبٍ وَتَمَثِيلٍ ۖ وَجِفَانٍ كَالْخَوَابِ ۖ وَقُدُورٍ رَّاسِيَتٍ ۖ أَعْمَلُوا
 ءَالَ دَاوُدَ شُكْرًا ۖ وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُ ۖ

And indeed We bestowed grace on David from Us (saying): "O you mountains. Glorify (All h) with him! And you birds (also)! And We made the iron soft for him."

Saying: "Make you perfect coats of mail, balancing well the rings of chain armour, and work you (men) righteousness. Truly, I am All-Seer of what you do."

And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey) i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinns that worked in front of him, by the leave of his Lord, and whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. They worked for him what he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of D wud (David), with thanks!" But few of My slaves are grateful.²⁶⁴⁸

وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرِهِينَ ۖ

"And you carve houses out of mountains with great skill."²⁶⁴⁹

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيُهُ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَّابِيًا ۚ وَمِمَّا
 يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِّثْلُہٗ ۚ كَذَٰلِكَ يَضْرِبُ اللَّهُ الْحَقَّ

²⁶⁴⁸ Sūrah Saba' (34), āyāt 10-13.

²⁶⁴⁹ Sūrah Al Shu'arā (26), ayāh 149.

وَأَنْبِطِلَ ۖ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً ۖ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿٢٦٥٠﴾

*He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface, and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does All h (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus All h sets forth parables (for the truth and falsehood, i.e. belief and disbelief).*²⁶⁵⁰

26:221-227 Do not allow the beauty within poetry to mislead people from the Right Path; rather be poets whose belief is in Allāh.

هَلْ أَنْتُمْ عَلَىٰ مَن تَنْزَلُ الشَّيَاطِينُ ﴿٢٢١﴾ تَنْزَلُ عَلَىٰ كُلِّ آفَاكٍ أَثِيمٍ ﴿٢٢٢﴾ يُلقُونَ السَّمْعَ وَأكْثَرُهُمْ كَذِبُونَ ﴿٢٢٣﴾ وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا ۗ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾

*Shall I Inform you (O people!) upon whom the Shay in (devils) descend? They descend on every lying (one who tells lies), sinful person. Who gives ear (to the devils and they pour what they may have heard of the unseen from the angels), and most of them are liars. As for the poets, the erring follow them, See you not that they speak about every subject (praising others right or wrong) in their poetry? And that they say what they do not do. Except those who believe (in the Oneness of All h - Isl mic Monotheism), and do righteous deeds, and remember All h much, and reply back (in poetry) to the unjust poetry (which the pagan poets utter against the Muslims). And those who do wrong will come to know by what overturning they will be overturned.*²⁶⁵¹

37:36-37 The perfection of the words within Al Qur'ān is not poetry created by Muḥammad ﷺ, but the truth that comes from Allāh.

وَيَقُولُونَ إِنَّا لَنَأْكُلُواْ إِلَٰهَتِنَا لَشَاعِرٍ مُّجْنُونٍ ﴿٣٦﴾ بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٧﴾

²⁶⁵⁰ Sūrah Al Ra'd (13), ayāh 17.

²⁶⁵¹ Sūrah Al Shu'arā (26), āyāt 221-227.

And (they) said: “Are we going to abandon our liha (gods) for the sake of a mad poet?

Nay! He (Mu ammad ﷺ) has come with the truth (i.e. All h’s Religion - Isl mic Monotheism and this Qur n) and he confirms the Messengers (before him who brought All h’s Religion - Isl mic Monotheism).²⁶⁵²

36:69-70 Allāh did not teach poetry to Muḥammad ﷺ, and the recitation of poetry is improper for the Prophet Muḥammad ﷺ.

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُبِينٌ ﴿٦٩﴾ لِيُنذِرَ مَنِ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾

And We have not taught him (Mu ammad ﷺ) poetry, nor is it meet for him. This is only a reminder and a plain Qur n. That he or it (Mu ammad ﷺ or the Qur n) may give warning to him who is living (a healthy minded - the believer), and that word (charge) may be justified against the disbelievers (dead, as they reject the warnings).²⁶⁵³

55:1-4 Allāh taught ‘mankind’ the eloquence of speech.

الرَّحْمَنُ ﴿١﴾ عَلَّمَ الْقُرْءَانَ ﴿٢﴾ خَلَقَ الْإِنْسَانَ ﴿٣﴾ عَلَّمَهُ الْبَيَانَ ﴿٤﴾

The Most Beneficent (All h)!
Has taught (you mankind) the Qur n (by His Mercy).
He created man.
He taught him eloquent speech.²⁶⁵⁴

31:19 Soften speech in a good manner, and speak cautiously; beware of
6:112 the adorned speech of a person whose intent is to deceive.

وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

“And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass.”²⁶⁵⁵

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿٣١﴾

And so We have appointed for every Prophet enemies – Shay in (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it, so leave them alone with their fabrications. (Tafseer Qurtubi, Vol.7, Page 67)²⁶⁵⁶

²⁶⁵² Sūrah Al Sāffāt (37), āyāt 36-37.

²⁶⁵³ Sūrah Yā-Sīn (36), āyāt 69-70.

²⁶⁵⁴ Sūrah Al Raḥmān (55), āyāt 1-4.

²⁶⁵⁵ Sūrah Luqmān (31), āyāt 19.

²⁶⁵⁶ Sūrah Al An‘ām (6), āyāt 112.

CHAPTER 14

Judgement (Qaḍhā'), Preordainment (Qadar), and the Obligation of Accepting the Consequences of Our Efforts (Ikhtiyār)²⁶⁵⁷

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي
كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾

*No calamity befalls on the earth or in yourselves but is
inscribed in the Book of decrees (Al-Lauh Al-Mahfūz),
before We bring it into existence. Verily, that is easy for
All h.*²⁶⁵⁸

لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ۚ
إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۚ وَإِذَا أَرَادَ
اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ﴿١١﴾

*For each (person), there are angels in succession, before
and behind him. They Guard him by the command of
All h. Verily! All h will not change the good condition of
a people as long as they do not change their state of
goodness themselves. But when All h wills a people's
punishment, there can be no turning back of it, and they
will find besides Him no protector.*²⁶⁵⁹

²⁶⁵⁷ Option, choice, preference – a precondition for the realization of Allāh's Mercy, Beneficence, and Bounty.

²⁶⁵⁸ Sūrah Al-Hadīd (57), ayāh 22.

²⁶⁵⁹ Sūrah Al-Ra'd (13), ayāh 11.

Judgement, Preordainment

Judgement and Preordainment

28:68 It is Allāh who creates what He wills and chooses. In this matter there is absolutely no choice.

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۚ مَا كَانَ لَهُمُ الْخِيَرَةُ ۚ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٦٨﴾

And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified be All h, and Exalted above all that they associate as partners (with Him).²⁶⁶⁰

57:22-23 All matters have been decided by Allāh before they occur.

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۚ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

No calamity befalls on the earth or in yourselves but is inscribed in the Book of decrees (Al-Lau Al-Ma f), before we bring it into existence. Verily, that is easy for All h. In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And All h likes not prideful boasters.²⁶⁶¹

10:107 There is none who can avert disaster and likewise no one who can repel the favour of Allāh.

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۚ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ۚ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ ۚ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠٧﴾

And if All h touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful.²⁶⁶²

30:36 There is no one who can restrain the mercy of Allāh and there is no

²⁶⁶⁰ Sūrah Al Qaṣaṣ (28), ayāh 68.

²⁶⁶¹ Sūrah Al Hadīd (57), āyāt 22-23.

²⁶⁶² Sūrah Yūnus (10), ayāh 107.

one who can avoid that which has been maintained by Allāh.

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٦٥﴾

*And when We cause mankind to taste of mercy, they rejoice therein, but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, Lo! They are in despair!*²⁶⁶³

29:62 It is Allāh who increases or decreases the fortunes of those whom He wills.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٦﴾
*All h enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills). Verily, All h is the All-Knower of everything.*²⁶⁶⁴

15:5 There is no community that can anticipate or delay its term.

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ﴿٦٧﴾
*No nation can anticipate its term, nor delay it.*²⁶⁶⁵

3:26-27 ...He forgives whom He wills and punishes whom He wills. And Allāh is Able to do all things.²⁶⁶⁶

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٦٨﴾ تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَتُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٦٩﴾

*Say (O Mu ammad ﷺ): "O All h! Possessor of the kingdom, You give the Kingdom to whom You will, and You take the Kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).*²⁶⁶⁷

²⁶⁶³ Sūrah Al Rūm (30), ayāh 36.

²⁶⁶⁴ Sūrah Al 'Ankabūt (29), ayāh 62.

²⁶⁶⁵ Sūrah Al Hījr (15), ayāh 5.

²⁶⁶⁶ Sūrah Al Baqarah (2), ayāh 284.

²⁶⁶⁷ Sūrah Al 'Imrān (3), āyāt 26-27.

The obligation to strive in endeavours

13:11	Allāh will not alter the fate of a community unless they alter themselves. Allāh has already made clear to ‘mankind’ the Straight
76:2-3	Path, and moreover, clarified two ways (righteousness and sin).
90:10	We need to remember that every one of ‘mankind’ will be held
74:38	accountable.

لَهُ مُعَقِّبَتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ تَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۚ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُمْ مِنْ

دُونِهِ مِنْ وَّالٍ ﴿٢٦٦٨﴾

*For each (person), there are angels in succession, before and behind him. They guard him by the command of All h. Verily! All h will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to All h). But when All h wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector.*²⁶⁶⁸

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢٦٦٩﴾ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٢٦٧٠﴾

*Verily, We have created man from Nu fah drops of mixed semen (discharge of man and woman), in order to try him, so We made him hearer, seer. Verily, We showed him the way, whether he be grateful or ungrateful.*²⁶⁶⁹

وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿٢٦٧١﴾

*And shown him the two ways (good and evil).*²⁶⁷⁰

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينٌ ﴿٢٦٧٢﴾

*Every person is a pledge for what he has earned.*²⁶⁷¹

30:41	Destruction of the earth is a consequence of the deeds of ‘mankind’,
42:30	so return to the Straight Path. All calamities are also caused by the hand of ‘mankind’. Yet, Allāh forgives a great part of ‘mankinds’ faults.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا

²⁶⁶⁸ Sūrah Al Ra'd (13), ayāh 11.

²⁶⁶⁹ Sūrah Al Insān [or Al Dahr] (76), āyāt 2-3.

²⁶⁷⁰ Sūrah Al Balad (90), ayāh 10.

²⁶⁷¹ Sūrah Al Muddaththir (74), ayāh 38.

لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

Evil (sins and disobedience of Allāh, etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allāh may make them taste a part of that which they have done, in order that they may return (by repenting to Allāh, and begging His pardon).²⁶⁷²

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٤٢﴾

And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ān at 35:45).²⁶⁷³

Every person is only burdened in keeping with their capabilities

35:2 'Mankind' does not have the authority to impede nor withhold the
57:22-23 mercy and blessings of Allāh to 'mankind'. Likewise those
disasters that befall them.

مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ ۗ

وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤٣﴾

Whatever of mercy (i.e. of good), Allāh may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise.²⁶⁷⁴

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا
إِنْ ذَلَّلْتُ عَلَى اللَّهِ يُسِرُّهُ ﴿٤٤﴾ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ

وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٤٥﴾

No calamity befalls on the earth or in yourselves but is inscribed in the Book of decrees (Al-Lauh Al-Mahfūz), before We bring it into existence. Verily, that is easy for Allāh.

In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allāh likes not prideful boasters.²⁶⁷⁵

2:286 Allāh burdens not a person beyond his scope. He gets reward for that
(good) which he has earned, and he is punished for that (evil) which
he has earned...

²⁶⁷² Sūrah Al Rūm (30), ayāh 41.

²⁶⁷³ Sūrah Al Shūrah (42), ayāh 30.

²⁶⁷⁴ Sūrah Fāṭir [or Al Malā'ikah] (35), ayāh 2.

²⁶⁷⁵ Sūrah Al Ḥadīd (57), āyāt 22-23.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا
 إِن نَّسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا
 رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا
 فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٦٦﴾

*All h burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); Our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Maul (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people."*²⁶⁷⁶

23:62

وَلَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۚ وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِأَخْقٍ ۚ وَهُمْ لَا يُظْلَمُونَ ﴿٢٦٧﴾

*And We tax not any person except according to his capacity, and with Us is a record which speaks the truth, and they will not be wronged.*²⁶⁷⁷

The recompense from Allāh is in accordance with the efforts of ‘mankind’

18:58-59 The punishment of Allāh towards His slaves is as a result of their own actions.

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ ۖ لَوْ يُؤَاخِذُهُم بِمَا كَسَبُوا لَعَجَلْ لَهُمُ الْعَذَابُ ۚ بَلْ لَهُمْ مَوْعِدٌ لَّنْ يَجِدُوا مِن دُونِهِ مَوْيِلًا ﴿٥٨﴾ ۚ وَتِلْكَ الْقُرَى ۖ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا ﴿٥٩﴾

*And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. but they have their appointed time, beyond which they will find no escape. And these towns (population, d, Tham d, etc.) We destroyed when they did wrong. And We appointed a fixed time for their destruction.*²⁶⁷⁸

42:20 Allāh recompenses ‘mankind’ in accordance with what they

²⁶⁷⁶ Sūrah Al Baqarah (2), ayāh 286.

²⁶⁷⁷ Sūrah Al Mu’minūn (23), ayāh 62.

²⁶⁷⁸ Sūrah Al Kahf (18), āyāt 58-59.

مَنْ كَانَتْ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۖ وَمَنْ كَانَتْ يُرِيدُ حَرْثَ الدُّنْيَا
نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٧٩﴾

Whosoever desires (with his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (with his deeds), We give him thereof (what is written for him), and he has no portion in the Hereafter.²⁶⁷⁹

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۖ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿٢٨٠﴾

Whosoever does a good deed, it is for his ownself, and whosoever does evil, it is against (his ownself). Then to your Lord you will be made to return.²⁶⁸⁰

41:46 Benefit is from righteous deeds and punishment is
17:7 from evil deeds; and it is from their own selves; Allāh
30:41-43 is in no way unjust to His slaves.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۖ وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ ﴿٢٨١﴾

Whosoever does righteous good deed it is for (the benefit of) his ownself, and whosoever does evil, it is against his ownself, and your Lord is not at all unjust to (His) slaves.²⁶⁸¹

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتَوْفُوا
وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ﴿٢٨٢﴾

(And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to make your faces sorrowful and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands.²⁶⁸²

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا
لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨٣﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَنَقِبَةُ الَّذِينَ مِنْ قَبْلُ
كَانَ أَكْثَرُهُمْ مُشْرِكِينَ ﴿٢٨٤﴾ فَأَقْصِرْ وَجْهَكَ لِلدِّينِ الْقَدِيمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ
لَهُ مِنْ اللَّهِ ۚ يَوْمَئِذٍ يَصْدَعُونَ ﴿٢٨٥﴾

Evil (sins and disobedience of Allah, etc.) has appeared on land and sea

²⁶⁷⁹ Sūrah Al Shūra (42), ayāh 20.

²⁶⁸⁰ Sūrah Al Jāthiyah (45), ayāh 15.

²⁶⁸¹ Sūrah Fuṣṣilat (41), ayāh 46.

²⁶⁸² Sūrah Al Isrā' (17), ayāh 7.

because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allāh may make them taste a part of that which they have done, in order that they may return (by repenting to Allāh, and begging His pardon).

Say (O Muḥammad ﷺ): "Travel in the land and see what was the end of those before (you)! Most of them were Mushrikūn (the disbelievers in the Oneness of Allāh, polytheists, idolaters, etc.)."

So set you (O Muḥammad ﷺ) your face to (the obedience of Allāh, your Lord) the straight and right Deen [Religion] (Islāmic Monotheism), before there comes from Allāh a Day which none can avert it. On that Day men shall be divided [(in two groups), a group in Paradise and a group in Hell].²⁶⁸³

46:19

36:54

31:16

45:22

53:31

وَلِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا وَلِيُؤْفِقَهُمْ أَعْمَالُهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾

And for all, there will be degrees according to that which they did, that He (Allāh) may recompense them in full for their deeds. And they will not be wronged.²⁶⁸⁴

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٢٠﴾

This Day (Day of Resurrection), none will be wronged in anything, nor will you be requited anything except that which you used to do.²⁶⁸⁵

يَبْنَئِيْۤ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِيْ صَخْرَةٍ أَوْ فِي السَّمٰوٰتِ أَوْ فِي الْاَرْضِ يٰۤاَيُّهَا اللّٰهُ لَطِيْفٌ خَبِيْرٌ ﴿٢١﴾

"O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allāh will bring it forth. Verily, Allāh is Subtle (in bringing out that grain), Well-Aware (of its place).²⁶⁸⁶

وَخَلَقَ اللّٰهُ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ وَلِتُجْزٰى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ﴿٢٢﴾

And Allāh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be

²⁶⁸³ Sūrah Al Rūm (30), āyāt 41-43.

²⁶⁸⁴ Sūrah Al Aḥqāf (46), ayāh 19.

²⁶⁸⁵ Sūrah Yā-Sīn (36), ayāh 54.

²⁶⁸⁶ Sūrah Luqmān (31), ayāh 16.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ لِيَجْزِيَ الَّذِيْنَ اَسْتَوٰ بِمَا عَمِلُوْا وَيَجْزِيَ الَّذِيْنَ
اَحْسَنُوْا بِالْحَسَنٰى ﴿٥٨﴾

And to All h belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).²⁶⁸⁸

The Manner of Good Endeavour

Endeavour in all earnestness

13:11 Allāh alters the fate of a certain community (in order that they)
59:18 plan for the events of tomorrow.

لَهُ مُعَقِّبَتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُوْنَهُ مِّنْ اَمْرِ اللّٰهِ ؕ اِنَّ اللّٰهَ لَا يُغَيِّرُ مَا
يَقُوْمُ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ ؕ وَاِذَا اَرَادَ اللّٰهُ يَقُوْمُ سُوْءًا فَلَا مَرَدَّ لَهُ ؕ وَمَا لَهُمْ مِّنْ
دُوْنِهِ مِنْ وَّالٍ ﴿٥٩﴾

For each (person), there are angels in succession, before and behind him. They guard him by the command of All h. Verily! All h will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to All h). But when All h wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector.²⁶⁸⁹

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ خَبِيْرٌ
بِمَا تَعْمَلُوْنَ ﴿٦٠﴾

O you who believe! Fear All h and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear All h. Verily, All h is All-Aware of what you do.²⁶⁹⁰

31:34 'Mankind' does not know the success of tomorrow's efforts.

اِنَّ اللّٰهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِى الْاَرْحَامِ وَمَا تَدْرِى نَفْسٌ

²⁶⁸⁷ Sūrah Al Jāthiyah (45), ayāh 22.

²⁶⁸⁸ Sūrah Al Najm (53), ayāh 31.

²⁶⁸⁹ Sūrah Al Ra'd (13), ayāh 11.

²⁶⁹⁰ Sūrah Al Hashr (59), ayāh 18.

مَاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٦١﴾

Verily, All h! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, All h is All-Knower, All-Aware (of things).²⁶⁹¹

6:135 Earnestly endeavour according to the capabilities at hand.
39:39-40 Certainly, after hardship there is ease; so when one is finished
94:5-8 with one endeavour, finish off other endeavours in earnest.
90:4 'Mankind' was created in toil.

قُلْ يَنْقُورِ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۖ فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٦٢﴾

Say (O Mu ammad ﷺ): "O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end In the Hereafter. Certainly the lim n (polytheists and wrong-doers, etc.) will not be successful."²⁶⁹²

قُلْ يَنْقُورِ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَمِلٌ ۖ فَسَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ مُّخْزٍ بِهِ وَيَحُلُّ عَلَيْهِ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

Say: (O Mu ammad ﷺ) "O my people! Work according to your way, I am working (according to my way). Then you will come to know, "To whom comes a disgracing torment, and on whom descends an everlasting torment."²⁶⁹³

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦٤﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦٥﴾ فَإِذَا فَرَغْتَ فَانصَبْ ﴿٦٦﴾ وَإِلَىٰ رَبِّكَ فَارْغَب ﴿٦٧﴾

So verily, with the hardship, there is relief,
Verily, with the hardship, there is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).
So when you have finished (from your occupation), then stand up for All h's worship (i.e. stand up for prayer).
And to your Lord (Alone) turn (all your intentions and hopes and) your invocations.²⁶⁹⁴

لَقَدْ خَلَقْنَا الْإِنسَانَ فِي كَبَدٍ ﴿٦٨﴾

²⁶⁹¹ Sūrah Luqmān (31), ayāh 34.

²⁶⁹² Sūrah Al An'ām (6), ayāh 135.

²⁶⁹³ Sūrah Al Zumar (39), āyāt 39-40.

²⁶⁹⁴ Sūrah Al Sharh (94), āyāt 5-8.

Endeavour towards happiness both in this world and in the Hereafter

28:77 Seek the happiness of the Hereafter, but do not forget the blessings of this world.

وَأَتَّبِعْ فِيمَا ءَاتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ
كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَتَّبِعِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ



But seek, with that (wealth) which Allāh has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allāh has been good to you, and seek not mischief in the land. Verily, Allāh likes not the Mufsidīn (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts).²⁶⁹⁶

34:13 Work with thanks towards Allāh.

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحْرِبٍ وَتَمَثِيلٍ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَتٍ ۚ أَعْمَلُوا
ءَالَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ ﴿٣٤﴾

They worked for him what he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dāwūd (David), with thanks!" But few of My slaves are grateful.²⁶⁹⁷

36:34-35 And much of what is consumed by 'mankind' is from the success of their efforts.

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا مِنْ
ثَمَرِهِ ۚ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾

And We have made therein gardens of date-palms and grapes, and We have caused springs of water to gush forth therein. So that they may eat of the fruit thereof, and their hands made it not. Will they not, then, give thanks?²⁶⁹⁸

10:67 Allāh created the night so that 'mankind' can seek out His

²⁶⁹⁵ Sūrah Al Balad (90), ayāh 4.

²⁶⁹⁶ Sūrah Al Qasas (28), ayāh 77.

²⁶⁹⁷ Sūrah Saba' (34), ayāh 13.

²⁶⁹⁸ Sūrah Yā-Sin (36), āyāt 34-35.

27:86 blessings; so that ‘mankind’ is later thankful towards Him.
28:71-73

هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يَسْمَعُونَ ﴿٧١﴾

He it is who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are signs (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who listen (i.e. those who think deeply).²⁶⁹⁹

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يُؤْمِنُونَ ﴿٧٢﴾

See they not that we have made the night for them to rest therein, and the day sight-giving? Verily, in this are signs (proofs, evidences, verses, lessons, signs, revelations, etc.) for the people who believe.²⁷⁰⁰

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ
يَأْتِيكُمْ بِضِيَاءٍ ۖ أَفَلَا تَسْمَعُونَ ﴿٧٣﴾ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ
سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ بِلَيْلٍ تَسْكُنُونَ فِيهِ ۖ أَفَلَا
تُبْصِرُونَ ﴿٧٤﴾ وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ
فَضْلِهِ ۚ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٥﴾

Say (O Muhammad ﷺ): “Tell me! If Allah made night continuous for you till the Day of Resurrection, who is an Ilah (a god) besides Allah who could bring you light? Will you not then hear?”

Say (O Muhammad ﷺ): “Tell me! If Allah made day continuous for you till the Day of Resurrection, who is an Ilah (a god) besides Allah who could bring you night wherein you rest? Will you not then see?”

It is out of His Mercy that He has put for you night and day, that you may rest therein (i.e. during the night) and that you may seek of His Bounty (i.e. during the day), and in order that you may be grateful.²⁷⁰¹

62:9 Remember to perform ṣalāt during work times and work after one has finished ṣalāt and ‘ibadāh.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا

²⁶⁹⁹ Sūrah Yūnus (10), ayāh 67.

²⁷⁰⁰ Sūrah Al Naml (27), ayāh 86.

²⁷⁰¹ Sūrah Al Qaṣaṣ (28), āyāt 71-73.

الْبَيْعَ دَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٦٦﴾

*O you who believe (Muslims)! When the call is proclaimed for the al t (prayer) on the Day of Friday (Jumu'ah prayer), come to the remembrance of All h [Jumu'ah religious talk (Khutbah) and al t (prayer)] and leave off business (and every other thing), that is better for you if you did but know!*²⁷⁰²

Trust and Patience

64:13 And put your trust in Allāh, and Sufficient is Allāh as
26:217- a Wakīl.
220
33:3

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٦٦﴾

*All h! L il ha illa Huwa (none has the right to be worshipped but He), and in All h (Alone), therefore, let the believers put their trust.*²⁷⁰³

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٦٧﴾ الَّذِي يَرْنَاكَ حِينَ تَقُومُ ﴿٦٨﴾ وَتَقْلُبُ فِي السَّجْدِ ﴿٦٩﴾ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٠﴾

*And put your trust in the All-Mighty, the Most Merciful, who sees you (O Mu'ammad ﷺ) when you stand up (alone at night for Tahajjud prayers). And your movements among those who fall prostrate (along with you to All h in the five compulsory congregational prayers). Verily! He, Only He, is the All-Hearer, the All-Knower.*²⁷⁰⁴

وَتَوَكَّلْ عَلَى اللَّهِ ۖ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٧١﴾

*And put your trust in All h, and sufficient is All h as a Wakīl (Trustee, or Disposer of affairs).*²⁷⁰⁵

52:48-49 Be patient in awaiting the decision of Allāh and perform ṣalāt at night.
65:3 ...And whosoever puts his trust in Allāh, then He will suffice him.

وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٧٢﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ الْكُجُومِ ﴿٧٣﴾

So wait patiently (O Mu'ammad ﷺ) for the decision of your Lord, for verily,

²⁷⁰² Sūrah Al Jumu'ah (62), ayāh 10.

²⁷⁰³ Sūrah Al Taghābun (64), ayāh 13.

²⁷⁰⁴ Sūrah Al Shu'arā (26), ayāt 217-220.

²⁷⁰⁵ Sūrah Al Ahzāb (33), ayāh 3.

you are under Our eyes, and glorify the praises of your Lord when you get up from sleep.
And in the night-time, also glorify His Praises, and at the setting of the stars.²⁷⁰⁶

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۗ
قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٦٧﴾

And He will provide him from (sources) he never could imagine. And whosoever puts his trust in All h, then He will suffice him. Verily, All h will accomplish his purpose. Indeed All h has set a measure for all things.²⁷⁰⁷

Not all of the desires of ‘mankind’ will be realized

53:24-25 Remember that not all desires will be realized.

أَمْ لِلْإِنْسَانِ مَا تَمَنَّى ﴿٦٨﴾ فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ ﴿٦٩﴾

Or shall man have what he wishes?

But to All h belongs the Last (Hereafter) and the First (the world).²⁷⁰⁸

57:22-23 In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you...

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٦٩﴾ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۚ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٧٠﴾

No calamity befalls on the earth or in yourselves but is inscribed in the Book of decrees (Al-Lau Al-Ma f), before We bring it into existence. Verily, that is easy for All h.

In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And All h likes not prideful boasters.²⁷⁰⁹

41:49 Man does not get tired of asking good, but if an evil touches him, then he gives up all hope and is lost in despair.

لَا يَسْتَعْمِلُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ ﴿٧١﴾

Man (the disbeliever) does not get tired of asking good (things from All h),

²⁷⁰⁶ Sūrah Al Tūr (52), āyāt 48-49.

²⁷⁰⁷ Sūrah Al Talāq (65), āyah 3.

²⁷⁰⁸ Sūrah Al Najm (53), āyāt 24-25.

²⁷⁰⁹ Sūrah Al Ḥadīd (57), āyāt 22-23.

but if an evil touches him, then he gives up all hope and is lost in despair.²⁷¹⁰

41:51 And when We show favour to man, he withdraws and turns away, but when evil touches him, then he has recourse to long supplications.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنُنَاجِيهِ ۖ وَإِذَا مَسَّهُ الشَّرُّ فَدُوعًا عَرِيضًا ﴿٥١﴾

And when We show favour to man, he withdraws and turns away, but when evil touches him, then he has recourse to long supplications.²⁷¹¹

Be thankful for the provisions of Allāh

39:52 Allāh enlarges and straightens (restricts) provisions for whom
29:62 He wills, and moreover provides provisions for whom He
2:212 wills; be not envious of others.
4:32

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يُؤْمِنُونَ ﴿٥٢﴾

Do they not know that Allāh enlarges the provision for whom He wills, and straitens it (for whom He wills). Verily, in this are signs for the folk who believe!²⁷¹²

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ وَيَقْدِرُ لَهُ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٥٣﴾
Allāh enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills). Verily, Allāh is the All-Knower of everything.²⁷¹³

زَيْنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا ۚ وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ
يَوْمَ الْقِيَمَةِ ۗ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٥٤﴾

Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allāh's orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allāh gives (of His Bounty, Blessings, Favours, Honours, etc. on the Day of Resurrection) to whom He wills without limit.²⁷¹⁴

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ۚ لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبَتْهُ

²⁷¹⁰ Sūrah Fuṣṣilat (41), ayāh 49.

²⁷¹¹ Sūrah Fuṣṣilat (41), ayāh 51.

²⁷¹² Sūrah Al Zumar (39), ayāh 52.

²⁷¹³ Sūrah Al 'Ankabūt (29), ayāh 62.

²⁷¹⁴ Sūrah Al Baqarah (2), ayāh 212.

وَلِلنَّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ ۖ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ

عَلِيمًا ﴿٣٢﴾

*And wish not for the things in which All h has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask All h of His Bounty. Surely, All h is ever All-Knower of everything.*²⁷¹⁵

43:32 A portion of ‘mankind’ has been raised above others in ranks in order that ‘mankind’ employs the others.

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۗ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا ۖ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٣٣﴾

تَجْمَعُونَ ﴿٣٣﴾

*Is it they who would portion out the mercy of your Lord? It is We who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Mu ammad ﷺ) is better than the (wealth of this world) which they amass.*²⁷¹⁶

16:18 ‘mankind’ is unable to calculate the many blessings of Allāh, so
14:34 whoever is thankful, he is thankful for the good of himself; and
27:40 Allāh will increase His blessings for ‘him’.
31:12

وَأِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ۗ إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿٣٤﴾

*And if you would count the graces of All h, never could you be able to count them. Truly! All h is Oft-Forgiving, Most Merciful.*²⁷¹⁷

وَأَتَانَكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا ۗ إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٥﴾

لَظُلُومٌ كَفَّارٌ ﴿٣٥﴾

*And He gave you of all that you asked for, and if you count the Blessings of All h, never will you be able to count them. Verily! Man is indeed an extreme wrong-doer, - a disbeliever (an extreme ingrate, denies All h's Blessings by disbelief, and by worshipping others besides All h, and by disobeying All h and His Prophet Mu ammad ﷺ).*²⁷¹⁸

²⁷¹⁵ Sūrah Al Nisā' (4), ayāh 32.

²⁷¹⁶ Sūrah Al Zukhruf (43), ayāh 32.

²⁷¹⁷ Sūrah Al Nahl (16), ayāh 18.

²⁷¹⁸ Sūrah Ibrāhīm (14), ayāh 34.

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿٣١﴾

One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when [Sulaim n (Solomon)] saw it placed before him, he said: "This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself, and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly! My Lord is rich (Free of All wants), Bountiful."²⁷¹⁹

وَلَقَدْ ءَاتَيْنَا لُقْمَنَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٣٢﴾

And indeed We bestowed upon Luqm n Al- ikmah (wisdom and religious understanding, etc.) saying: "Give thanks to All h," and whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, All h is All-Rich (Free of All wants), Worthy of All Praise."²⁷²⁰

The Endeavour of Trade and Trading and its issues

Trade and trading

- 2:275 Allāh legally permits buying and selling and forbids usury (ribā);
 4:29 engage in buying and selling based on the foundation of mutual
 2:198 agreement. It is not a sin to look for successful fortune in trading at
 the time of performing the 'ibadāh of Ḥajj.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَن جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

Those who eat Rib (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shai n (Satan) leading him to insanity. that is because they say: "Trading is only like Rib (usury)," whereas All h has permitted trading and forbidden Rib (usury). So

²⁷¹⁹ Sūrah Al Naml (27), ayāh 40.

²⁷²⁰ Sūrah Luqmān (31), ayāh 12.

whosoever receives an admonition from his Lord and stops eating Rib (usury) shall not be punished for the past; his case is for All h (to judge); but whoever returns [to Rib (usury)], such are the dwellers of the Fire - they will abide therein.²⁷²¹

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَاْكُلُوْا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ اِلَّا اَنْ تَكُوْنَ تِجَارَةً
عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوْا اَنْفُسَكُمْ ۚ اِنَّ اللّٰهَ كَانَ بِكُمْ رَحِيْمًا ﴿٢٧٢١﴾

O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, All h is Most Merciful to you.²⁷²²

لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَبْتَغُوْا فَضْلًا مِّنْ رَّبِّكُمْ ۚ فَاِذَا اَقْضَيْتُمْ مِّنْ عَرَفَتٍ
فَاذْكُرُوْا اللّٰهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۖ وَاذْكُرُوْهُ كَمَا هَدَيْتُمْ ۚ وَاِنْ كُنْتُمْ مِّنْ
قَبْلِهِ لَمَنِ الضَّالِّيْنَ ﴿٢٧٢٢﴾

There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading, etc.). Then when you leave Araf t, remember All h (by glorifying His Praises, i.e. prayers and invocations, etc.) at the Mash ar-il- ar m. and remember Him (by invoking All h for All good, etc.) as He has guided you, and verily, you were, before, of those who were astray.²⁷²³

62:9-11 Remember to perform ṣalāt during trading and carry on seeking the blessings of Allāh after performing ṣalāt.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا اِلَىٰ ذِكْرِ اللّٰهِ وَذَرُوْا
الْبَيْعَ ۚ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿٢٧٢٣﴾ فَاِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوْا فِى
الْاَرْضِ وَابْتَغُوْا مِنْ فَضْلِ اللّٰهِ وَاذْكُرُوْا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ﴿٢٧٢٤﴾ وَاِذَا زَاوَا تِجَارَةً
اَوْ هَوًّا اَنْفَضُوْا اِلَيْهَا وَتَرَكُوْكَ قٰٓيَمًا ۚ فُلْ مَا عِنْدَ اللّٰهِ خَيْرٌ مِّنَ اللّٰهِوِّ وَمِنَ التِّجَارَةِ ۚ وَاللّٰهُ
خَيْرُ الرَّٰزِقِيْنَ ﴿٢٧٢٥﴾

O you who believe (Muslims)! When the call is proclaimed for the al t (prayer) on the Day of Friday (Jumu ah prayer), come to the remembrance of All h [Jumu ah religious talk (Khutbah) and al t (prayer)] and leave off business (and every other thing), that is better for you if you did but know!
Then when the (Jumu ah) al t (prayer) is finished, you may disperse through the land, and seek the Bounty of All h (by working, etc.), and

²⁷²¹ Sūrah Al Baqarah (2), ayāh 275.

²⁷²² Sūrah Al Nisā' (4), ayāh 29.

²⁷²³ Sūrah Al Baqarah (2), ayāh 198.

remember All h much, that you may be successful.

And when they see some merchandise or some amusement [beating of Tambur (drum) etc.] they disperse headlong to it, and leave you (Mu ammad ﷺ) standing [while delivering Jumu ah's religious talk (Khutbah)]. Say "That which All h has is better than any amusement or merchandise! And All h is the Best of Providers."²⁷²⁴

Measure and balance

55:7-9 Do not overstep the bounds regarding measure; hold firmly to justness in measure and do not short measure!

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٦﴾ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٧﴾ وَأَقِيمُوا الزُّنْتَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٨﴾

And the heaven He has raised High, and He has set up the balance.

In order that you may not transgress (due) balance.

And observe the weight with equity and do not make the balance deficient.²⁷²⁵

6:152 Complete measurement and scaling in a just way (by true measurement).

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانَ بِالْقِسْطِ ۚ لَا تَكْلِفُ نَفْسًا إِلَّا وُسْعَهَا ۚ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۚ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصْنُكُمْ بِمِءٍ لَّعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾

"And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence, etc.), say the truth even if a near relative is concerned, and fulfill the Covenant of All h, this He commands you, that you may remember."²⁷²⁶

83:1-3

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾

Woe to Al-Mutaffifin [those who give less in measure and weight (decrease the rights of others)],

²⁷²⁴ Sūrah Al Jumu'ah (62), āyāt 9-11.

²⁷²⁵ Sūrah Al Rahmān (55), āyāt 7-9.

²⁷²⁶ Sūrah Al An'ām (6), āyāt 152.

those who, when they have to receive by measure from men, demand full measure,
and when they have to give by measure or weight to men, give less than due.

2727

11:85 Remember the results of corruption undertaken by the community of the Prophet Shu'aib عليه السلام.

وَيَقَوْمٌ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ ۖ وَلَا تَبْخُسُوا النَّاسَ أَمْشِيَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ۚ

"And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption."²⁷²⁸

Debit, credit, and pawning

2:282 Allāh commands the recording of debit and credit whether on a small or large scale until such time as it has been paid (reconciled), within the presence of two witnesses; when these (two male witnesses) are not available then one male witness or two female witnesses are permitted. Do not write or bear witness if this causes difficulties.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَانَيْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكُنْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۚ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسَ مِنْهُ شَيْئًا ۚ فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمْلِئَ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ ۚ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى ۚ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا ۚ وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ ۚ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۚ إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۚ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسَوْفَ يَكُمُ ۚ وَاتَّقُوا اللَّهَ ۚ وَيَعْلَمُكُمُ اللَّهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۚ

²⁷²⁷ Sūrah Al Mutaḥḥifīn (83), āyāt 1-3.

²⁷²⁸ Sūrah Hūd (11), āyāt 85.

*O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as All h has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear All h, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable himself to dictate, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called on (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with All h; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of All h; and All h teaches you. And All h is the All-Knower of each and everything.*²⁷²⁹

2:283 ...Then if one of you entrust the other, let the one who is entrusted discharge his trust, and let him be afraid of Allāh, his Lord...

﴿ وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَيْنْ مَقْبُوضَةً ۖ فَإِنْ أَثِمَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَتَهُ ۖ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۚ وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ۝٢٨٤﴾

*And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging); Then if one of you entrust the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of All h, his Lord. And conceal not the evidence for he, who hides it, surely his heart is sinful. And All h is All-Knower of what you do.*²⁷³⁰

2:280

﴿ وَإِنْ كَانَتْ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ ۝٢٨٠﴾

*And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know.*²⁷³¹

²⁷²⁹ Sūrah Al Baqarah (2), ayāh 282.

²⁷³⁰ Sūrah Al Baqarah (2), ayāh 283.

²⁷³¹ Sūrah Al Baqarah (2), ayāh 280.

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبِهِمْ وَفِي الرِّقَابِ
وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝٦٠ ﴾

A - adaq t (here it means Zak t) are only for the Fuqar (poor), and Al-Mas k n (the poor) and those employed to collect (the funds); and for to attract the hearts of those who have been inclined (towards Isl m); and to free the captives; and for those in debt; and for All h's Cause (i.e. for Muj hid n - those fighting in the holy wars), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by All h. And All h is All-Knower, All-Wise.²⁷³²

Ribā (usury)

2:275 Ribā is not the same (nor can be equated to) buying or selling.
3:130-131 Buying and selling is ḥalāl, whereas ribā is by law ḥarām.²⁷³³ For that very reason do not consume the profit of ribā.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَن جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ۝٢٧٥﴾

Those who eat Rib (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shai n (Satan) leading him to insanity. That is because they say: "Trading is only like Rib (usury)," whereas All h has permitted trading and forbidden Rib (usury). So whosoever receives an admonition from his Lord and stops eating Rib (usury) shall not be punished for the past; his case is for All h (to judge); but whoever returns [to Rib (usury)], such are the dwellers of the Fire - they will abide therein.²⁷³⁴

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ۝٢٧٦﴾ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ۝٢٧٧﴾

O you who believe! Eat not Rib (usury) doubled and multiplied, but fear All h that you may be successful.

²⁷³² Sūrah Al Taubah (9), ayāh 60.

²⁷³³ Ḥalāl by definition means (as decreed by Allāh): lawful (legal), allowable, and importantly 'non-punishable'.
Ḥarām by definition means (as decreed by Allāh): unlawful (illegal), forbidden, and importantly 'punishable'.

²⁷³⁴ Sūrah Al Baqarah (2), ayāh 275.

2:276-279 The profit or wealth obtained from ribā is of no benefit; so leave aside the uncollected profit obtained by ribā remaining with someone.

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ ۚ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾ إِنَّ الَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾ يَتَأْتِيهَا الَّذِينَ
مَا يَقَىٰ مِنَ الرِّبَا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ
وَرَسُولِهِ ۖ وَإِنْ تُبْتِغُوا فَلَئِنَّ رُءُوسَ أَمْوَالِكُمْ لَا تَظْلُمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

All h will destroy Rib (usury) and will give increase for adaq t (deeds of charity, alms, etc.) and All h likes not the disbelievers, sinners. Truly those who believe, and do deeds of righteousness, and perform A - al t (Iq mat-a - al t), and give Zak t, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve. O you who believe! Be afraid of All h and give up what remains (due to you) from Rib (usury) (from now onward), if you are (really) believers. And if you do not do it, then take a notice of war from All h and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).²⁷³⁶

30:39 And that which you give in gift, In order that it may increase
4:161 from other people's property, has no increase with Allāh, but that which you give in Zakāt seeking Allāh's Countenance Then those, they shall have manifold increase.

وَمَا ءَاتَيْتُمْ مِّن رِّبَا لِّيَرْبُوَا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوا عِنْدَ اللَّهِ ۖ وَمَا ءَاتَيْتُمْ مِّن زَكَاةٍ
تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ ﴿٢٨٠﴾

And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with All h, but that which you give in Zak t seeking All h's Countenance then those, they shall have manifold increase.²⁷³⁷

وَأَخَذَهُمُ الرِّبَا وَقَدْ بُوِءَ عَنْهُمْ أَمْوَالُ النَّاسِ بِالْبَاطِلِ ۚ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ

²⁷³⁵ Sūrah Āl 'Imrān (3), āyāt 130-131.

²⁷³⁶ Sūrah Al Baqarah (2), āyāt 276-279.

²⁷³⁷ Sūrah Al Rūm (30), ayāh 39.

And their taking of Rib (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery, etc.). And We have prepared for the disbelievers among them a painful torment.²⁷³⁸

The endeavour of shipping

Sailing ships with the command of Allāh

14:32	Sail ships with His leave;
22:65	with His command;
30:46	and seek of His bounty;
31:31	with His leave;
45:12	in order that 'mankind' is grateful.

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ ۚ وَسَخَّرَ لَكُمْ الْأَنْهَارَ ﴿١٦١﴾

All h is He who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you.²⁷³⁹

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ ۚ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿١٦٢﴾

See you not that All h has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, All h is, for mankind, full of kindness, Most Merciful.²⁷⁴⁰

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ لِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلْكَ بِأَمْرِهِ ۚ وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۚ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٦٣﴾

And among His Signs is this, that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His Bounty, in order that you may be

²⁷³⁸ Sūrah Al Nisā' (4), ayāh 161.

²⁷³⁹ Sūrah Ibrāhīm (14), ayāh 32.

²⁷⁴⁰ Sūrah Al Hajj (22), ayāh 65.

أَلَمْ تَرَ أَنَّ الْفُلُكَ يَجْرَى فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾

*See you not that the ships sail through the sea by All h's Grace? That He may show you of His Signs? Verily, in this are signs for every patient, grateful (person).*²⁷⁴²

• اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ لَتَجْرَى الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٣٢﴾

*All h it is He who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His Bounty, and that you may be thankful,*²⁷⁴³

Search for the gifts of Allāh in ships

35:12 From the two mentioned waters or seas, 'mankind' is able to search for the gifts of Allāh for 'mankind'.

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلُكُ فِيهِ مَوَازِرَ لَتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٣٣﴾

*And the two seas (kinds of water) are not alike, this fresh sweet, and pleasant to drink, and that saltish and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the sea-water as they sail through it), that you may seek of His Bounty, and that you may give thanks.*²⁷⁴⁴

16:14 Allāh causes for 'mankind' the seas to bring forth from within them fish and ornaments.

وَهُوَ الَّذِي سَخَّرَ لَنَا الْبَحْرَ لِنَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلُكُ مَوَازِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٣٤﴾

And He it is who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear.

²⁷⁴¹ Sūrah Al Rūm (30), ayāh 46.

²⁷⁴² Sūrah Luqmān (31), ayāh 31.

²⁷⁴³ Sūrah Al Jāthiyah (45), ayāh 12.

²⁷⁴⁴ Sūrah Fāṭir [or Al Malā'ikah] (35), ayāh 12.

*And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful.*²⁷⁴⁵

17:66 Allāh sails ships in the seas in order that ‘mankind’ can search
30:46 for some of His gifts. Allāh sends winds in order that the ships are able to sail and in order that ‘mankind’ is thankful.

رَبُّكُمُ الَّذِي يُزَيِّجُ لَكُمُ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ ۚ إِنَّهُ كَانَ بِكُمْ
رَحِيمًا ﴿٦٦﴾

*Your Lord is He who drives the ship for you through the sea, in order that you may seek of His Bounty. Truly! He is ever Most Merciful towards you.*²⁷⁴⁶

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ وَلِيَذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ
وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۚ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٦٧﴾

*And among His Signs is this, that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His Bounty, in order that you may be thankful.*²⁷⁴⁷

42:32-34 The ships in these seas are like mountains and if Allāh wishes then those ships will sail or be stopped; or be destroyed in the middle of the seas because of the wind.

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٢﴾ إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَنَ زَوَاكِدَ عَلَى
ظَهْرِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٣﴾ أَوْ يُوقِفَهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ
كَثِيرٍ ﴿٣٤﴾

*And among His Signs are the ships, in the sea, like mountains. If He wills, He causes the wind to cease, then they would become motionless on the back (of the sea). Verily, in this are signs for everyone patient and grateful. Or He may destroy them (by drowning) because of that which their (people) have earned. And He pardons much.*²⁷⁴⁸

Ships as instruments of transport

²⁷⁴⁵ Sūrah Al Nahl (16), ayāh 14.

²⁷⁴⁶ Sūrah Al Isrā' (17), ayāh 66.

²⁷⁴⁷ Sūrah Al Rūm (30), ayāh 46.

²⁷⁴⁸ Sūrah Al Shūrah (42), āyāt 32-34.

2:164 By means of ships, 'mankind' is able to carry whatever is useful for them; moreover, 'mankind' with these vehicles, is at once able to enter and steer ships.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخِلْفِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ
بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ
فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ
لِقَوْمٍ يَعْقِلُونَ ﴿٢٦٤﴾

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which All h sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed y t (proofs, evidences, signs, etc.) for people of understanding.²⁷⁴⁹

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَى الْفُلْكِ
تَحْمَلُونَهَا ﴿٢٦٥﴾ وَرِيكُمُ ءَايَاتِهِ فَاَيَّ ءَايَاتِ اللَّهِ تُنْكِرُونَ ﴿٢٦٦﴾

And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads, etc.), and on them and on ships you are carried.
And He shows you His Signs and Proofs (of His Oneness in all the above mentioned things). Which, then of the signs and proofs of All h do you deny?²⁷⁵⁰

43:12-14 Ships are such in order that 'mankind' can praise Him.

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿٢٦٧﴾ لِيَسْتَوُوا
عَلَىٰ ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَنَ الَّذِي سَخَّرَ
لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿٢٦٨﴾ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿٢٦٩﴾

And who has created all the pairs and has appointed for you ships and cattle on which you ride,
In order that you may mount firmly on their backs, and then may remember the Favour of your Lord when you mount thereon, and say: "Glory to Him who has subjected this to us, and we could never have it (by our efforts)."
And verily, to our Lord we indeed are to return!²⁷⁵¹

²⁷⁴⁹ Sūrah Al Baqarah (2), ayah 164.

²⁷⁵⁰ Sūrah Al Al Mū'min [or Ghāfir] (40), āyāt 80-81.

²⁷⁵¹ Sūrah Al Zukhruf (43), āyāt 12-14.

Within situations of danger, ‘mankind’ acknowledges the authority of Allāh

10:22-23

هُوَ الَّذِي يُسِيرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَبَ بِكُمْ بِرِيحٍ طَبِيعَةٍ
وَفَرَحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ
بِهِمْ ۖ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَجَبْنَاهُمْ مِنْ هَٰذِهِ لَنُكَوِّنَنَّ مِنْ الشَّاكِرِينَ ﴿٢٢﴾
فَلَمَّا أَجَبْنَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۖ يَتَأْتِيَ النَّاسُ إِنَّمَا بَغْيَكُمْ عَلَىٰ
أَنْفُسِكُمْ ۖ مَتَّعَ الْحَيَاةَ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٣﴾

He it is who enables you to travel through land and sea, till when you are in the ships and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke All h, making their faith pure for Him alone, saying: "If You (All h) deliver us from this, we shall truly be of the grateful."

*But when He delivered them, behold! They rebel (disobey All h) in the earth wrongfully. O mankind! Your rebellion (disobedience to All h) is only against your own selves, - a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you that which you used to do.*²⁷⁵²

29:65-66

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا جَنَّهُمْ إِلَى الْبَرِّ إِذَا هُمْ
يُشْرِكُونَ ﴿٦٥﴾ لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ وَلِيَتَمَتَّعُوا ۖ فَسَوْفَ يَعْلَمُونَ ﴿٦٦﴾

And when they embark on a ship, they invoke All h, making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.

*So that they become ingrate for that which We have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know.*²⁷⁵³

31:31-32

أَلَمْ تَرَ أَنَّ الْفُلُكَ تَجْرَىٰ فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ ءَايَاتِهِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ

²⁷⁵² Sūrah Yūnus (10), āyāt 22-23.

²⁷⁵³ Sūrah Al 'Ankabūt (29), āyāt 65-66.

لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾ وَإِذَا غَشِيَهُمْ مَوَّجٌ كَالظُّلَلِ دَعَوْا اللَّهَ خُلُوصًا لَهُ الْدِّينَ فَلَمَّا
جَنَّهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾

See you not that the ships sail through the sea by All h's Grace? That He may show you of His Signs? Verily, in this are signs for every patient, grateful (person).

And when a wave covers them like shades (i.e. like clouds or the mountains of sea-water), they invoke All h, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in the middle, between (belief and disbelief). But none denies Our Signs except every perfidious ungrateful.²⁷⁵⁴

Other forms of Endeavour

The endeavours of 'mankind' are indeed different

92:1-4 Certainly, your efforts and deeds are diverse;...

وَالَيْلٍ إِذَا يَغْشَىٰ ﴿١﴾ وَالنَّهَارِ إِذَا تَجَلَّىٰ ﴿٢﴾ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ﴿٣﴾ إِنَّ سَعْيَكُمْ
لَشَتَّىٰ ﴿٤﴾

By the night as it envelops;
and by the day as it appears in brightness;
and by Him who created male and female;
Certainly, your efforts and deeds are diverse (different in aims and purposes);²⁷⁵⁵

6:132-133

وَلِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا وَمَا رَبُّكَ بِغَفِيلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾ وَرَبُّكَ الْغَنِيُّ
ذُو الرَّحْمَةِ ﴿١٣٣﴾ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ
ذُرِّيَّةٍ قَوْمٍ آخَرِينَ ﴿١٣٤﴾

For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of what they do.
And your Lord is rich (Free of All wants), full of Mercy, if He will, He can destroy you, and in your place make whom He will as your successors, as He raised you from the seed of other people.²⁷⁵⁶

²⁷⁵⁴ Sūrah Luqmān (31), āyāt 31-32.

²⁷⁵⁵ Sūrah Al Lail (92), āyāt 4.

²⁷⁵⁶ Sūrah Al An'ām (6), āyāt 132-133.

The endeavours of ‘mankind’ are influenced by existence, nature, and atmospheric situations of the world around them

17:84

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ ۖ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ﴿٨٤﴾

Say (O Mu ammad ﷺ to mankind): “Each one does according to *Sh_kilatihi* (i.e. his way or his religion or his intentions, etc.), and your Lord knows best of him whose path (religion, etc.) is right.”²⁷⁵⁷

67:15

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ۚ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾

He it is, who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it, etc.), so walk in the path thereof and eat of His Provision, and to Him will be the Resurrection.²⁷⁵⁸

2:11 ...‘Make not mischief on the earth,’...
2:205

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا خَنُ مُصْلِحُونَ ﴿٢٠٥﴾

And when it is said to them: “Make not mischief on the earth,” they say: “We are only peacemakers.”²⁷⁵⁹

وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٦﴾

And when he turns away (from you “O Mu ammad” ﷺ), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and All h likes not mischief.²⁷⁶⁰

What is important is seeking the favour of Allāh

6:162

قُلْ إِن صَّلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

²⁷⁵⁷ Sūrah Al Isrā' (17), ayāh 84. *Sh_kilatihi* means: his way or his religion or his intentions, etc.

²⁷⁵⁸ Sūrah Al Mulk (67), ayāh 15.

²⁷⁵⁹ Sūrah Al Baqarah (2), ayāh 11.

²⁷⁶⁰ Sūrah Al Baqarah (2), ayāh 205.

Say (O Mu ammad ﷺ): “Verily, my al t (prayer), my sacrifice, my living, and my dying are for All h, the Lord of the lam n (mankind, jinns and all that exists).”²⁷⁶¹

(All truly sincere activities of ‘mankind’ are done with the intention of seeking His Favour)

Food and Drink

Eat of that which is Ḥalāl and good

- 16:13-14 Allāh submits varieties of His creation on the earth and seas for
6:14 ‘mankind’. Allāh bestows certain foods – He Himself does not
16:114 feed – so eat of that which is ḥalāl and good from the provisions
bestowed by Allāh.

وَمَا ذَرَأَا لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَنُهُ ۖ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ
وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِنَآكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً
تَلْبَسُونَهَا وَتَرَى الْفُلَ مَاجِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۚ وَلِعَلَّكُمْ تَشْكُرُونَ

And whatsoever He has created for you on this earth of varying colours [and qualities from vegetation and fruits, etc. (botanical life) and from animal (zoological life)]. Verily! In this is a sign for people who remember. And He it is who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful.²⁷⁶²

قُلْ أَغَيْرَ اللَّهِ أُتَّخَذُ وَلِيًّا فَأَطِِرِ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۚ قُلْ إِنِّي أُمِرْتُ
أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ ۖ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

Say (O Mu ammad ﷺ): “Shall I take as a Wal y (helper, protector, etc.) any other than All h, the Creator of the heavens and the earth? And it is He who feeds but is not fed.” Say: “Verily, I am commanded to be the first of those who submit themselves to All h (as Muslims).” And be not you (O Mu ammad ﷺ) of the Mushrik n [polytheists, pagans, idolaters and disbelievers in the Oneness of All h].²⁷⁶³

²⁷⁶¹ Sūrah Al An‘ām (6), ayāh 162.

²⁷⁶² Sūrah Al Nahl (16), āyāt 13-14.

²⁷⁶³ Sūrah Al An‘ām (6), ayāh 14.

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٦٨﴾

*So eat of the lawful and good food which Allāh has provided for you. And be grateful for the graces of Allāh, if it is He whom you worship.*²⁷⁶⁴

2:168-169 Eat of that which is ḥalāl and good from that which is on the earth.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ

لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٩﴾ إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَإِنْ تَقُولُوا عَلَى اللَّهِ مَا لَا

تَعْلَمُونَ ﴿١٧٠﴾

O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shāiṭān (Satan). Verily, he is to you an open enemy.

169. [Shāiṭān (Satan)] commands you only what is evil and Faṣḥ (sinful), and that you should say against Allāh what you know not.²⁷⁶⁵

7:31 Eat and drink, but do not do so in excess.

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَشَرِبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا

يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

*O children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the ṭawāf of) the Ka bah, and eat and drink but waste not by extravagance, certainly He (Allāh) likes not Al-Musrifīn (those who waste by extravagance).*²⁷⁶⁶

Food that is Ḥalāl

22:30 All cattle is ḥalāl,²⁷⁶⁷ except that which has been declared ḥarām;
16:66-69 bees honey, fruits, and wild animals caught by trained animals –
5:4-5 if at the time of their live capture and slaughter one is able to
5:96 mention the name of Allāh on them; animals of the sea, and food
originating from the sea. And the foods ‘slaughtered’²⁷⁶⁸ by the
Ahlul Kitāb.²⁷⁶⁹

ذَٰلِكَ وَمَنْ يُعْظِمِ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۖ وَأُحِلَّتْ لَكُمُ الْأَنْعَامُ إِلَّا مَا

يُتْلَىٰ عَلَيْكُمْ ۖ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣١﴾

²⁷⁶⁴ Sūrah Al Nahl (16), ayāh 114.

²⁷⁶⁵ Sūrah Al Baqarah (2), āyāt 168-169.

²⁷⁶⁶ Sūrah Al A'rāf (7), ayāh 31.

²⁷⁶⁷ Cattle here refers to all livestock whether, cows, camels, sheep, etc.

²⁷⁶⁸ Slaughtered here is from the Arabic ذبح (dhabh) meaning ‘to cut the throat’ – and not by means of shooting, electrocution, or any other method.

²⁷⁶⁹ The Ahlul Kitāb refers to the Jews and Christians – ‘those who were given scriptures’.

That (Man sik prescribed duties of aji is the obligation that mankind owes to All h), and whoever honours the sacred things of All h, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements)²⁷⁷⁰

وَأَنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿٣١﴾ وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ ﴿٣٢﴾ وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٣٣﴾ ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلَالًا ۚ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَنُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿٣٤﴾

And verily! In the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers.

And from the fruits of date-palms and grapes, you derive strong drink (this was before the order of the prohibition of the alcoholic drinks) and a goodly provision. Verily, therein is indeed a sign for people who have wisdom.

And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they erect.

"Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think.²⁷⁷¹

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ۚ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُوهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ ۖ فَكُلُوا مِمَّا أَمْسَكَنَّ عَلَيْكُمْ ۖ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٣٥﴾ الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ۚ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ ۖ وَطَعَامُكُمْ حِلٌّ لَهُمْ ۚ وَالْمُحْصَنَاتُ وَالْمُؤْمِنَاتُ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ ۚ وَمَن يَكْفُرْ بِالْآيَاتِ فَقَدْ حَبِطَ عَمَلُهُ ۖ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٣٦﴾

They ask you (O Muhammad ﷺ) what is lawful for them (as food). Say: "Lawful unto you are all kind of lawful (lawful-good) foods which All h has made lawful (meat of slaughtered eatable animals, milk

²⁷⁷⁰ Sūrah Al Hajj (22), ayāh 30.

²⁷⁷¹ Sūrah Al Nahl (16), āyāt 66-69.

products, fats, vegetables and fruits, etc.)). And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allāh; so eat of what they catch for you, but pronounce the Name of Allāh over it, and fear Allāh. Verily, Allāh is Swift in reckoning.”

Made lawful to you this Day are A - ayyibāt [all kinds of ḥalāl (lawful) foods, which Allāh has made lawful (meat of slaughtered eatable animals, etc., milk products, fats, vegetables and fruits, etc.). The food (slaughtered cattle, eatable animals, etc.) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste²⁷⁷² women from those who were given the Scripture (Jews and Christians) before your time, when you have given their due Mahr (bridal money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in the Oneness of Allāh and in all the other Articles of faith [i.e. his (Allāh's), angels, his Holy Books, his Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work, and in the Hereafter he will be among the losers.²⁷⁷³

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَّعًا لَكُمْ وَلِلسَّيَارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا
 دُمْتُمْ حُرُمًا ۚ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٥٦﴾

Lawful to you is (the pursuit of) water-game and its use for food - for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land-game as long as you are in a state of I r m (for ḥajj or Umrah). And fear Allāh to whom you shall be gathered back.²⁷⁷⁴

Food that is Ḥarām

5:1 All ‘cattle’ are ḥalāl (except those pointed out below and those sanctioned within the ahādīth), and ḥarām are animals hunted at the time of performing Ḥajj.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوفُوا بِالْعُقُودِ ۖ أُحِلَّتْ لَكُمْ بَيْعَةُ الْأَئْتِمَنِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ
 غَيْرِ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرُمٌ ۚ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿٥٧﴾

O you who believe! Fulfill (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume I r m for ḥajj or Umrah

²⁷⁷² ‘...chaste women...’ namely... ‘مُحَصَّنَةٌ’ applied to a woman, Continent [continent, a. Self-restraining, or marked by self-restraint, esp. in relation to bodily passions, appetites, or indulgences; temperate.; Oxford English Dictionary - 2nd Ed. Vers.4.0 (2009)], or chaste; or abstaining from what is not lawful nor decorous, or from that which induces suspicion or evil opinion;’; Lane’s Arabic-English Dictionary, Book 1, pg 586 or the page available as a pdf file from this URL: <http://www.studyquran.org/LaneLexicon/Volume2/00000222.pdf>

²⁷⁷³ Sūrah Al Mā'idah (5), āyāt 4-5.

²⁷⁷⁴ Sūrah Al Mā'idah (5), āyah 96.

- 6:145 That which is ḥarām is maytatah (مَيْتَةً) – carrion; blood; the flesh
 6:121 of swine (pork, etc); that which is slaughtered in a name besides
 5:3 Allāh; or on which Allāh's name has not been pronounced; that
 which is strangled; or killed by a violent blow; or by a headlong
 fall; or by the goring of a horn(s); that which is partly eaten (unless
 able to slaughter in the name of Allāh before it's death); and that
 which is slaughtered in the name of idols.

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا
 مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِشَقًا أَهْلًا لِّغَيْرِ اللَّهِ بِهِ ۚ فَمَنْ اضْطُرَّ غَيْرَ
 بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١٤٥﴾

Say (O Muhammad ﷺ): "I find not in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maytatah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork, etc.) for that surely is impure, or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than All h (or has been slaughtered for idols, etc). Or on which All h's Name has not been mentioned while slaughtering). But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits, (for him) Certainly, your Lord is Oft-Forgiving, Most Merciful."²⁷⁷⁶

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكِّرْ أَسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِشَقٌ ۖ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ
 لَأَوْلِيَائِهِمْ لِيُجْنِدُوا لَكُمْ ۖ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٤٦﴾

Eat not (O believers) of that (meat) on which All h's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of All h). And certainly, the Shay in (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making Al-Maytatah (a dead animal) legal by eating it], then you would indeed be Mushrik n (polytheists) [because they (devils and their friends) made lawful to you to eat that which All h has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them, and to worship others besides All h is polytheism].²⁷⁷⁷

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ ۚ وَالْمُنْتَخِنَةُ
 وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ
 وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ۚ ذَٰلِكُمْ فِشَقٌ ۖ الْيَوْمَ يَمْسَ الْزَيْنَ كَفَرُوا مِنْ دِينِكُمْ فَلَا

²⁷⁷⁵ Sūrah Al Mā'idah (5), ayah 1.

²⁷⁷⁶ Sūrah Al An'ām (6), ayah 145.

²⁷⁷⁷ Sūrah Al An'ām (6), ayah 121.

تَخْشَوُهُمْ وَآخِشُونَ ۚ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ

الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ فِي مَخْتَصِمَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمِهِ ۚ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥٩﴾

*Forbidden to you (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols, etc.; or on which Allah's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nu ub (stone altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is Fisqun (disobedience of Allah and sin). This day, those who disbelieved have given up all hope of your religion, so fear them not, but fear Me. This day, I have perfected your Deen (religion) for you, completed My Favour upon you, and have chosen for you Islam as your Deen (religion). But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, Allah is Oft-Forgiving, Most Merciful.*²⁷⁷⁸

5:90 Khamr (intoxicants) and their like; and all that is decayed (foul)
7:157 or contemptible is also haram to consume.
16:115
2:173

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ

الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٥٨﴾

*O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-An b , and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shay an's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.*²⁷⁷⁹

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ

وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ ۚ لَهُمْ الْوَسِيلَةُ ۚ وَنُحِلُّ لَهُمُ الطَّيِّبَاتِ وَنُحَرِّمُ عَلَيْهِمُ

الْخَبَائِثَ ۚ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَاَلَّذِينَ ۚ ءَامَنُوا بِهِ

وَعَزَّزُوا وَنَصَرُواهُ ۚ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۚ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥٩﴾

Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad ﷺ) whom they find written with them in the Taur t (Torah) (Deut, xviii, 15) and the Injeel (Gospel) (John xiv, 16), - he commands them for Al-Ma r f (i.e. Islamic Monotheism and all that Islamic

²⁷⁷⁸ Sūrah Āl 'Imrān (5), ayāh 3.

²⁷⁷⁹ Sūrah Āl 'Imrān (5), ayāh 90.

has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Isl m has forbidden); he allows them as lawful A - aiyib t [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful Al-Khab ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of All h's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Mu ammad ﷺ), honour him, help him, and follow the light (the Qur n) which has been sent down with him, it is they who will be successful.²⁷⁸⁰

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٥﴾

He has forbidden you only Al-Maytatah (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than All h (or has been slaughtered for idols etc. Or on which All h's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and not transgressing, then, All h is Oft-Forgiving, Most Merciful.²⁷⁸¹

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٥﴾

He has forbidden you only the Maytatah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than All h (or has been slaughtered for idols, etc.; or on which All h's Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sin on him. Truly, All h is Oft-Forgiving, Most Merciful.²⁷⁸²

The question of Ḥalāl and Ḥarām

6:118-119 Food that is ḥarām is definitively ḥarām; it may be eaten (ḥalāl 5:3 by law to eat) if in a condition of compulsion (an intentional state of hunger is a sin) – forced by necessity – and the heart itself does not intend to eat it (without wilful disobedience); and 16:115 without transgressing (eat merely enough to satisfy one's hunger).

فَكُلُوا مِمَّا ذُكِّرَ بِكُمْ عَلَيْهِ فَإِنَّ كُنْتُمْ بَآيَاتِهِ مُؤْمِنِينَ ﴿١١٨﴾ وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِّرَ بِكُمْ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرُّتُمْ إِلَيْهِ ۚ وَإِنْ كَثِيرًا

²⁷⁸⁰ Sūrah Al A'rāf (7), ayāh 157.

²⁷⁸¹ Sūrah Al Nahl (16), ayāh 115.

²⁷⁸² Sūrah Al Baqarah (2), ayāh 173.

لِيُضِلُّونَ بِأَهْوَاءِهِمْ يَغْيِرْ عِلْمٌ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿٢٧٨٣﴾

So eat of that (meat) on which All h's Name has been pronounced (while slaughtering the animal), if you are believers in Hs y t (proofs, evidences, verses, lessons, signs, revelations, etc.).

And why should you not eat of that (meat) on which All h's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.²⁷⁸³

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلِيَ لغيرِ اللَّهِ بِهِ، وَالْمُنْخَبِقَةُ وَالْمُؤَقَّدَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَمَسُّ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخَبَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٧٨٤﴾

Forbidden to you (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than All h, or has been slaughtered for idols, etc.; or on which All h's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nu ub (stone altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is Fisqun (disobedience of All h and sin). This day, those who disbelieved have given up all hope of your religion, so fear them not, but fear Me. This day, I have perfected your Deen (religion) for you, completed My Favour upon you, and have chosen for you Isl m as your Deen (religion). But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, All h is Oft-Forgiving, Most Merciful.²⁷⁸⁴

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلِيَ لغيرِ اللَّهِ بِهِ، فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٧٨٥﴾

He has forbidden you only the Maytatah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than All h (or has been slaughtered for idols, etc.; or on which All h's Name has not been mentioned while slaughtering). But if one is forced by

²⁷⁸³ Sūrah Al An'ām (6), āyāt 118-119.

²⁷⁸⁴ Sūrah Al Mā'idah (5), āyāh 3.

necessity without wilful disobedience nor transgressing due limits, then there is no sin on him. Truly, All h is Oft-Forgiving, Most Merciful.²⁷⁸⁵

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَيْزِرِ وَمَا أَهْلَ لَغَيْرِ اللَّهِ بِهِ ۚ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٦٨﴾

He has forbidden you only Al-Maytatah (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than All h (or has been slaughtered for idols etc. Or on which All h's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and not transgressing, then, All h is Oft-Forgiving, Most Merciful.²⁷⁸⁶

- 2:168 The essential substance of food that is ḥalāl is also ḥalāl to eat;
 3:130-131 however, changing something into a state of ḥarām and causing it to be ḥarām is forbidden; that is the way of ribā, wealth, which
 5:90-91 is obtained from a gambling success in whatever form - wealth from successful deception, etc.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٩﴾

O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of *Shai n* (Satan). Verily, he is to you an open enemy.²⁷⁸⁷

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٧٠﴾ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٧١﴾

O you who believe! Eat not Rib (usury) doubled and multiplied, but fear All h that you may be successful.
 And fear the Fire, which is prepared for the disbelievers.²⁷⁸⁸

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٧٢﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۚ فَهَلْ أَنْتُمْ مُنْتَبِهُونَ ﴿١٧٣﴾

O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-An b , and Al-Azlam (arrows for seeking luck or decision) are an abomination of *Shai n*'s (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful .

²⁷⁸⁵ Sūrah Al Baqarah (2), ayāh 173.

²⁷⁸⁶ Sūrah Al Nahl (16), ayāh 115.

²⁷⁸⁷ Sūrah Al Baqarah (2), ayāh 168.

²⁷⁸⁸ Sūrah Al 'Imrān (3), āyāt 130-131.

*Shai n (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of All h and from A - al t (the prayer). So, will you not then abstain?*²⁷⁸⁹

وَأَتْلُواْ أَلَمْ تَتَمَ حَتَّى إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ
وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا
فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ وَكَفَى بِاللَّهِ حَسِيبًا ﴿٢٧٩٠﴾

*And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully, and hastily fearing that they should grow up, and whoever amongst guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work). And when you release their property to them, take witness in their presence; and All h is All-Sufficient in taking account.*²⁷⁹⁰

Do not make Ḥalāl that which is Ḥarām and vice versa

10:59-60 Some of ‘mankind’ have made something ḥalāl or ḥarām for which they have no command to do so from Allāh and His Messenger ﷺ.

فَلَنْ أَرَىٰ يَوْمَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّ زَقِيَ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ إِنَّ اللَّهَ أَذِنَ
لَكُمْ أَمْرًا عَلَى اللَّهِ تَفْتَرُونَ ﴿٦٠﴾ وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبِ
يَوْمَ الْقِيَمَةِ ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦١﴾

Say (O Mu ammad to these polytheists): “Tell me, what provision All h has sent down to you! And you have made of it lawful and unlawful.” Say (O Mu ammad ﴿٦٠﴾): “Has All h permitted you (to do so), or do you invent a lie against All h?”

*And what think those who invent lies against All h, on the Day of Resurrection? [i.e. do they think that they will be forgiven and excused! Nay, they will have an eternal punishment in the Fire of Hell]. Truly, All h is full of bounty to mankind, but most of them are ungrateful.*²⁷⁹¹

6:142-144 Such as that which once took place by the mushrikūn; and for
5:87-88 that reason do not make ḥarām that which is ḥalāl; and
2:172-176 whomsoever makes ḥalāl that which is ḥarām and then consumes it, then it is the same as if they eat fire.

وَمِنْ آيَاتِهِ خُورَانُ حُمُولَةٍ وَفَرِشًا ۖ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ

²⁷⁸⁹ Sūrah Al Mā'idah (5), āyāt 90-91.

²⁷⁹⁰ Sūrah Al Nisā' (4), āyāt 6.

²⁷⁹¹ Sūrah Yūnus (10), āyāt 59-60.

۞ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ۝ ثَمَنِيَّةً أَرْوَاحَ مِثْلِ الصَّانِ اثْنَيْنِ وَمِثْلِ الْمَعْرِ اثْنَيْنِ ۝ قُلْ ءَالِدُكَرَيْنَ حَرَّمَ أَمِ الْاُثْنَيْنِ أَمْ اَشْتَمَلْتُ عَلَيْهِ اَرْحَامُ الْاُثْنَيْنِ نَبُوءِي يَعْلَمُ اِنْ كُنْتُمْ صَادِقِينَ ۝ وَمِنْ الْاِِبِلِ اثْنَيْنِ وَمِثْلِ الْبَقَرِ اثْنَيْنِ ۝ قُلْ ءَالِدُكَرَيْنَ حَرَّمَ أَمِ الْاُثْنَيْنِ أَمْ اَشْتَمَلْتُ عَلَيْهِ اَرْحَامُ الْاُثْنَيْنِ ۝ اَمْ كُنْتُمْ شُهَدَاءَ اِذْ وُصِّلَكُمْ اِلَهِهُ يَهْدٰهُ فَمِنْ اَظْلَمُ مِمَّنْ افْتَرٰى عَلَى اللّٰهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ۝ اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ۝

And of the cattle (are some) for burden (like camels etc.) and (some are) small (unable to carry burden like sheep, goats etc. for food, meat, milk, wool etc.). Eat of what All h has provided for you, and follow not the footsteps of *Shai n* (Satan). Surely he is to you an open enemy.

Eight pairs; of the sheep two (male and female), and of the goats two (male and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful."

And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when All h ordered you such a thing? Then who does more wrong than one who invents a lie against All h, to lead mankind astray without knowledge. Certainly All h guides not the people who are *lim n* (polytheists and wrong-doers, etc.)."²⁷⁹²

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَحْرُمُوْا طَيِّبٰتِ مَا اَحَلَّ اللّٰهُ لَكُمْ وَلَا تَعْتَدُوْا ۚ اِنَّ اللّٰهَ لَا يَحِبُّ الْمُعْتَدِيْنَ ۝ وَكُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ حَلٰلًا طَيِّبًا ۚ وَاتَّقُوا اللّٰهَ الَّذِىْ اَنْتُمْ بِهِ

مُؤْمِنُوْنَ ۝

O you who believe! Make not unlawful the *aiyib t* (all that is good as regards foods, things, deeds, beliefs, persons, etc.) which All h has made lawful to you, and transgress not. Verily, All h does not like the transgressors.

And eat of the things which All h has provided for you, lawful and good, and fear All h in whom you believe.²⁷⁹³

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ وَاشْكُرُوْا لِلّٰهِ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ ۝ اِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِيْزِرِ وَمَا اَهْلَ بِهِ لِيُغَيِّرَ اللّٰهُ ۚ فَمَنْ اَضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا اِثْمَ عَلَيْهِ ۚ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝ اِنَّ

²⁷⁹² Sūrah Al An'ām (6), āyāt 142-144.

²⁷⁹³ Sūrah Al Mā'idah (5), āyāt 87-88.

الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْرُونَ بِهِ ثَمَنًا قَلِيلًا ۚ أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٤٠﴾ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابُ بِالْمَغْفِرَةِ ۚ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٤١﴾ ذَلِكَ بِأَنَّ اللَّهَ تَزَلَّ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٤٢﴾

O you who believe (in the Oneness of All h - Isl mic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to All h, if it is indeed He whom you worship.

He has forbidden you only the Maytatah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than All h (or has been slaughtered for idols, etc.; or on which All h's Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sin on him. Truly, All h is Oft-Forgiving, Most Merciful.

Verily, those who conceal what All h has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. All h will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.

*That is because All h has sent down the Book (the Qur n) in truth. And verily, those who disputed as regards the Book are far away in opposition.*²⁷⁹⁴

6:140 Acts such as these are only invented fabrications towards Allāh, and such perpetrators are amongst the deviates.

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ ۚ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٣﴾

*Indeed lost are they who have killed their children, from folly, without knowledge, and have forbidden that which All h has provided for them, inventing a lie against All h. They have indeed gone astray and were not guided.*²⁷⁹⁵

²⁷⁹⁴ Sūrah Al Baqarah (2), āyāt 172-176.

²⁷⁹⁵ Sūrah Al An'ām (6), āyāh 140.

CHAPTER 15

Akhlāq²⁷⁹⁶ Education – Islāmic Morality

وَكَذَٰلِكَ أَنزَلْنَاهُ حُكْمًا عَرَبِيًّا ۚ وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا

جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ﴿٢٧٩٧﴾

*And thus have We sent it (the Qur'an) down to be a judgement of authority in Arabic. Were you (O Muhammad ﷺ) to follow their (vain) desires after the knowledge which has come to you, then you will not have any Wali (protector) or defender against Allah.*²⁷⁹⁷

وَلِكُلِّ وُجْهَةٍ هُوَ مُوَلِّيٌّ ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ

بِكُمُ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٧٩٨﴾

*For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allah will bring you together (on the Day of Resurrection). Truly, Allah is Able to do all things.*²⁷⁹⁸

²⁷⁹⁶ Akhlāq اخلاق is derived from the root word khalaq خلق which according to Lane's Arabic-English Dictionary (Volume 2, page 799), 'signifies The act of measuring; or determining the measure, proportion, or the like, of a thing; and the making a thing by measure, or according to the measure of another thing; or proportioning a thing to another thing'.²⁷⁹⁶ Sūrah Al Mulk (67), ayāh 15. <http://www.studyquran.org/LaneLexicon/Volume2/00000435.pdf>

²⁷⁹⁶ Sūrah Al Baqarah (2), ayāh 11.

²⁷⁹⁶ Sūrah Al An'am (6), ayāh 162.

²⁷⁹⁶ Cattle here refers to all livestock whether, cows, camels, sheep, etc.

²⁷⁹⁶ Slaughtered here is from the Arabic ذبح (dhabh) meaning 'to cut the throat' – and not by means of shooting, electrocution, or any other method.

²⁷⁹⁶ The Ahlul Kitāb refers to the Jews and Christians – 'those who were given scriptures'.

²⁷⁹⁶ Akhlāq اخلاق is derived from the root word khalaq خلق which according to Lane's Arabic-English Dictionary (Volume 2, page 799), 'signifies The act of measuring; or determining the measure, proportion, or the like, of a thing; and the making a thing by measure, or according to the measure of another thing; or proportioning a thing to another thing'. <http://www.studyquran.org/LaneLexicon/Volume2/00000435>

²⁷⁹⁷ Sūrah Al Ra'd (13), ayāh 37.

²⁷⁹⁸ Sūrah Al Baqarah (2), ayāh 148.

Respect time, so as not to suffer loss

89:1 Because of the importance of time, Allāh swears by
81:17-18 the dawn and the night; the time of the brightening
74:34 dawn; and the time of dawn while it brightens.

وَالْفَجْرِ ﴿١﴾

*By the dawn;*²⁷⁹⁹

وَاللَّيْلِ إِذَا عَسَوَسَ ﴿٢﴾ وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿٣﴾

*And by the night as it departs;
and by the dawn as it brightens;*²⁸⁰⁰

وَالصُّبْحِ إِذَا أَسْفَرَ ﴿٤﴾

*And by the dawn when it brightens;*²⁸⁰¹

91:1 By the sun and its brightness.

وَالشَّمْسِ وَضُحَاهَا ﴿١﴾

*And by the sun and its brightness;*²⁸⁰²

93:1 By the forenoon (duḥā).

وَالضُّحَىٰ ﴿١﴾

*By the forenoon (after sun-rise);*²⁸⁰³

91:3 By the day as it shows up brightness.

وَالنَّهَارِ إِذَا تَجَلَّىٰ ﴿٣﴾

*And by the day as it shows up (the sun's) brightness;*²⁸⁰⁴

92:2 By the day as it appears in brightness.

وَالنَّهَارِ إِذَا تَجَلَّىٰ ﴿٢﴾

²⁷⁹⁹ Sūrah Al Fajr (89), ayāh 1.

²⁸⁰⁰ Sūrah Al Takwīr (81), 17-18.

²⁸⁰¹ Sūrah Al Muddaththir (74), ayāh 34.

²⁸⁰² Sūrah Al Shams (91), ayāh 1.

²⁸⁰³ Sūrah Al Duḥā (93), ayāh 1.

²⁸⁰⁴ Sūrah Al Shams (91), ayāh 3.

And by the day as it appears in brightness;²⁸⁰⁵

84:16 By the afterglow of sunset.

فَلَا أُقْسِمُ بِالشَّفَقِ ﴿١٦﴾

So I swear by the afterglow of sunset;²⁸⁰⁶

53:1 By the star when it goes down.

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾

By the star when it goes down, (or vanishes).²⁸⁰⁷

81:15-17 By the planets that recede and move swiftly; by the night as it departs.

فَلَا أُقْسِمُ بِالْخُنُوسِ ﴿١٧﴾ الْجَوَارِ الْكُنُوسِ ﴿١٦﴾ وَاللَّيْلِ إِذَا عَسْعَسَ ﴿١٥﴾

So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night).

And by the planets that move swiftly and hide themselves,
and by the night as it departs;²⁸⁰⁸

91:4 By the night as it conceals.

وَاللَّيْلِ إِذَا يَغْشَىٰهَا ﴿٤﴾

And by the night as it conceals it (the sun);²⁸⁰⁹

84:17 By the night and whatever it gathers in its darkness.

وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾

And by the night and whatever it gathers in its darkness;²⁸¹⁰

92:1 By the night as it envelops.

وَاللَّيْلِ إِذَا يَغْشَىٰ ﴿١﴾

By the night as it envelops;²⁸¹¹

93:2 By the night when it is still.

²⁸⁰⁵ Sūrah Al Lail (92), ayāh 2.

²⁸⁰⁶ Sūrah Al Inshiqāq (84), ayāh 16.

²⁸⁰⁷ Sūrah Al Najm (53), ayāh 1.

²⁸⁰⁸ Sūrah Al Takwīr (81), āyāt 15-17.

²⁸⁰⁹ Sūrah Al Shams (91), ayāh 4.

²⁸¹⁰ Sūrah Al Inshiqāq (84), ayāh 17.

²⁸¹¹ Sūrah Al Lail (92), ayāh 1.

وَاللَّيْلِ إِذَا سَجَى ﴿٢٨١٢﴾

*And by the night when it is still (or darkens);*²⁸¹²

84:18 By the moon when it is at the full.

وَالْقَمَرِ إِذَا اتَّسَقَ ﴿٢٨١٣﴾

*And by the moon when it is at the full;*²⁸¹³

74:32-33 By the moon and by the night when it withdraws.

كَلَّا وَالْقَمَرِ ﴿٢٨١٤﴾ وَاللَّيْلِ إِذَا أَدْبَرَ ﴿٢٨١٥﴾

*Nay, and by the moon,
and by the night when it withdraws;*²⁸¹⁴

91:2 By the moon as it follows (the sun).

وَالْقَمَرِ إِذَا تَلَّهَا ﴿٢٨١٦﴾

*And by the moon as it follows it (the sun);*²⁸¹⁵

75:1 By the Day of Resurrection.

لَا أَقْسَمُ بِيَوْمِ الْقِيَمَةِ ﴿٢٨١٧﴾

*I swear by the Day of Resurrection;*²⁸¹⁶

85:2 By the Promised Day.

وَالْيَوْمِ الْمَوْعُودِ ﴿٢٨١٨﴾

*And by the Promised Day (i.e. the Day of Resurrection);*²⁸¹⁷

103:1-3

وَالْعَصْرِ ﴿٢٨١٩﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ خُسْرٍ ﴿٢٨٢٠﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٢٨٢١﴾

By Al- A r (the time).

²⁸¹² Sūrah Al Duha (93), ayāh 2.

²⁸¹³ Sūrah Al Inshiqāq (84), ayāh 18.

²⁸¹⁴ Sūrah Al Muddaththir (74), āyāt 32-33.

²⁸¹⁵ Sūrah Al Shams (91), ayāh 2.

²⁸¹⁶ Sūrah Al Qiyāmah (75), ayāh 1.

²⁸¹⁷ Sūrah Al Burūj (85), ayāh 2.

Verily! Man is in loss, except those who believe (in Isl mic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma r f) which All h has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which All h has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in All h's Cause during preaching His Religion of Isl mic Monotheism or Jih d, etc.).²⁸¹⁸

Do goodness!

16:90 Allāh commands 'mankind' to do what is good; indeed,
16:30 goodness comes from Allāh.

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ۝ ﴾

Verily, All h enjoins Al- Adl (i.e. justice and worshipping none but All h alone - Isl mic Monotheism) and Al-I s n [i.e. to be patient in performing your duties to All h, totally for All h's sake and in accordance with the Sunnah (legal ways) of the Prophet in a perfect manner], and giving (help) to kith and kin (i.e. all that All h has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids Al-Fa sh (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e. all that is prohibited by Isl mic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may take heed.²⁸¹⁹

﴿ وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ ۚ قَالُوا خَيْرًا ۚ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۚ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ۝ ﴾

And (when) it is said to those who are the Muttaq n (pious2) "What is it that your Lord has sent down?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the Muttaq n (pious).²⁸²⁰

41:35 Good characteristics are only given to people who are patient and to people who possess good fortune.

﴿ وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِيهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ۝ ﴾

²⁸¹⁸ Sūrah Al 'Aṣr (103), āyāt 1-3.

²⁸¹⁹ Sūrah Al Nahl (16), āyah 90.

²⁸²⁰ Sūrah Al Nahl (16), āyah 30.

But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion (of the happiness in the Hereafter i.e. Paradise and in this world of a high moral character).²⁸²¹

2:195 Allāh likes those people who do good.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ
الْمُحْسِنِينَ ﴿١٩٥﴾

And spend in the Cause of All h (i.e. Jih d of all kinds, etc.) and do not throw yourselves into destruction (by not spending your wealth in the Cause of All h), and do good. Truly, All h loves Al-Mu sin n (the good-doers).²⁸²²

2:148 Compete in acts of goodness.

وَلِكُلِّ وُجْهَةٌ هُوَ مُوَلِّيًا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ
اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾

For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, All h will bring you together (on the Day of Resurrection). Truly, All h is Able to do all things.²⁸²³

3:115 Goodness will be recompensed for by Allāh.

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾

And whatever good they do, nothing will be rejected of them; for All h knows well those who are Al-Muttaq n (the pious).²⁸²⁴

23:96 repel evil with that which is good.

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾

Repel evil with that which is better. We are Best-Acquainted with the things they utter.²⁸²⁵

4:36 Do good towards one's parents.

❖ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَنًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ

²⁸²¹ Sūrah Fuṣṣilat (41), ayāh 35.

²⁸²² Sūrah Al Baqarah (2), ayāh 195.

²⁸²³ Sūrah Al Baqarah (2), ayāh 148.

²⁸²⁴ Sūrah Al 'Imrān (3), ayāh 115.

²⁸²⁵ Sūrah Al Mu 'minūn (23), ayāh 96.

وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا
 مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

Worship All h and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Mas k n (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, All h does not like such as are proud and boastful;²⁸²⁶

Desist from evil!

21:35 Goodness and evil are trials.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ وَنُبْلُوكُمْ بِالْشَّرِّ وَالْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾

Everyone is going to taste death, and We shall make a trial of you with evil and with good, and to Us you will be returned.²⁸²⁷

4:38 Shaiṭān is the worst of allies.

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۚ وَمَن يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾

And (also) those who spend of their substance to be seen of men, and believe not in All h and the Last Day [they are the friends of Shai n (Satan)], and whoever takes Shai n (Satan) as an intimate; then what a dreadful intimate he has!²⁸²⁸

4:118-119 Shaiṭān always whispers evil towards ‘mankind’.

لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾ وَلَا أَضِلُّهُمْ وَلَا أُمَيِّنُهُمْ وَلَا مَرْهَمٌ فَلْيَبْتِكُنْ ءَاذَانِ الْأَنْعَامِ وَلَا مَرْهَمٌ فَلْيَغَيِّرْ خَلْقَ اللَّهِ ۖ وَمَن يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ﴿١١٩﴾

All h cursed him. And he [Shai n (Satan)] said: “I will take an appointed portion of Your slaves; Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by All h.” And whoever takes Shai n (Satan) as a Wal y (protector or helper) instead of All h, has surely

²⁸²⁶ Sūrah Al Nisā’ (4), ayāh 36.

²⁸²⁷ Sūrah Al ‘Anbiyā’ (21), ayāh 35.

²⁸²⁸ Sūrah Al Nisā’ (4), ayāh 38.

3:187 Evil indeed are those people who conceal the contents of the
7:175-177 Holy Books; deny, and lie against the Āyāt of Allāh; Hell is
4:115 the worst of places and it will be the return of such as those.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ
ظُهُورِهِمْ وَأَشْرَوْا بِهِ مِمَّا قَلِيلًا فَبُئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾

(And remember) when Allāh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Mu ammad and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.²⁸³⁰

وَأَتْلُ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَادَّخَلَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ
الْغَاوِينَ ﴿١٨٨﴾ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ
فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثْ أَوْ تَتْرَكْهُ يَلْهَثْ ذَٰلِكَ مَثَلُ الْقَوْمِ
الَّذِينَ كَذَّبُوا بِءَايَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٨٩﴾ سَاءَ مَثَلُ الْقَوْمِ
الَّذِينَ كَذَّبُوا بِءَايَاتِنَا وَأَنفُسَهُمْ كَانُوا يَظْلُمُونَ ﴿١٩٠﴾

And recite (O Mu ammad ﷺ) to them the story of him to whom We gave Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.), but he threw them away, so *Shai n* (Satan) followed him up, and he became of those who went astray.

And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desire. So his description is the description of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the description of the people who reject Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect.

Evil is the likeness of the people who reject Our y t (proofs, evidences, verses and signs, etc.), and used to wrong their own selves.²⁸³¹

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا
تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١٩١﴾

And whoever contradicts and opposes the Messenger (Mu ammad ﷺ) after the right path has been shown clearly to him, and follows other than the

²⁸²⁹ Sūrah Al Nisā' (4), āyāt 118-119.

²⁸³⁰ Sūrah Al Imrān (3), āyah 187.

²⁸³¹ Sūrah Al A'rāf (7), āyāt 175-177.

believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.²⁸³²

Multiple rewards for goodness

28:54 Rewards will be given twice for those who are patient, and repel evil, and spend in charity.

أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ

يُنْفِقُونَ ﴿٥٤﴾

*These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them.*²⁸³³

28:84 Good rewards are better than the doing of good (the good itself).

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا ^طوَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ الَّذِي تَعْمَلُوا

السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٤﴾

*Whosoever brings good (Isl mic Monotheism along with righteous deeds), he shall have the better thereof, and whosoever brings evil (polytheism along with evil deeds) then, those who do evil deeds will only be requited for what they used to do.*²⁸³⁴

6:160 The bringing of a good deed is rewarded ten times and the reward of an evil deed is the recompense thereof.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مِثَالِهَا ^طوَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلُهَا وَهُمْ لَا

يُظْلَمُونَ ﴿١٦٠﴾

*Whoever brings a good deed (Isl mic Monotheism and deeds of obedience to All h and His Messenger) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to All h and His Messenger) shall have only the recompense of the like thereof, and they will not be wronged.*²⁸³⁵

2:261 The reward of those who spend their wealth in the Way of Allāh is multiplied 700 times.

²⁸³² Sūrah Al Nisā' (4), ayāh 115.

²⁸³³ Sūrah Al Qasas (28), ayāh 54.

²⁸³⁴ Sūrah Al Qasas (28), ayāh 84.

²⁸³⁵ Sūrah Al An'ām (6), ayāh 160.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أُتْبِتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ
 سُنبُلَةٍ مِائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٨٦﴾

*The likeness of those who spend their wealth in the Way of All h, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. All h gives manifold increase to whom He pleases. And All h is All-Sufficient for his creatures' needs, All-Knower.*²⁸³⁶

64:17 A goodly loan to Allāh is doubled in recompense and He will forgive (then one performing the goodly loan).

إِن تَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُّضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿٢٨٧﴾

*If you lend to All h a goodly loan (i.e. spend in All h's Cause) He will double it for you, and will forgive you. And All h is Most Ready to appreciate and to reward, Most Forbearing,*²⁸³⁷

98:7-8 The reward for goodness is 'Adn Paradise, underneath which rivers flow and they will be well pleased.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾ جَزَاءُهُمْ عِندَ رَبِّهِمْ
 جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ
 ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ۖ ﴿٨﴾

*Verily, those who believe [in the Oneness of All h, and in His Messenger Mu ammad (ﷺ) including all obligations ordered by Isl m] and do righteous good deeds, they are the best of creatures. Their reward with their Lord is Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow, they will abide therein forever, All h well-pleased with them, and they with Him. That is for him who fears his Lord.*²⁸³⁸

Love and affection

30:21 From 'mankind' wives were created, in order that love and affection grows between them.

وَمِنْ ءَايَاتِهِ أَن خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً
 وَرَحْمَةً ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

And among His signs is this, that He created for you wives from among

²⁸³⁶ Sūrah Al Baqarah (2), ayah 261.

²⁸³⁷ Sūrah Al Taghābun (64), ayah 17.

²⁸³⁸ Sūrah Al Baiyinah (98), āyāt 7-8.

yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.²⁸³⁹

90:12-17 Recommend one another to persevere and to pity and
48:29 compassion; develop love and affection towards other mu'minūn.

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿٢٨٣٩﴾ فَكُّ رَقَبَةٍ ﴿٢٨٤٠﴾ أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿٢٨٤١﴾ يَتِيمًا
ذَا مَقْرَبَةٍ ﴿٢٨٤٢﴾ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿٢٨٤٣﴾ ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ
وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿٢٨٤٤﴾

And what will make you know the Path that is steep?
(It is) freeing a neck (slave, etc.)
or giving food in a day of hunger (famine),
to an orphan near of kin.
Or to a Misk n (poor) afflicted with misery.
Then he became one of those who believed, and recommended one another
to perseverance and patience, and (also) recommended one another to pity
and compassion.²⁸⁴⁰

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا
يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ
فِي التَّوْرَةِ ۚ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْئَهُ فَفَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ
سَوَاقِهِ ۖ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
مِنْهُمْ مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٨٤٥﴾

Mu ammad (ﷺ) is the Messenger of All h, and those who are with him are
severe against disbelievers, and merciful among themselves. You see them
bowing and falling down prostrate (in prayer), seeking bounty from All h
and (His) good Pleasure. The mark of them (i.e. of their faith) is on their
faces (foreheads) from the traces of (their) prostration (during prayers).
This is their description in the Taur t (Torah). but their description in the
Injeel (Gospel) is like a (sown) seed which sends forth its shoot, Then makes
it strong, it then becomes thick, and it stands straight on its stem, delighting
the sowers - that He may enrage the disbelievers with them. All h has
promised those among them who believe (i.e. all those who follow Isl mic
Monotheism, the Religion of Prophet Mu ammad ﷺ till the Day of
Resurrection) and do righteous good deeds, forgiveness and a mighty
reward (i.e. Paradise).²⁸⁴¹

²⁸³⁹ Sūrah Al Rūm (30), ayāh 21.

²⁸⁴⁰ Sūrah Al Balad (90), āyāt 12-17.

²⁸⁴¹ Sūrah Al Fath (48), ayāh 29.

Distance oneself from hatred of each other

2:216 It can be that ‘mankind’ hates something which is good for them.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ
وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

*Jihad (holy fighting in Allāh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows but you do not know.*²⁸⁴²

2:8 The characteristics of hatred are inclined towards those who do injustice towards another.

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَيَاذْكُرُ الْآخِرَ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾

*And of mankind, there are some (hypocrites) who say: "We believe in Allāh and the Last Day" while in fact they believe not.*²⁸⁴³

108:3 A person who angers you, will be cut off from the Mercy of Allāh.

إِنِّ شَاتِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

*For he who makes you angry (O Mu'ammad (ﷺ)), - he will be cut off (from every good thing in this world and in the Hereafter).*²⁸⁴⁴

Love, brotherhood, and peace

3:103 Because of the favour of Allāh amongst ‘mankind’, are mutual relations.

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَادْكُرُوا اللَّهَ عَلَيْهِمْ إِذْ كُنْتُمْ أَعْدَاءَ
فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِيَعْبَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ
مِنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

And hold fast, all of you together, to the Rope of Allāh (i.e. this Qur'ān), and be not divided among yourselves, and remember Allāh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islāmic Faith), and you were on the brink of a pit of fire, and He saved you from it. Thus Allāh makes His signs clear to

²⁸⁴² Sūrah Al Baqarah (2), ayāh 216.

²⁸⁴³ Sūrah Al Baqarah (2), ayāh 8.

²⁸⁴⁴ Sūrah Al Kauthar (108), ayāh 3.

you, that you may be guided.²⁸⁴⁵

49:9-10 Make peace amongst quarrelling parties of the mu'minūn; indeed, amongst the mu'minūn is brotherhood.

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

*And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the command of All h; then if it complies, then make reconciliation between them justly, and be equitable. Verily! All h loves those who are equitable. The believers are nothing else than brothers (in Isl mic religion). So make reconciliation between your brothers, and fear All h, that you may receive mercy.*²⁸⁴⁶

4:114 Most secretive whisperings are evil, except the whispering of those who call for ṣadaqah (charity in Allāh's Cause), who call to the ma'rūf, and peace between 'mankind'.

﴿ لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَن أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ﴾ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

*There is no good in most of their secret talks save (in) him who orders ṣadaqah (charity in All h's Cause), or Ma r f (Isl mic Monotheism and all the good and righteous deeds which All h has ordained), or conciliation between mankind, and he who does this, seeking the good pleasure of All h, We shall give him a great reward.*²⁸⁴⁷

Avoid hostility

41:34

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

The good deed and the evil deed cannot be equal. Repel (the evil) with one

²⁸⁴⁵ Sūrah Āl 'Imrān (3), ayāh 103.

²⁸⁴⁶ Sūrah Al Hujurat (49), āyāt 9-10.

²⁸⁴⁷ Sūrah Al Nisā' (4), ayāh 114.

which is better (i.e. All h ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), Then verily! He, between whom and you there was enmity, (will become) as though he was a close friend.²⁸⁴⁸

22:38-39 Moreover, we are empowered to fight back if we are fought against.

﴿إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ﴾ ﴿٣٨﴾ اذْنًا لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾ ﴿٣٩﴾

Truly, All h defends those who believe. Verily! All h likes not any treacherous ingrate to All h [those who disobey All h but obey *Shai n* (Satan)].

Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, All h is Able to give them (believers) victory.²⁸⁴⁹

60:7-9 Relationships (within the bounds of Islām) between Muslims and non-Muslims, who do not oppose Islām, is permissible.

﴿عَسَىٰ اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُمْ مَّوَدَّةً ۚ وَاللَّهُ قَدِيرٌ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾ ﴿٧﴾ لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ ﴿٨﴾ إِنَّمَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ ۚ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾ ﴿٩﴾

Perhaps All h will make friendship between you and those whom you hold as enemies. And All h has power (over all things), and All h is Oft-Forgiving, Most Merciful.

All h does not forbid you to deal justly and kindly with those who fought not against you on account of the Deen (religion) and did not drive you out of your homes. Verily, All h loves those who deal with equity.

It is only as regards those who fought against you on account of the Deen (religion), and have driven you out of your homes, and helped to drive you out, that All h forbids you to befriend them. And whosoever will befriend them, then such are the *lim n* (wrong-doers those who disobey All h).²⁸⁵⁰

Hold to unity

3:103 Do not be divided amongst yourselves.

²⁸⁴⁸ Sūrah Fuṣṣilat (41), ayah 34.

²⁸⁴⁹ Sūrah Al Hajj (22), āyāt 38-39.

²⁸⁵⁰ Sūrah Al Mumtahinah (60), āyāt 7-9.

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَادْكُرُوا اللَّهََ عَلَيْهِمْ إِذْ كُنْتُمْ أَعْدَاءَ
فَأَلَّفَ بَيْنَ قُلُوبِهِمْ فَأَصْبَحَ بَيْنَهُمْ يَوْمَئِذٍ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ
مِنْهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٩﴾

And hold fast, all of you together, to the Rope of Allāh (i.e. this Qur'ān), and be not divided among yourselves, and remember Allāh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islāmic Faith), and you were on the brink of a pit of fire, and He saved you from it. Thus Allāh makes His signs (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to you, that you may be guided.²⁸⁵¹

6:159 Hold fast to the Rope of Allāh.

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ ۚ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم
بِمَا كَانُوا يَفْعَلُونَ ﴿١٦٠﴾

Verily, those who divide their Deen (religion) and break up into sects (all kinds of religious sects), you (O Mu'ammad ﷺ) have no concern in them in the least. Their affair is only with Allāh, who then will tell them what they used to do.²⁸⁵²

30:30-32 It is Allāh who takes care of people who sow discord within the Deen, splitting and becoming sects.

فَأَقْمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ
ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾ * مُبِينٌ إِلَيْهِ
وَأَنْتَقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾ مِنَ الَّذِينَ فَرَّقُوا
دِينَهُمْ وَكَانُوا شِيَعًا ۚ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

So set you (O Mu'ammad ﷺ) your face towards the Deen (religion) of pure Islāmic Monotheism - anifa (worship none but Allāh Alone) Allāh's Fitrah (i.e. Allāh's Islāmic Monotheism), with which He has created mankind. No change let there be in Khalq-illāh (i.e. the Religion of Allāh - Islāmic Monotheism), that is the Straight Deen (religion), but most of men know not. [Tafsir At-Tabarī, Vol 21, Page 41]
(Always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform A - alāt (Iq - mat - a - alāt) and be not of Al-Mushrik n (the disbelievers in the Oneness of Allāh, polytheists, idolaters, etc.).
Of those who split up their Deen (religion) (i.e. who left the true Islāmic

²⁸⁵¹ Sūrah Āl 'Imrān (3), ayāh 103.

²⁸⁵² Sūrah Al An'ām (6), ayāh 159.

*Monotheism), and became sects, [i.e. they invented new things in the Religion (Bid'ah), and followed their vain desires], each sect rejoicing in that which is with it.*²⁸⁵³

61:4 Form ranks like a solid structure.

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُيُوتٌ مَرْصُوصٌ ﴿٦١﴾

*Verily, All h loves those who fight in His Cause in rows (ranks) as if they were a solid structure.*²⁸⁵⁴

8:46 Do not dispute amongst each other in order that unity remains strong.

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٨٤﴾

*And obey All h and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, All h is with those who are A - birin (the patient ones, etc.).*²⁸⁵⁵

Do not be prejudicial

10:35-36 Something that can be obtained by suspicion absolutely cannot
10:66-70 be exchanged for something that can be obtained with certitude.
And indeed, prejudice is only guessing.

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِمَنْ يَشَاءُ ۚ قُلْ لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٦٦﴾
وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٦٧﴾

Say: "Is there of your (All h's so-called) partners one that guides to the truth?" Say: "It is All h who guides to the truth. Is then He, Who gives guidance to the truth, more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?"

*And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, All h is All-Aware of what they do.*²⁸⁵⁶

²⁸⁵³ Sūrah Al Rūm (30), āyāt 30-32.

²⁸⁵⁴ Sūrah Al Šaff (61), āyah 4.

²⁸⁵⁵ Sūrah Al Anfāl (8), āyah 46.

²⁸⁵⁶ Sūrah Yūnus (10), āyāt 35-36.

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ ۚ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ
 مِنْ دُونِ اللَّهِ شُرَكَاءَ ۚ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾ هُوَ
 الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ
 يُسْمِعُونَ ﴿٦٧﴾ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۚ سُبْحَنَهُ ۚ هُوَ الْغَنِيُّ ۚ لَهُ مَا فِي السَّمَوَاتِ
 وَمَا فِي الْأَرْضِ ۚ إِنَّ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا ۚ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ
 ﴿٦٨﴾ قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَّعَ فِي
 الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

No doubt! Verily, to All h belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides All h, in fact they follow not the (All h's so-called) partners, they follow only a conjecture and they only invent lies.

He it is who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are y t (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who listen (i.e. those who think deeply).

They (Jews, Christians and pagans) say: "All h has begotten a son (children)." Glory be to Him! He is rich (free of all wants). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against All h what you know not.

Say: "Verily, those who invent lie against All h will never be successful" - a brief enjoyment in this world! - and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve [in All h, belie His Messengers, deny and challenge His y t (proofs, signs, verses, etc.)].²⁸⁵⁷

6:116

وَإِنْ تُطِيعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ۚ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾

And if you obey most of those on earth, they will mislead you far away from All h's Path. They follow nothing but conjectures, and they do nothing but lie.²⁸⁵⁸

49:12

يَتَأْتِيهِمُ الَّذِينَ ءَامَنُوا أَجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا

²⁸⁵⁷ Sūrah Yūnus (10), āyāt 66-70.

²⁸⁵⁸ Sūrah Al An'ām (6), āyāh 116.

يَعْتَبِ بَعْضُكُم بَعْضًا ۚ أَتُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ
وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ ﴿٤٩﴾

O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear All h. Verily, All h is the One who accepts repentance, Most Merciful.

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49:6 It is alright to be suspicious of the news brought by someone who is fāsiq.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصِبُوهَا
عَلَىٰ مَا فَعَلْتُمْ تَذَلُّمٌ ﴿٥٠﴾

*O you who believe! If a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done.*²⁸⁶⁰

48:6 The punishment of Allāh is for those who are evilly suspicious towards Him is extremely bitter.

وَيُعَذِّبُ الْمُنَافِقِينَ ۚ وَالْمُنَافِقَاتُ ۚ وَالْمُشْرِكِينَ ۚ وَالْمُشْرِكَاتُ ۚ الظَّالِمِينَ ۚ بِاللَّهِ ظَنِّي
السَّوْءَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۚ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَاءَتْ
مَصِيرًا ﴿٥١﴾

*And that He may punish the Mun fiq n (hypocrites), men and women, and also the Mushrik n men and women, who think evil thoughts about All h, for them is a disgraceful torment, and the Anger of All h is upon them, and He has cursed them and prepared Hell for them, and worst indeed is that destination.*²⁸⁶¹

Do not like deprecation, abusiveness, cursing

49:11 Do not mock nor deride as it may be that the latter one is better than the former.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن
نِّسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِاللِّغَابِ بِئْسَ الْإِسْمُ

²⁸⁵⁹ Sūrah Al Hujurāt (49), ayāh 12.

²⁸⁶⁰ Sūrah Al Hujurāt (49), ayāh 6.

²⁸⁶¹ Sūrah Al Fath (48), ayāh 6.

الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٤٩﴾

*O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked", etc.]. And whosoever does not repent, then such are indeed the wrong-doers (etc.).*²⁸⁶²

49:12 Do not be condemning, nor backbite or look for others faults.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بََعْضُكُم بَعْضًا ۚ تَخِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿٥٠﴾

*O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One who accepts repentance, Most Merciful.*²⁸⁶³

4:47 Do not gossip about others. Allāh does not like that which is evil.

يَا أَيُّهَا الَّذِينَ ءَاتُوا الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾

*O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad ﷺ) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth, eyes, etc.) and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And the Commandment of Allah is always executed.*²⁸⁶⁴

104:1-2 There is great misfortune for those who slander and backbite.

وَيْلٌ لَّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۚ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿١﴾

*Woe to every slanderer and backbiter. Who has gathered wealth and counted it,*²⁸⁶⁵

²⁸⁶² Sūrah Al Hujurāt (49), ayāh 11.

²⁸⁶³ Sūrah Al Hujurāt (49), ayāh 12.

²⁸⁶⁴ Sūrah Al Nisā' (4), ayāh 47.

²⁸⁶⁵ Sūrah Al Humazah (104), āyāt 1-2.

Be patient

22:34-35 Good news for those people who desire to be patient.

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۚ فَإِلَهُكُمُ إِلَهُ وَاحِدٌ فَلَهُ أَسْلِمُوا ۚ وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٤﴾ الَّذِينَ إِذَا دُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمُ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٥﴾

And for every nation We have appointed religious ceremonies, that they may mention the Name of All h over the beast of cattle that He has given them for food. And your Il h (God) is one Il h (God - All h), so you must submit to Him alone (in Isl m). And (O Mu ammad ﷺ) give glad tidings to the Mukhbit n [those who obey All h with humility and are humble from among the true believers of Isl mic Monotheism], Whose hearts are filled with fear when All h is mentioned; who patiently bear whatever may befall them (of calamities); and who perform A - al t (Iq mat-a - al t), and who spend (in All h's Cause) out of what We have provided them.²⁸⁶⁶

قُلْ يَعْبادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمُ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَأَرْضُ اللَّهِ وَاسِعَةٌ ۗ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿٣٦﴾

Say (O Mu ammad ﷺ): "O My slaves who believe (in the Oneness of All h - Isl mic Monotheism), be afraid of your Lord (All h) and keep your duty to Him. Good is (the reward) for those who do good in this world, and All h's earth is spacious (so if you cannot worship All h at a place, then go to another)! Only those who are patient shall receive their rewards in full, without reckoning."²⁸⁶⁷

3:200

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear All h, so that you may be successful.²⁸⁶⁸

21:85 Remember that the Prophets were patient people.

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ ۖ كُلٌّ مِّنَ الصَّابِرِينَ ﴿٨٥﴾

²⁸⁶⁶ Sūrah Al Hajj (22), āyāt 34-35.

²⁸⁶⁷ Sūrah Al Zumar (39), āyāh 10.

²⁸⁶⁸ Sūrah Al 'Imrān (3), āyāh 200.

And (remember) Ismā'īl (Ishmael), and Idrīs (Enoch) and Dhul-Kifl (Isaiah), all were from among A - bīr n (the patient ones, etc.).²⁸⁶⁹

20:130 Be patient and glorify Allāh in the morning and the night.

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ
بَيْنَ يَدَيْهِ أَلْفَ لَيْلٍ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿٢٠﴾

So bear patiently (O Mu'ammad ﷺ) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some of the hours of the night, and at the sides of the day (an indication for the five compulsory congregational prayers), that you may become pleased with the reward which Allāh shall give you.²⁸⁷⁰

40:55 So bear with patience all that they say, and glorify the praises
50:39 of your Lord, before the rising of the sun and before setting.²⁸⁷¹

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ وَالْإِبْكَرِ
﴿٢١﴾

So be patient (O Mu'ammad ﷺ). Verily, the Promise of Allāh is true, and ask forgiveness for your fault, and glorify the praises of your Lord in the *Ash* (i.e. the time period after the noon till sunset) and in the *Ibkr* (i.e. the time period from early morning or sunrise till before noon) [It is said that, that means the five compulsory congregational *alāt* (prayers) or the *Asr* and *Fajr* prayers].²⁸⁷²

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٢٢﴾
So bear with patience (O Mu'ammad ﷺ) all that they say, and glorify the praises of your Lord, before the rising of the sun and before (its) setting (i.e. the *Fajr*, *Zuhr*, and *Asr* prayers).²⁸⁷³

73:10 Distance oneself from them in a good manner.

وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَأَهْرُجْهُمْ هَجْرًا جَمِيلًا ﴿٢٣﴾
And be patient (O Mu'ammad ﷺ) with what they say, and keep away from them in a good way.²⁸⁷⁴

16:126-128

²⁸⁶⁹ Sūrah Al 'Anbiyā' (21), ayāh 85.

²⁸⁷⁰ Sūrah Tā-Hā (20), ayāh 130.

²⁸⁷¹ Sūrah Qāf (50), ayāh 39.

²⁸⁷² Sūrah Al Mū'min [or Ghāfir] (40), ayāh 55.

²⁸⁷³ Sūrah Qāf (50), ayāh 39.

²⁸⁷⁴ Sūrah Al Muzzammil (73), ayāh 10.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۖ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿٣١﴾
وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۖ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ ﴿٣٢﴾
إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿٣٣﴾

And if you punish (your enemy, O you believers in the Oneness of All h), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for A - bir n (the patient ones, etc.).

And endure you patiently (O Mu ammad ﷺ), your patience is not but from All h. And grieve not over them (polytheists and pagans, etc.), and be not distressed because of what they plot.

Truly, All h is with those who fear Him (keep their duty unto Him), and those who are Mu sin n (good-doers).²⁸⁷⁵

31:17

يَبْنِيْ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزَمِ الْأُمُورِ ﴿٣٤﴾

“O my son! Aqim-i - al t (perform A - al t), enjoin (people) for Al-Ma r f (Isl mic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of All h, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by All h with no exemption.”²⁸⁷⁶

76:24

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ ءَائِمًا أَوْ كَفُورًا ﴿٢٤﴾

Therefore be patient (O Mu ammad ﷺ) and submit to the command of your Lord (All h, by doing your duty to Him and by conveying His message to mankind), and obey neither a sinner nor a disbeliever among them.²⁸⁷⁷

52:48 Be patient awaiting the decision of Allāh.

وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾

So wait patiently (O Mu ammad ﷺ) for the decision of your Lord, for verily, you are under Our eyes, and glorify the praises of your Lord when you get up from sleep.²⁸⁷⁸

90:17 Recommend to others the way of patience.

²⁸⁷⁵ Sūrah Al Nahl (16), āyāt 126-128.

²⁸⁷⁶ Sūrah Luqmān (31), āyāh 17.

²⁸⁷⁷ Sūrah Al 'Insān [or Al Dahr] (76), āyāh 24.

²⁸⁷⁸ Sūrah Al Tūr (52), āyāh 48.

ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿٢٧٩﴾

Then he became one of those who believed, and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion.²⁸⁷⁹

103:1-3 Perseverance, pity, and compassion, that which is right.

وَالْعَصْرِ ﴿٢٨٠﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ ﴿٢٨١﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٢٨٢﴾

By Al- A r (the time).

Verily! Man is in loss,

Except those who believe (in Isl mic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma r f) which All h has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which All h has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in All h's Cause during preaching His Religion of Isl mic Monotheism or Jih d, etc.).²⁸⁸⁰

Do not be angry

68:48-49 Remember the consequences of the Prophet Yunūs's ﷺ anger regarding his denial by his people at the time he gave da'wah to them.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾ لَوْلَا أَن تَدَارَكُهُ رَحْمَةٌ مِّن رَّبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾

So wait with patience for the decision of your Lord, and be not like the companion of the fish, when he cried out (to Us) while he was in deep sorrow. (See the Qur n, Verse 21:87).

Had not a grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed.²⁸⁸¹

64:14 Wives and children are trials – so do not be angry and pardon the faults of others.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوهُمْ وَإِنْ

²⁸⁷⁹ Sūrah Al Balad (90), ayāh 17.

²⁸⁸⁰ Sūrah Al 'Asr (103), āyāt 1-3.

²⁸⁸¹ Sūrah Al Qalam [or Nūn] (68), āyāt 48-49.

تَعَفُّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُوْرٌ رَّحِيْمٌ ﴿٤٢﴾

*O you who believe! Verily, among your wives and your children there are enemies for you (i.e. may stop you from the obedience of All h), therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, All h is Oft-Forgiving, Most Merciful.*²⁸⁸²

42:36-37 Pardon the faults of others.

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعْ الْحَيٰوةَ الدُّنْيَا ۖ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِيْنَ ءَامَنُوْا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿٤٣﴾ وَالَّذِيْنَ تَجْتَهِبُوْنَ كِبٰرَ الْاِثْمِ وَالْفَوَاحِشِ ۖ اِذَا مَا غَضِبُوْا هُمْ يَغْفِرُوْنَ ﴿٤٤﴾

*So whatever you have been given is but a passing enjoyment for this worldly life, but that which is with All h (Paradise) is better and more lasting for those who believe (in the Oneness of All h - Isl mic Monotheism) and put their trust in their Lord (concerning all of their affairs). And those who avoid the greater sins, and Al-Faw ish (illegal sexual intercourse, etc.), and when they are angry, they forgive;*²⁸⁸³

3:133-134 Indeed people such as these (patient and forbearing) will receive the recompense of paradise as wide as the heavens and the earth.

۞ وَسَارِعُوْا اِلَىٰ مَغْفِرَةٍ مِّنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْاَرْضُ ۙ اُعِدَّتْ لِلْمُتَّقِيْنَ ﴿٤٥﴾ الَّذِيْنَ يُنْفِقُوْنَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبٰثِ الْمَغِيْطِ وَالْعٰفِيْنَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿٤٦﴾

*And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaq n (the pious). Those who spend [in All h's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; Verily, All h loves Al-Mu sin n (the good-doers).*²⁸⁸⁴

Forgive the faults of others

7:199 Be one who forgives. The conferral of forgiveness is better than
2:263 sadaqah followed by injury (words that make one sick at heart).

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِيْنَ ﴿٢٠٣﴾

²⁸⁸² Sūrah Al Taghābun (64), ayāh 14.

²⁸⁸³ Sūrah Al Shūra (42), āyāt 36-37.

²⁸⁸⁴ Sūrah Al 'Imrān (3), āyāt 133-134.

Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).²⁸⁸⁵

﴿قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذًى ۗ وَاللَّهُ غَنِيٌّ حَلِيمٌ﴾

Kind words and forgiving of faults are better than *adaqah* (charity) followed by injury. And All h is rich (Free of All wants) and He is Most-Forbearing.²⁸⁸⁶

4:149 Allāh is Oft-Pardoning, so forgive the faults of others.

﴿إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا﴾

Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil, ... Verily, All h is ever Oft-Pardoning, All-Powerful.²⁸⁸⁷

42:39-43 One who forgives will obtain blessings and favours from Allāh 3:133-134 with Paradise as wide as the heavens and the earth.

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ﴿٤٣﴾ وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۚ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۗ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٤﴾ وَلَمَنْ آتَنَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِّنْ سَبِيلٍ ﴿٤٥﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٦﴾ وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٧﴾

And those who, when an oppressive wrong is done to them, they take revenge.

The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is due from All h. Verily, He likes not the *lim n* (oppressors, polytheists, and wrong-doers, etc.).

And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.

The way (of blame) is only against those who oppress men and wrongly rebel in the earth, for such there will be a painful torment.

And verily, whosoever shows patience and forgives that would truly be from the things recommended by All h.²⁸⁸⁸

﴿وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ

²⁸⁸⁵ Sūrah Al A'raf (7), ayāh 199.

²⁸⁸⁶ Sūrah Al Baqarah (2), ayāh 263.

²⁸⁸⁷ Sūrah Al Nisā' (4), ayāh 149.

²⁸⁸⁸ Sūrah Al Shūra (42), āyāt 39-43.

لِّلْمُتَّقِينَ ﴿٢٢٤﴾ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبِيرِ وَالضَّعِيفِ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٢٢٥﴾

And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqin (the pious).
Those who spend [in All h's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; Verily, All h loves Al-Mu'sinin (the good-doers).²⁸⁸⁹

Concerning the obligation of fulfilling oaths, agreements, and vows

2:224-225

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَت تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾

And make not All h's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And All h is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).
All h will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And All h is Oft-Forgiving, Most-Forbearing.²⁸⁹⁰

- 66:2 Whenever a person makes an oath that what is ḥarām is ḥalāl, then it is obligatory upon 'him' to free 'himself' from that oath
- 5:89 by praying kaffāra (كفارة) – penance, atonement, reparation, amendment – by bestowing meals for 10 poor people, or giving them clothing, or freeing a slave. For those who are unable to do this then their kaffāra is to fast for three days. Kaffāra also applies to those who contravene their oaths.

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ ۗ وَاللَّهُ مَوْلَانَا وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢٢٦﴾

All h has already ordained for you (O men), the dissolution of your oaths. And All h is your Maula (Lord, or Master, or Protector, etc.) and He is the All-Knower, the All-Wise.²⁸⁹¹

²⁸⁸⁹ Sūrah Āl 'Imrān (3), āyāt 133-134.

²⁸⁹⁰ Sūrah Al Baqarah (2), āyāt 224-225.

²⁸⁹¹ Sūrah Al Tahrīm (66), āyah 2.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ ۖ فَكَفَرْتُمْهُ إِطْعَامَ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفَرَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۚ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٨﴾

All h will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten Mas k n (poor persons), on a scale of the average of that with which you feed your own families; or clothe them; or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus All h make clear to you His y t (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful.²⁸⁹²

16:91-95 For that reason do not seek to break oaths and agreements.
48:10

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٢٩﴾ وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ ۚ إِنَّمَا يَبْلُوكُمْ اللَّهُ بِهٖ وَلِيَبَيِّنَ لَكُمْ يَوْمَ الْقِيَمَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٣٠﴾ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۚ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٣١﴾ وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَرِلَ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوٓءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ ۚ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٣٢﴾ وَلَا تَشْرَوْا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا ۚ إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٣٣﴾

And fulfill the Covenant of All h (Bai a: pledge for Isl m) when you have covenanted, and break not the oaths after you have confirmed them, and indeed you have appointed All h your surety. Verily! All h knows what you do.

And be not like her who undoes the thread which she has spun after it has become strong, by taking your oaths a means of deception among yourselves, lest a nation may be more numerous than another nation. All h only tests you by this [i.e who obeys All h and fulfills All h's Covenant and who disobeys All h and breaks All h's Covenant]. And on the Day of Resurrection, He will certainly make clear to you that wherein you used to

²⁸⁹² Sūrah Al Mā'idah (5), ayah 89.

differ [i.e. a believer confesses and believes in the Oneness of All h and in the Prophethood of Prophet Mu ammad which the disbeliever denies it and that was their difference amongst them in the life of this world]. And had All h willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do. And make not your oaths, a means of deception among yourselves, lest a foot may slip after being firmly planted, and you may have to taste the evil (punishment in this world) of having hindered (men) from the Path of All h (i.e. belief in the Oneness of All h and His Messenger, Mu ammad ﷺ), and yours will be a great torment (i.e. the Fire of Hell in the Hereafter). And purchase not a small gain at the cost of All h's Covenant. Verily! What is with All h is better for you if you did but know.²⁸⁹³

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَكَ بِاللَّهِ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمُسَوِّتِيهِ أَجْرًا عَظِيمًا ﴿٥٤﴾

Verily, those who give Bai (pledge) to you (O Mu ammad ﷺ) they are giving Bai (pledge) to All h. The Hand of All h is over their hands. Then whosoever breaks his pledge, breaks only to his own harm, and whosoever fulfills what he has covenanted with All h, He will bestow on him a great reward.²⁸⁹⁴

17:34 ...And fulfil covenant. Verily! The covenant, will be questioned
5:1 about.²⁸⁹⁵

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْعَهْدِ ۚ إِنَّ الْعَهْدَ كَارٌ مَسْئُولًا ﴿٥٥﴾

And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily! The covenant, will be questioned about.²⁸⁹⁶

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۚ أُحْلِلْتُ لَكُمْ بِهِمَةَ الْأَنْعَامِ ۚ إِلَّا مَا يَتْلُو عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ ۗ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿٥٦﴾

O you who believe! Fulfill (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume I r m for Hajj or Umrah (pilgrimage). Verily, All h commands that which He wills.²⁸⁹⁷

18:23-24 When you make an oath to another person state: Inshā' Allāh – if

²⁸⁹³ Sūrah Al Nahl (16), āyāt 91-95.

²⁸⁹⁴ Sūrah Al Fath (48), ayāh 10.

²⁸⁹⁵ Sūrah Al Isrā' (17), ayāh 34.

²⁸⁹⁶ Sūrah Al Isrā' (17), ayāh 34.

²⁸⁹⁷ Sūrah Al Mā'idah (5), ayāh 1.

Allāh wills.

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٦٨﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ﴿٦٩﴾

And never say of anything, "I shall do such and such thing tomorrow." Except (with the saying), "If Allāh will!" And remember your Lord when you forget and say: "It may be that my Lord guides me unto a nearer way of truth than this."²⁸⁹⁸

68:10

وَلَا تَطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ﴿٦٩﴾

And obey not everyone who swears much, and is considered worthless,²⁸⁹⁹

2:270 ...whatever vow you make, be sure Allāh knows it all...²⁹⁰⁰

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٠﴾

And whatever you spend for spendings (e.g., in *adaqah* - charity, etc. for Allāh's Cause) or whatever vow you make, be sure Allāh knows it all. And for the *ẓālim* (wrong-doers, etc.) there are no helpers.²⁹⁰¹

22:29 Then let them complete the prescribed duties for them, and
76:5-7 perform their vows...²⁹⁰²

ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٧١﴾

Then let them complete the prescribed duties (*Man sik of 'ajj*) for them, and perform their vows, and circumambulate the Ancient House (the *Ka bah* at Makkah).²⁹⁰³

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٧٢﴾ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٧٣﴾ يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧٤﴾

Verily, the *Abrār* (pious, who fear Allāh and avoid evil), shall drink a cup (of wine) mixed with water from a spring in Paradise called *Kafūr*.

²⁸⁹⁸ Sūrah Al Kahf (18), āyāt 23-24.

²⁸⁹⁹ Sūrah Al Qalam (68), āyāh 10.

²⁹⁰⁰ Sūrah Al Baqarah (2), āyāh 270.

²⁹⁰¹ Sūrah Al Baqarah (2), āyāh 270.

²⁹⁰² Sūrah Al Hajj (22), āyāh 29.

²⁹⁰³ Sūrah Al Hajj (22), āyāh 29.

*A spring wherefrom the slaves of All h will drink, causing it to gush forth abundantly.
They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading.*²⁹⁰⁴

Do not lie

33:70

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ وَقُولُوْا قَوْلًا سَدِيْدًا ﴿٧٠﴾

*O you who believe! Keep your duty to All h and fear him, and speak (always) the truth.*²⁹⁰⁵

22:30 ...so shun the abomination of idol, and shun lying speech.²⁹⁰⁶

ذٰلِكَ وَمَنْ يُعْظِمِ حُرْمَتَ اللّٰهِ فَهُوَ خَيْرٌ لّٰهُ عِنْدَ رَبِّهٖ ۚ وَاُحِلَّتْ لَكُمْ الْاَنْعَامُ اِلَّا مَا يَتْلٰى عَلَيْكُمْ ۖ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْاَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّوْرِ ﴿٧١﴾

*That (Man sik prescribed duties of ajj is the obligation that mankind owes to All h), and whoever honours the sacred things of All h, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements)*²⁹⁰⁷

61:2-3

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ﴿٢﴾ كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ﴿٣﴾

*O you who believe! Why do you say that which you do not do?
Most hateful it is with All h that you say that which you do not do.*²⁹⁰⁸

61:7-8

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ الْكَذِبَ وَهُوَ يُدْعٰى اِلَى الْاِسْلٰمِ ۗ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ﴿٧﴾ يُرِيْدُوْنَ لِيُطْفِئُوْا نُوْرَ اللّٰهِ بِاَقْوَاهِمَ ۖ وَاللّٰهُ مُنُّ نُوْرِهِ ۖ وَلَوْ كَرِهَ الْكَافِرُوْنَ ﴿٨﴾



²⁹⁰⁴ Sūrah 'Insān [or Al Dahr] (76), āyāt 5-7.

²⁹⁰⁵ Sūrah Al Aḥzāb (33), ayāh 70.

²⁹⁰⁶ Sūrah Al Ḥajj (22), ayāh 30.

²⁹⁰⁷ Sūrah Al Ḥajj (22), ayāh 30.

²⁹⁰⁸ Sūrah Al Ṣaff (61), āyāt 2-3.

And who does more wrong than the one who invents a lie against Allāh, while he is being invited to Islām? And Allāh guides not the people who are limn (polytheists, wrong-doers and disbelievers) folk. They intend to put out the light of Allāh (i.e. the Religion of Islām, this Qur'ān, and Prophet Muḥammad ﷺ) with their mouths. But Allāh will complete his light even though the disbelievers hate (it).²⁹⁰⁹

Do not spread lies

24:14-15 Be careful regarding false information brought by and distributed by people.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿٢٤﴾ إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّئًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿٢٥﴾

Had it not been for the Grace of Allāh and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.

When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allāh it was very great.²⁹¹⁰

33:60-62 The distribution of false information is one of the characteristics of the munafiqūn.

لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُخَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٦٠﴾ مَلْعُونِينَ أَيْمًا تُقْفَوُا أَخَذُوا وَقَتْلُوا تَقْتِيلًا ﴿٦١﴾ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ يَجْدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٦٢﴾

If the hypocrites, and those in whose hearts is a disease (evil desire for adultery, etc.), and those who spread false news among the people in Al-Madinah, cease not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbours but a little while.

Accursed, wherever found, they shall be seized and killed with a (terrible) slaughter.

That was the Way of Allāh in the case of those who passed away of old, and you will not find any change in the Way of Allāh.²⁹¹¹

²⁹⁰⁹ Sūrah Al Šaff (61), āyāt 7-8.

²⁹¹⁰ Sūrah Al Nūr (24), āyāt 14-15.

²⁹¹¹ Sūrah Al Ahzāb (33), āyāt 60-62.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصِبُوا
عَلَىٰ مَا فَعَلْتُمْ تَذَلُّمِينَ ﴿٦﴾

*O you who believe! If a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done.*²⁹¹²

Do not slander

4:112 Do not accuse someone of committing a sin especially since it may be oneself who did it.

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿٦٦﴾

*And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.*²⁹¹³

2:191-193 The committing of fitnah (slander) is worse than killing someone.
2:217 The committing of slander is worse (greater) than killing someone.

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُم ۚ وَالْفِتْنَةُ أَشَدُّ مِنَ
الْقَتْلِ ۚ وَلَا تُفِتِنُوهُمْ عِندَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَتِّلُوكُمْ فِيهِ ۚ فَإِن قَتَلُوكُمْ فَاقْتُلُوهُمْ
ۚ كَذَٰلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾ فَإِنِ أَنتَهُوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾ وَتَقَاتِلُوهُمْ حَتَّىٰ
لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ۚ فَإِنِ أَنتَهُوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah is worse than killing. And fight not with them at Al-Masjid-al-Haram (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

*But if they cease, then Allah is Oft-Forgiving, Most Merciful. And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah) and (all and every kind of) worship is for Allah (Alone). But if they cease, let there be no transgression except against Allah - the polytheists, and wrong-doers, etc.*²⁹¹⁴

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۚ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۚ وَصَدٌّ عَن سَبِيلِ اللَّهِ

²⁹¹² Sūrah Al Hujurat (49), ayāh 6.

²⁹¹³ Sūrah Al Nisā' (4), ayāh 112.

²⁹¹⁴ Sūrah Al Baqarah (2), āyāt 191-193.

وَكُفِّرْ بِهِ ۖ وَالْمَسْجِدَ الْحَرَامَ وَإِخْرَاجَ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۚ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۚ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَعُوا ۚ وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فِيمَتَ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٩﴾

*They ask you concerning fighting in the sacred months (i.e. 1st, 7th, 11th and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to Al-Masjid-al-Haram (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing. And they will never cease fighting you until they turn you back from your Deen (religion) (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever."*²⁹¹⁵

29:10-11 Do not remove faith because of slandering someone.

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ ۖ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿٣٠﴾ وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿٣١﴾

*Of mankind are some who say: "We believe in Allah," but if they are made to suffer for the sake of Allah, they consider the trial of mankind as Allah's punishment, and if victory comes from your Lord, (the hypocrites) will say: "Verily! We were with you (helping you)." Is not Allah best aware of what is in the breast of the believers (mankind and jinns). Verily, Allah knows those who believe, and verily, He knows the hypocrites [i.e. Allah will test the people with good and hard days to discriminate the good from the wicked (although Allah knows all that before putting them to test)].*²⁹¹⁶

Be a true witness

4:135
5:8

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ

²⁹¹⁵ Sūrah Al-Baqarah (2), ayah 217.

²⁹¹⁶ Sūrah Al-Ankabūt (29), āyāt 10-11.

تَلُودًا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٣٥﴾

O you who believe! Stand out firmly for justice, as witnesses to All h, even though it be against yourselves, or your parents, or your kin, be he rich or poor, All h is a better protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, All h is ever Well-Acquainted with what you do.
2917

يَتَأَيُّبُ الَّذِينَ ءَامَنُوا كُنُوزًا قَوْمٍ بِهِ شُهَدَاءُ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ۚ اَعْدِلُوا هُوَ اَقْرَبُ لِلتَّقْوَىٰ ۚ وَاتَّقُوا اللَّهَ ۚ اِنَّ اللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿٣٦﴾

*O you who believe! Stand out firmly for All h and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear All h. Verily, All h is Well-Acquainted with what you do.*²⁹¹⁸

70:33-35

وَالَّذِينَ هُمْ بِشَهَادَتِهِمُ قَائِمُونَ ﴿٣٣﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾ اُولَٰئِكَ فِي جَنَّٰتٍ مُّكْرَمُونَ ﴿٣٥﴾

*And those who stand firm in their testimonies; and those who guard their al t (prayers) well, such shall dwell in the Gardens (i.e. Paradise) honoured.*²⁹¹⁹

Speak what is good and true

17:53 O you who believe! Keep your duty to Allāh and fear Him, and
33:69-70 speak the truth.²⁹²⁰

وَقُلْ لِّعِبَادِي يَقُولُوا الَّتِي هِيَ اَحْسَنُ ۚ اِنَّ الشَّيْطَانَ يَرْغُبُۢ بَيْنَهُمْ ۚ اِنَّ الشَّيْطَانَ كَانَ لِلْاِنْسَانِ عَدُوًّا مُّبِينًا ﴿٣٧﴾

*And say to My slaves (i.e. the true believers of Isl mic Monotheism) that they should (only) say those words that are the best. (Because) Shai n (Satan) verily, sows disagreements among them. Surely, Shai n (Satan) is to man a plain enemy.*²⁹²¹

²⁹¹⁷ Sūrah Al Nisā' (4), ayāh 135.

²⁹¹⁸ Sūrah Al Mā'idah (5), ayāh 8.

²⁹¹⁹ Sūrah Al Ma'ārij (70), āyāt 33-35.

²⁹²⁰ Sūrah Al Ahzāb (33), ayāh 70.

²⁹²¹ Sūrah Al Isrā' (17), ayāh 53.

يَتَّيِبُوا لِلَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ ءَادَوْا مُوسَىٰ فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ

وَجِيهًا ﴿٣٦﴾ يَتَّيِبُوا لِلَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٣٧﴾

O you who believe! Be not like those who annoyed Moses (Moses), but Allah cleared him of that which they alleged, and he was honourable before Allah.

*O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth.*²⁹²²

41:33

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٣٨﴾

*And who is better in speech than he who [says: "My Lord is Allah (believes in His Oneness)," and then stands straight (acts upon His Order), and] invites (men) to Allah's (Islamic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."*²⁹²³

Protect trusts - Amānat

2:283 Fulfil your trusts towards others.

﴿٢٨٣﴾ وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقْبُوضَهُ ۖ فَإِنْ أَثِمَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَتَهُ ۚ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۚ وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا فإِنَّهٗ ءَاثِمٌ قَلْبُهُ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٤﴾

*And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging); Then if one of you entrust the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allah, his Lord. And conceal not the evidence for he, who hides it, surely his heart is sinful. And Allah is All-Knower of what you do.*²⁹²⁴

4:58 Deliver your trusts to those who have the right.

﴿٥٨﴾ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۚ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٩﴾

Verily! Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you!

²⁹²² Sūrah Al Ahzāb (33), āyāt 69-70.

²⁹²³ Sūrah Fuṣṣilat (41), āyah 33.

²⁹²⁴ Sūrah Al Baqarah (2), āyah 283.

8:27-28 Do not betray the trust which has already been pledged by you.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَخُوْنُوْا اللّٰهَ وَالرَّسُوْلَ وَتَخُوْنُوْا اٰمَنٰتِكُمْ وَاَنْتُمْ تَعْلَمُوْنَ ﴿٢٧﴾
وَاَعْلَمُوْا اَنْمَآ اَمْوَالُكُمْ وَاَوْلٰدُكُمْ فِتْنَةٌ وَاَنَّ اللّٰهَ عِنْدَهُ اَجْرٌ عَظِيْمٌ ﴿٢٨﴾

O you who believe! Betray not All h and His Messenger, nor betray knowingly your Am n t (things entrusted to you, and all the duties which All h has ordained for you).

*And know that your possessions and your children are but a trial and that surely with All h is a mighty reward.*²⁹²⁶

23:8 One of the characteristics of a person who believes and is
70:32-35 successful is to protect 'his' trusts and agreements – the recompense is Paradise full of blessings.

وَالَّذِيْنَ هُمْ لِاٰمَنٰتِهِمْ وَعَهْدِهِمْ رٰعُوْنَ ﴿٣٥﴾

*Those who are faithfully true to their Am n t (all the duties which All h has ordained, honesty, moral responsibility and trusts etc.) and to their covenants;*²⁹²⁷

وَالَّذِيْنَ هُمْ لِاٰمَنٰتِهِمْ وَعَهْدِهِمْ رٰعُوْنَ ﴿٣٥﴾ وَالَّذِيْنَ هُمْ بِشَهٰدٰتِهِمْ قٰيْمُوْنَ ﴿٣٦﴾
وَالَّذِيْنَ هُمْ عَلٰى صَلٰتِهِمْ حٰفِظُوْنَ ﴿٣٧﴾ اُولٰٓئِكَ فِىْ جَنّٰتٍ مُّكْرَمٰتٍ ﴿٣٨﴾

*And those who keep their trusts and covenants;
and those who stand firm in their testimonies;
and those who guard their al t (prayers) well,
such shall dwell in the Gardens (i.e. Paradise) honoured.*²⁹²⁸

28:26 And the best of peoples to deliver their works are those who are strong and trustworthy.

قَالَتْ اِحْدٰنُهُمَا يٰٓاَبٰى اَسْتَجِرُّهُ ۖ اِنَّ خَيْرَ مِّنْ اَسْتَجَرْتُ الْقَوٰى الْاٰمِيْنَ ﴿٢٦﴾

*And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy."*²⁹²⁹

Do not be treacherous

4:105-109 Do not side with those who are treacherous; the disbelievers are

²⁹²⁵ Sūrah Al Nisā' (4), ayāh 58.

²⁹²⁶ Sūrah Al Anfāl (8), āyāt 27-28.

²⁹²⁷ Sūrah Al Mu'minūn (23), ayāh 8.

²⁹²⁸ Sūrah Al Ma'ārij (70), āyāt 32-35.

²⁹²⁹ Sūrah Al Qaşaş (28), ayāh 26.

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ لِنَتَحَكَّمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُن لِّلْخَائِبِينَ
 خَصِيمًا ﴿٥٥﴾ وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٥٦﴾ وَلَا تُجَادِلْ عَنِ
 الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّاتًا أَثِيمًا ﴿٥٧﴾ يَسْتَخْفُونَ مِنَ
 النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ ۚ وَكَانَ اللَّهُ
 بِمَا يَعْمَلُونَ مُحِيطًا ﴿٥٨﴾ هَٰئِثَّمْ هَٰئِثَّمْ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ
 يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَن يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿٥٩﴾

Surely, We have sent down to you (O Mu ammad ﷺ) the Book (this Qur an) in truth that you might judge between men by that which All h has shown you (i.e. has taught you through Divine Inspiration), so be not a pleader for the treacherous.

And seek the forgiveness of All h, certainly, All h is ever Oft-Forgiving, Most Merciful.

And argue not on behalf of those who deceive themselves. Verily, All h does not like anyone who is a betrayer of his trust, and indulges in crime.

They may hide (their crimes) from men, but they cannot hide (them) from All h, for He is with them (by His Knowledge), when they plot by night in words that He does not approve, and All h ever encompasses what they do. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against All h, or who will then be their defender.²⁹³⁰

إِنَّ سَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٦٠﴾ الَّذِينَ عَاهَدَتْ مِنْهُمْ ثُمَّ
 يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرْجٍ وَهُمْ لَا يَتَّقُونَ ﴿٦١﴾ فَإِمَّا تَثْقَفْنَهُمْ فِي الْحَرْبِ
 فَشَرِّدْ بِهِمْ مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَدْكُرُونَ ﴿٦٢﴾ وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً
 فَانْبِذْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِبِينَ ﴿٦٣﴾

Verily, the worst of moving (living) creatures before All h are those who disbelieve, - so they shall not believe.

They are those with whom you made a covenant, but they break their covenant every time and they do not fear All h.

So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.

If you (O Mu ammad ﷺ) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly All h likes not the treacherous.²⁹³¹

²⁹³⁰ Sūrah Al Nisā' (4), āyāt 105-109.

²⁹³¹ Sūrah Al Anfāl (8), āyāt 55-58.

12:52 Indeed Allāh guides not the treason of those who betray.

ذَٰلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي الْخَائِبِينَ ﴿٥٢﴾

[Then Yusuf (Joseph) said: "I asked for this enquiry] in order that He (Al- Az z) may know that I betrayed him not in secret. And, verily! All h guides not the plot of the betrayers.²⁹³²

8:27 Do not betray Allāh and His Messenger ﷺ.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا خُونُوا اللَّهَ وَالرَّسُولَ وَخُونُوا أَمْنَكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٧﴾

O you who believe! Betray not All h and His Messenger, nor betray knowingly your Am n t (things entrusted to you, and all the duties which All h has ordained for you).²⁹³³

Do not refuse blessings

16:53-55 All blessings come from Allāh, so do not refuse them. 'mankind' is given many blessings but is always unthankful. Many of
17:67-70 'mankind', if when they are given blessings, feel happy and even arrogant at stealing themselves. However, if they are affected by
30:33-36 a calamity they are suddenly hopeless.

وَمَا بِكُمْ مِّن نِّعْمَةٍ مِّنَ اللَّهِ تَعْمَوْنَ ۚ تُلَاقُوا السُّوءَ بِمَا كَفَرْتُمْ ۖ تَعْلَمُونَ ﴿٥٣﴾ ثُمَّ إِذَا كُشِفَ
السُّوءُ عَنْكُمْ إِذَا فَرِيقٌ مِّنكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٤﴾ لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ ۖ فَتَمَتَّعُوا
فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾

And whatever of blessings and good things you have, it is from All h. Then, when harm touches you, unto Him you cry aloud for help. Then, when He has removed the harm from you, behold! Some of you associate others in worship with their Lord (All h). So (as a result of that) they deny (with ungratefulness) that (All h's Favours) which We have bestowed on them! Then enjoy yourselves (your short stay), but you will come to know (with regrets).²⁹³⁴

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّا إِلَهُهُ فَلَمَّا جَنَحْنَا إِلَى الْبَرِّ أَعْرَضُوا ۚ وَكَانَ الْإِنسَنُ كَفُورًا ﴿٥٦﴾ أَفَأَمِنْتُمْ أَن تَخْشَعَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ
حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وُكَيْلًا ﴿٥٧﴾ أَمْ أَمِنْتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَرُسِلَ

²⁹³² Sūrah Yūsuf (12), ayāh 52.

²⁹³³ Sūrah Al Anfal (8), ayāh 27.

²⁹³⁴ Sūrah Al Nahl (16), āyāt 53-55.

عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيُغَرِّقُكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿٢٩٥﴾
 * وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوُجُوهِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ
 عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٢٩٦﴾

And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (All h Alone). But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no Wak l (guardian one to guard you from the torment). Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief, then you will not find any avenger therein against Us? And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with A - aiyyib t (lawful good things), and have preferred them above many of those whom We have created with a marked preference.²⁹³⁵

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا آذَاهُمْ مِنْهُ رَحْمَةٌ إِذَا فَرِيقٌ مِّنْهُمْ
 بِرَبِّهِمْ يُشْرِكُونَ ﴿٢٩٧﴾ لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٢٩٨﴾ أَمْ
 أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ ﴿٢٩٩﴾ وَإِذَا آذَقْنَا النَّاسَ رَحْمَةً
 فَرِحُوا بِهَا ﴿٣٠٠﴾ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَمَّا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٠١﴾

And when harm touches men, they cry sincerely only to their Lord (All h), turning to Him in repentance, but when He gives them a taste of His Mercy, behold! A party of them associate partners in worship with their Lord. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know. Or have We revealed to them a Scripture, which speaks of that which they have been associating with Him? And when We cause mankind to taste of mercy, they rejoice therein, but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, Lo! They are in despair!²⁹³⁶

39:49-51 Moreover, 'mankind' is proud, (thinking) that the blessings are from 'his' own cleverness.

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا نُسًا إِذَا حَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ بَلْ
 هِيَ فَتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٠٢﴾ قَدْ فَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَىٰ عَنْهُمْ مَا

²⁹³⁵ Sūrah Al Isrā' (17), āyāt 67-70.

²⁹³⁶ Arah Al Rūm (30), āyāt 33-36.

كَأَنَّهُمْ يَكْسِبُونَ ﴿٤٩﴾ فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ

سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ ﴿٥٠﴾

When harm touches man, he calls to Us (for help), then when We have (rescued him from that harm and) changed it into a favour from Us, he says: "Only because of knowledge (that I possess) I obtained it." Nay, it is only a trial, but most of them know not!

Verily, those before them said it, yet (all) that they had earned availed them not.

So, the evil results of that which they earned overtook them. And those who did wrong of these [people to whom you (Mu ammad ﷺ) have been sent], will also be overtaken by the evil results (torment) for that which they earned, and they will never be able to escape.²⁹³⁷

41:49-51 When affected by misfortune then they pray much.

لَا يَسْتَعْمِلُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَنْسُو قُنُوطًا ﴿٥١﴾ وَلَيْنَ أَذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٥٢﴾ وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَسَا نِعَانِيهٖ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ

عَرِيضٍ ﴿٥٣﴾

Man (the disbeliever) does not get tired of asking good (things from All h), but if an evil touches him, then he gives up all hope and is lost in despair.

And truly, if We give him a taste of mercy from Us, after some adversity (severe poverty or disease, etc.) has touched him, he is sure to say: "This is for me (due to my merit), I think not that the Hour will be established. But if I am brought back to my Lord, surely, there will be for me the best (wealth, etc.) with Him. Then, We verily, will show to the disbelievers what they have done and We shall make them taste a severe torment.

And when We show favour to man, he withdraws and turns away, but when evil touches him, then he has recourse to long supplications.²⁹³⁸

Be thankful

93:11 Be thankful for the blessings of Allāh.

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).²⁹³⁹

²⁹³⁷ Sūrah Al Zumar (39), āyāt 49-51.

²⁹³⁸ Sūrah Fuṣṣilat (41), āyāt 49-51.

²⁹³⁹ Sūrah Al Duḥa (93), āyāh 11.

31:12 Whoever is thankful, then 'he' is thankful for (the good of) 'his'
 27:40 ownself; and whoever is ungrateful is ungrateful only for the loss
 of 'his' ownself. Indeed Allāh is rich, bountiful.

وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ ۚ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَن كَفَرَ
 فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٣١﴾

And indeed We bestowed upon Luqmān Al-ikmah (wisdom and religious understanding, etc.) saying: "Give thanks to Allāh," and whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, Allāh is All-Rich (Free of All wants), Worthy of All Praise.²⁹⁴⁰

قَالَ الَّذِي عِندَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا ءَاتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رَءَاهُ مُسْتَقِرًّا عِندَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَتْلُوَنَ ءَاشْكُرَ أَمْ أَكْفُرُ ۚ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿٣٢﴾

One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when [Sulaimān (Solomon)] saw it placed before him, he said: "This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself, and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly! My Lord is rich (Free of All wants), Bountiful."²⁹⁴¹

14:7 ... "If you give thanks, I will give you more, but if you are
 16:18 thankless, Verily! My punishment is indeed severe."²⁹⁴²
 14:34

وَإِذ تَأَذَّرَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٣٣﴾

And (remember) when your Lord proclaimed: "If you give thanks (by accepting faith and worshipping none but Allāh), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My punishment is indeed severe."²⁹⁴³

وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ۚ إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ ﴿٣٤﴾

And if you would count the graces of Allāh, never could you be able to count them. Truly! Allāh is Oft-Forgiving, Most Merciful.²⁹⁴⁴

²⁹⁴⁰ Sūrah Luqmān (31), ayāh 12.

²⁹⁴¹ Sūrah Al-Naml (27), ayāh 40.

²⁹⁴² Sūrah Ibrāhīm (14), ayāh 7.

²⁹⁴³ Sūrah Ibrāhīm (14), ayāh 7.

²⁹⁴⁴ Sūrah Al-Nahl (16), ayāh 18.

وَأَتَانَكُمْ مِّنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنسَانَ لَظَلُومٌ كَفَّارٌ ﴿١٤٥﴾

And He gave you of all that you asked for, and if you count the Blessings of All h, never will you be able to count them. Verily! Man is indeed an extreme wrong-doer, - a disbeliever (an extreme ingrate, denies All h's Blessings by disbelief, and by worshipping others besides All h, and by disobeying All h and His Prophet Muhammad ﷺ).²⁹⁴⁵

3:145 Allāh will recompense people who desire to be thankful to Him.

وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُوَدَّتَهَا^{٢٩٤٦} وَمَن يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَن يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ ﴿١٤٦﴾

And no person can ever die except by All h's leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.²⁹⁴⁶

2:152 Be thankful to Me (Allāh)!

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

Therefore remember Me (by praying, glorifying, etc.). I will Remember you, and be grateful to Me (for My countless favours on you) and never be ungrateful to Me.²⁹⁴⁷

Do not be envious nor spiteful

4:32

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضُكُمْ عَلَى بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا^{٢٩٤٨} وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ^{٢٩٤٩} وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۚ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٢﴾

And wish not for the things in which All h has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask All h of His Bounty. Surely, All h is ever All-Knower of everything.²⁹⁴⁸

²⁹⁴⁵ Sūrah Ibrāhīm (14), ayāh 34.

²⁹⁴⁶ Sūrah Al 'Imrān (3), ayāh 145.

²⁹⁴⁷ Sūrah Al Baqarah (2), ayāh 152.

²⁹⁴⁸ Sūrah Al Nisā' (4), ayāh 32.

2:90 Do not enter disbelief by feeling spiteful that Allāh has bestowed
4:54-55 graces towards people who He wills.

بِعَسْمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعِثْنَا أَنْ يُزِيلَ اللَّهُ مِنْ فَضْلِهِ
عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ قَبَاءً وَبَغْضٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ



*How bad is that for which they have sold their own selves, that they should disbelieve in that which Allāh has revealed (the Qur'ān), grudging that Allāh should reveal of His Grace unto whom He will of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.*²⁹⁴⁹

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ
وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴿٥٤﴾ فَمِنْهُمْ مَنْ ءَامَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ وَكَفَى

بِحُجَّتِهِمْ سَعِيرًا ﴿٥٥﴾

*Or do they envy men (Mu'ammad ﷺ and his followers) for what Allāh has given them of His Bounty? Then We had already given the family of 'Ibrāhīm (Abraham) the Book and Al-ḥikmah (As-Sunnah - Divine Inspiration to those Prophets not written in the form of a book), and conferred upon them a great kingdom. Of them were (some) who believed in him (Mu'ammad ﷺ), and of them were (some) who averted their faces from him (Mu'ammad ﷺ); and enough is Hell for burning (them).*²⁹⁵⁰

3:118-120 Characteristics of those people who are envious and spiteful is that their hearts are saddened when (other) people obtain goodness and feel happy at the time that they themselves have troubles.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بِطَانَةِ مَن دُونِكُمْ حَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ
بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ
تَعْقِلُونَ ﴿١١٨﴾ هَآؤُنْتُمْ أُولَآءِ حُبُّوهُمْ وَلَا تُحِبُّونَهُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لُفُّوكُمْ
قَالُوا ءَامَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُؤْمِنُوا بِغَيْظِكُمْ إِنَّ اللَّهَ
عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٢٠﴾

²⁹⁴⁹ Sūrah Al Baqarah (2), ayah 90.

²⁹⁵⁰ Sūrah Al Nisā' (4), āyāt 54-55.

وَأِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ۚ إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٢٥١﴾

O you who believe! Take not as (your) Bi nah (advisors, consultants, protectors, helpers, friends, etc.) those outside your Deen (religion) (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the y t (proofs, evidences, verses) if you understand.

Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taur t (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur n]. And when they meet you, they say, "We believe". But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, All h knows what is in the breasts (all the secrets)."

*If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become Al-Muttaq n (the pious), not the least harm will their cunning do to you. Surely, All h surrounds all that they do.*²⁹⁵¹

113:1-5 Seek the protection of Allāh from the evils of people who are spiteful.

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

*Say: "I seek refuge with (All h) the Lord of the daybreak,
"From the evil of what He has created;
"And from the evil of the darkening (night) as it comes with its darkness;
(or the moon as it sets or goes away).
"And from the evil of the witchcrafts when they blow in the knots,
"And from the evil of the envier when he envies."*²⁹⁵²

The prohibition of luxuriousness

2:202 'mankind' will obtain a share of what they have endeavoured towards.

أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۚ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾

*For them there will be allotted a share for what they have earned. And All h is Swift at Reckoning.*²⁹⁵³

3:14 In the view of 'mankind' that which is beautiful is the love of
18:46 that which they desire, namely, the pleasure of this worlds

²⁹⁵¹ Sūrah Āl 'Imrān (3), āyāt 118-120.

²⁹⁵² Sūrah Al Falaq (113), āyāt 1-5.

²⁹⁵³ Sūrah Al Baqarah (2), āyah 202.

ornaments.

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ
وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۚ ذَٰلِكَ مَتَعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ
عِنْدَهُ حُسْبُ الْمَآبِ ﴿٢٥٤﴾

*Beautiful for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but All h has the excellent return (Paradise with flowing rivers, etc.) with Him.*²⁹⁵⁴

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ۗ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ
أَمَلًا ﴿٢٥٥﴾

*Wealth and children are the adornment of the life of this world. But the good righteous deeds (five compulsory prayers, deeds of All h's obedience, good and nice talk, remembrance of All h with glorification, praises and thanks, etc.), that last, are better with your Lord for rewards and better in respect of hope.*²⁹⁵⁵

8:28 Whereas all of that is a trial within life. For that reason do not love the pleasures of this world more than ones love for Allāh and His Messenger ﷺ, and strive in His Path.

وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۗ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٥٦﴾

*And know that your possessions and your children are but a trial and that surely with All h is a mighty reward.*²⁹⁵⁶

28:77-78 Remember the destruction of communities aforehand caused by
34:34-37 the over accumulation of wealth and excessiveness in their love for
luxurious lives at the price of forgetting the Hereafter.

وَاتَّبَعِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۚ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۚ وَأَحْسِنَ
كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۚ وَلَا تَتَّبِعِ الْفَسَادَ فِي الْأَرْضِ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ
﴿٢٥٧﴾ قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۚ أَوَلَمْ يَعْلَمَ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِ
مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ۚ وَلَا يُسْأَلُ عَن دُئُوبِهِمُ
الْمُجْرِمُونَ ﴿٢٥٨﴾

²⁹⁵⁴ Sūrah Āl 'Imrān (3), ayāh 14.

²⁹⁵⁵ Sūrah Al Kahf (18), ayāh 46.

²⁹⁵⁶ Sūrah Al Anfāl (8), ayāh 28.

But seek, with that (wealth) which Allāh has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allāh has been good to you, and seek not mischief in the land. Verily, Allāh likes not the Mufsidīn (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts). He said: "This has been given to me only because of knowledge I possess." Did he not know that Allāh had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected. But the Mujrimīn (criminals, disbelievers, polytheists, sinners, etc.) will not be questioned of their sins (because Allāh knows them well, so they will be punished without account).²⁹⁵⁷

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِمْ كَافِرُونَ ﴿٢٨﴾
وَقَالُوا خُنُّنَ أَكْثَرُ أَمْوَالًا وَأَوْلَدْنَا وَمَا خُنُّنَ بِمُعْذِيبِنَ ﴿٢٩﴾ قُلْ إِن رَّبِّي يَبْسُطُ الرِّزْقَ
لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾ وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ
بِالَّتِي تُفَرِّقُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَن ءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ هُم جَزَاءُ الْوَعْدِ
بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ ءَامِنُونَ ﴿٣١﴾

And We did not send a warner to a township, but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent."

And they say: We are more in wealth and in children, and we are not going to be punished."

Say (O Muhammad ﷺ): "Verily, my Lord enlarges and restricts the provision to whom He pleases, but most men know not."

And it is not your wealth, nor your children that bring you nearer to Us (i.e. pleases Allāh), but only he (will please Us) who believes (in the Islām Monotheism), and does righteous deeds; as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security.²⁹⁵⁸

57:20 Do not be proud of ones wealth, (number of) children, and overly
89:20 loving of wealth, because that wealth is unable to prevent the
3:10 punishment of Allāh.

أَعْلَمُوا أَنَّمَا الْحَيَوةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ
وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا
وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَوةُ الدُّنْيَا إِلَّا مَتْنَعٌ
الْغُرُورِ ﴿٣١﴾

²⁹⁵⁷ Sūrah Al Qaṣaṣ (28), āyāt 77-78.

²⁹⁵⁸ Sūrah Saba' (34), āyāt 34-37.

*Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) forgiveness from Allāh and (His) good pleasure (for the believers, good-doers), whereas the life of this world is only a deceiving enjoyment.*²⁹⁵⁹

وَتُحِبُّونَ ٱلْمَالَ حُبًّا جَمًّا ﴿٢٩٥٩﴾

*And you love wealth with much love.*²⁹⁶⁰

إِنَّ ٱلَّذِينَ كَفَرُواْ لَن تُغْنِىَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِّنَ ٱللَّهِ شَيْئًا وَأُولَٰئِكَ هُمُ ٱلْوَقُودُ ٱلنَّارِ ﴿٢٩٦٠﴾

*Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allāh; and it is they who will be fuel of the Fire.*²⁹⁶¹

102:1-8 Allāh threatens those negligent amongst ‘mankind’ regarding the meaning of life and a life of grandeur.

أَلَمْ يَكُنْ لَهُمُ ٱلْكَتَٰبُ ٱلَّذِى رُزِّقُواْ مِنْهُ ٱلْمِقَٰيِرَ ﴿١﴾ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٢﴾ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ ٱلْيَقِينِ ﴿٤﴾ لَتَرَوُنَّ ٱلْجَحِيمَ ﴿٥﴾ ثُمَّ لَتَرَوُنَّ ٱلْعَذَابَ ٱلَّذِى كُنْتُمْ تُكَذِّبُونَ ﴿٦﴾ ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ ﴿٧﴾

*The mutual rivalry for piling up of worldly things diverts you, until you visit the graves (i.e. till you die).
Nay! You shall come to know!
Again, Nay! You shall come to know!
Nay! If you knew with a sure knowledge (the end result of piling up, you would not have occupied yourselves in worldly things)
Verily, you shall see the blazing Fire (Hell)!
And again, you shall see it with certainty of sight!
Then, on that day, you shall be asked about the delight (you indulged in, in this world)!²⁹⁶²*

104:1-9 There will be grand misfortune for the hoarder of possessions or wealth which is not spent in the Way of Allāh.

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ ٱلَّذِى جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾ يُحَسِّبُ أَنَّ مَالَهُ ٱخْلَٰدُهُ ﴿٣﴾

²⁹⁵⁹ Sūrah Al Ḥadīd (57), ayāh 20.

²⁹⁶⁰ Sūrah Al Fajr (89), ayāh 20.

²⁹⁶¹ Sūrah Al ‘Imrān (3), ayāh 10.

²⁹⁶² Sūrah Al Takwīn (102), āyāt 1-8.

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٦٤﴾ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٦٥﴾ نَارُ اللَّهِ الْمَوْقُودَةُ ﴿٦٦﴾
الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿٦٧﴾ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ﴿٦٨﴾ فِي عَذَابٍ مُّتَدَدَةٍ ﴿٦٩﴾

Woe to every slanderer and backbiter,
Who has gathered wealth and counted it,
he thinks that his wealth will make him last forever!
Nay! Verily, he will be thrown into the crushing Fire.
And what will make you know what the crushing Fire is?
The Fire of All h, kindled,
which leaps up over the hearts,
Verily, it shall be closed in on them,
in pillars stretched forth (i.e. they will be punished in the Fire with pillars,
etc.).²⁹⁶³

Do not be excessive

7:31 O Children of Adam! Take your adornment, while praying and
6:141 going round the Ka'bah, and eat and drink but waste not by
extravagance, certainly He likes not Al-Musrifūn.²⁹⁶⁴

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا
يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

O children of Adam! Take your adornment (by wearing your clean
clothes), while praying and going round (the aw f of) the Ka bah, and eat
and drink but waste not by extravagance, certainly He (All h) likes not
Al-Musrif n (those who waste by extravagance).²⁹⁶⁵

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكُلُهُ
وَالزَّيْتُونَ وَالرَّيْمَانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ۚ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا
حَقَّهُ يَوْمَ حَصَادِهِ ۚ وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

And it is He who produces Gardens trellised and untrellised, and
date-palms, and crops of different shape and taste (its fruits and its seeds)
and olives, and pomegranates, similar (in kind) and different (in taste). Eat
of their fruit when they ripen, but pay the due thereof (its Zak t, according
to All h's orders 1/10th or 1/20th) on the day of its harvest, and waste not
by extravagance. Verily, He likes not Al-Musrif n (those who waste by
extravagance).²⁹⁶⁶

17:27-28 Indeed those who are squanderers are the brothers of the Shayāṭīn.

²⁹⁶³ Sūrah Al Humazah (104), āyāt 1-9.

²⁹⁶⁴ Sūrah Al A'rāf (7), āyāh 31.

²⁹⁶⁵ Sūrah Al A'rāf (7), āyāh 31.

²⁹⁶⁶ Sūrah Al An'ām (6), āyāh 141.

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٦﴾ وَإِمَّا تُعْرِضَنَّ عَنْهُمْ أَبْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا ﴿٢٧﴾

Verily, spendthrifts are brothers of the Shayṭān (devils), and the Shayṭān (Devil - Satan) is ever ungrateful to his Lord.

And if you (O Muḥammad ﷺ) turn away from them (kindred, poor, wayfarer, etc. whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft kind word (i.e. Allāh will give me and I shall give you).²⁹⁶⁷

46:20 The punishment of Allāh is for people who consume their wealth in extravagance.

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَدْهَبْتُمْ طِبَعَكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَأَسْمَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ ﴿٢٨﴾

On the Day when those who disbelieve (in the Oneness of Allāh - Islamic Monotheism) will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel and disobey (Allāh)." ²⁹⁶⁸

Steer clear of miserliness

57:23-24 Worship Allāh and join none with Him in worship...
4:36-37

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۚ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾ الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ ۚ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٤﴾

In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allāh likes not prideful boasters.

Those who are misers and enjoin upon people miserliness (Allāh is not in need of their charity). And whosoever turns away (from faith Allāh's Monotheism), then Allāh is rich (Free of All wants), Worthy of All Praise.²⁹⁶⁹

²⁹⁶⁷ Sūrah Al Isrā' (17), āyāt 27-28.

²⁹⁶⁸ Sūrah Al Aḥqāf (46), āyāt 20.

²⁹⁶⁹ Sūrah Al Ḥadīd (57), āyāt 23-24.

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَنًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ۝﴾ الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿٢٧٠﴾

Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Mas k n (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful; Those who are miserly and enjoin miserliness on other men and hide what Allah has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment. ²⁹⁷⁰

3:180 Do not withhold that which has been bestowed by Allāh...

﴿وَلَا تَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ هُوَ خَيْرٌ لَّهُمْ ۚ بَلْ هُوَ شَرٌّ لَّهُمْ ۚ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ ۗ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝﴾

And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (wealth) think that it is good for them (and so they do not pay the obligatory Zak t). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth; and Allah is Well-Acquainted with all that you do. ²⁹⁷¹

9:34-35 “This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.”

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لِيَآكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيُصْذَرُونَ عَنِ سَبِيلِ اللَّهِ ۗ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبِئْسَ لَهُم بِعَذَابٍ أَلِيمٍ ۝﴾ يَوْمَ نَحْمِي عَلَيْهَا فِي نَارِ جَهَنَّمَ فَيُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وظُهُورُهُمْ هَذَا مَا كَنْزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا

²⁹⁷⁰ Sūrah Al Nisā' (4), āyāt 36-37.

²⁹⁷¹ Sūrah Al 'Imrān (3), āyāh 180.

O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of Allāh (i.e. Allāh's Religion of Islamic Monotheism). And those who hoard up gold and silver [Al-Kanz: the money, the Zakāt of which has not been paid], and spend it not in the Way of Allāh, - announce unto them a painful torment.

*On the Day when that (Al-Kanz: money, gold and silver, etc., the Zakāt of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them):- "This is the treasure which you hoarded for yourselves. now taste of what you used to hoard."*²⁹⁷²

70:15-18 The Fire of Hell will blaze for those people who accumulate wealth and hoard it.

كَلَّا إِنَّهَا لَأَطْفَىٰ ﴿٢٥﴾ نَزَاعَةً لِّلشَّوَىٰ ﴿٢٦﴾ نَدَعُوا مِّنْ أَدْبَرَ وَتَوَلَّىٰ ﴿٢٧﴾ وَجَمَعَ فَأَوْعَىٰ ﴿٢٨﴾

By no means! Verily, it will be the Fire of Hell!

Taking away (burning completely) the head skin!

*Calling: "[O Kafir (O disbeliever in Allāh, His angels, His Book, His Messengers, the Day of Resurrection and in Al-Qadar (Divine Preordainments), O Mushrik (O polytheist, disbeliever in the Oneness of Allāh)) (all) such as turn their backs and turn away their faces (from faith) [picking and swallowing them up from that great gathering of mankind (on the Day of Resurrection) just as a bird picks up a food-grain from the earth with its beak and swallows it up] [Tafsīr al-Qurtub, Vol. 18, Page 289] And collect (wealth) and hide it (from spending it in the Cause of Allāh)."*²⁹⁷³

92:8-11 And Allāh has prepared for them difficulties.

وَأَمَّا مَن يُخَلِّ وَأَسْتَغْنَىٰ ﴿٢٩﴾ وَكَذَّبَ بِالْحَسَنَىٰ ﴿٣٠﴾ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ﴿٣١﴾ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ﴿٣٢﴾

But he who is greedy miser and thinks himself self-sufficient.

And gives the lie to Al-Usra;

We will make smooth for him the path for evil;

*And what will his wealth benefit him when he goes down (in destruction)."*²⁹⁷⁴

47:36-38 Behold! You are those who are called to spend In the Cause of Allāh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allāh is rich, and you are poor. And if you turn away, He will exchange you for some other people, and they will not be your likes.²⁹⁷⁵

²⁹⁷² Sūrah Al Taubah (9), āyāt 34-35.

²⁹⁷³ Sūrah Al Ma'ārij (70), āyāt 15-18.

²⁹⁷⁴ Sūrah Al Lail (92), āyāt 8-11.

²⁹⁷⁵ Sūrah Muhammad (47), āyāt 38.

إِنَّمَا الْحَيَوةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجْرَكُمْ وَلَا يَسْأَلْكُمْ
 أَمْوَالَكُمْ ﴿٢٧٦﴾ إِنْ يَسْأَلْكُمْوهَا فَيُخْفِكُمْ تَبَخُلُوا وَخُرْجَ أَصْغَنَكُمْ ﴿٢٧٧﴾ هَئِئَنتُمْ
 هَؤُلَاءِ تَدْعُونَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا
 يَبْخُلُ عَنْ نَفْسِهِ ۗ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ
 لَا يَكُونُوا أَمْثَلَكُمْ ﴿٢٧٨﴾

The life of this world is but play and pastime, but if you believe (in the Oneness of All h - Isl mic Monotheism), and fear All h, and avoid evil, He will grant you your wages, and will not ask you your wealth.
 If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills.
 Behold! You are those who are called to spend in the Cause of All h, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But All h is rich (Free of All wants), and you (mankind) are poor. And if you turn away (from Isl m and the obedience of All h), He will exchange you for some other people, and they will not be your likes.²⁹⁷⁶

Pay attention to the poor and needy

2:273-274 Man was created very impatient...
 2:177
 70:19-27

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ
 يَحْسِبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ
 إِلْحَافًا ۚ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ
 بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
 يَحْزَنُونَ ﴿٢٧٤﴾

(Charity is) for Fuqar (the poor), who in All h's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely All h knows it well.
 Those who spend their wealth (in All h's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.²⁹⁷⁷

²⁹⁷⁶ Sūrah Muḥammad (47), ayāh 38.

²⁹⁷⁷ Sūrah Al Baqarah (2), āyāt 273-274.

﴿ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى
الزَّكَاةَ وَالْمُؤْتُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۗ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ
الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴾

It is not Al-Birr (piety, righteousness, and each and every act of obedience to All h, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in All h, the Last day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Mas k n (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs A - al t (Iq mat-a - al t), and gives the Zak t, and who fulfill their covenant when they make it, and who are A - bir n (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaq n (pious).²⁹⁷⁸

﴿ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۖ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۖ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۚ إِلَّا الْمُصَلِّينَ ۚ الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ۚ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ۚ لِلْسَّائِلِ وَالْمَحْرُومِ ۚ وَالَّذِينَ يُصَدِّقُونَ بَيِّمَاتِ الدِّينِ ۚ وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُونَ ۚ ﴾

*Verily, man (disbeliever) was created very impatient;
Irritable (discontented) when evil touches him;
and niggardly when good touches him;-
except those devoted to al t (prayers)
those who remain constant in their al t (prayers);
and those in whose wealth there is a known right,
for the beggar who asks, and for the unlucky who has lost his property and
wealth, (and his means of living has been straitened);
and those who believe in the Day of recompense,
and those who fear the torment of their Lord,²⁹⁷⁹*

90:12-16

﴿ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ۚ فَكُّ رَقَبَةٍ ۚ أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ۚ يَتِيمًا

²⁹⁷⁸ Sūrah Al Baqarah (2), ayāh 177.

²⁹⁷⁹ Sūrah Al Ma' ārij (70), āyāt 19-27.

ذَا مَقْرَبَةٍ ﴿٩٠﴾ أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ ﴿٩١﴾

And what will make you know the path that is steep?
(It is) freeing a neck (slave, etc.)
or giving food in a day of hunger (famine),
to an orphan near of kin.
Or to a Misk n (poor) afflicted with misery. ²⁹⁸⁰

93:9-10

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿٩٢﴾ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴿٩٣﴾

Therefore, treat not the orphan with oppression,
and repulse not the beggar; ²⁹⁸¹

Actively spend of your wealth (in charity) – ‘amal

16:71 Of ‘mankind’ are those who exceed others in matters of fortune,
yet the majority of them will not help the others.

وَاللَّهُ فَضَّلَ بَعْضُكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادَى رِزْقِهِمْ عَلَى مَا
مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِعَمَلِهِمْ تَحَدَّوْنَ ﴿٧١﴾

And All h has preferred some of you above others in wealth and properties.
Then, those who are preferred will by no means hand over their wealth and
properties to those (slaves) whom their right hands possess, so that they
may be equal with them in respect thereof. Do they then deny the Favour of
All h? ²⁹⁸²

24:22 People who are superior (in wealth) and more fortunate make
oaths not to give in charity.

وَلَا يَأْتِلْ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ
وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ
غَفُورٌ رَحِيمٌ ﴿٢٢﴾

And let not those among you who are blessed with graces and wealth swear
not to give (any sort of help) to their kinsmen, Al-Mas k n (the poor), and
those who left their homes for All h's cause. Let them pardon and forgive.
Do you not love that All h should forgive you? And All h is Oft-Forgiving,
Most Merciful. ²⁹⁸³

²⁹⁸⁰ Sūrah Al Balad (90), āyāt 12-16.

²⁹⁸¹ Sūrah Aq duhā (93), āyāt 9-10.

²⁹⁸² Sūrah Al Nahl (16), āyāt 71.

²⁹⁸³ Sūrah Al Nūr (24), āyāt 22.

25:67 Do not be overly extravagant, but also do not be miserly.

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾

And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).²⁹⁸⁴

57:7 It is hoped that all people spend of their wealth in accordance with their capabilities.

ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفَقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ ۖ فَالَّذِينَ ءَامَنُوا مِنْكُمْ وَأَنْفَقُوا هُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾

Believe in All h and His Messenger (Mu ammad ﷺ), and spend of that whereof He has made you trustees. And such of you as believe and spend (in All h's way), theirs will be a great reward.²⁹⁸⁵

59:9
64:16

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُخْبُونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

And those who, before them, had homes (in Al-Madinah) and had adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Ban An-Na r), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.²⁹⁸⁶

فَاقْبُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفَقُوا خَيْرًا لِّأَنْفُسِكُمْ ۚ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠﴾

So keep your duty to All h and fear Him as much as you can; listen and obey; and spend in charity, that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones.²⁹⁸⁷

74:6 Do not give to someone in the hope of it being recompensed.

²⁹⁸⁴ Sūrah Al Furqān (25), ayāh 67.

²⁹⁸⁵ Sūrah Al Hadīd (57), ayāh 7.

²⁹⁸⁶ Sūrah Al Hashr (59), ayāh 9.

²⁹⁸⁷ Sūrah Al Taghābun (64), ayāh 16.

وَلَا تَمْنُنْ تَسْتَكْبِرُ ﴿٢١﴾

And give not a thing in order to have more (or consider not your deeds of All h's obedience as a Favour to All h).²⁹⁸⁸

92:17-21 Those who spend of their wealth seeking the pleasure of Allāh ﷻ then for them is self-purification.

وَسَيُجَنَّبُهَا الْأَتْقَى ﴿٢١﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴿٢٢﴾ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ﴿٢٣﴾ إِلَّا أَتْبَغَا وَجْهَ رَبِّهِ الْأَعْلَى ﴿٢٤﴾ وَلَسَوْفَ يَرْضَى ﴿٢٥﴾

And Al-Muttaq n (the pious and righteous) will be far removed from it (Hell).

He who spends his wealth for increase in self-purification, and have in his mind no favour from anyone for which a reward is expected in return, except only the desire to seek the Countenance of his Lord, the Most High; He surely will be pleased (when he will enter Paradise).²⁹⁸⁹

Desist from intoxicants and gambling

2:219 The sin in them is greater than the benefit...

۞ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ۚ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْاَعْفَا ۚ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ الْاٰيٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ ﴿٢١٩﴾

They ask you (O Mu ammad ﷺ) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus All h makes clear to you His laws in order that you may give thought."²⁹⁹⁰

4:43 Perform Aş-Şalāt in a sober and pure state...

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَقْرُبُوْا الصَّلٰوةَ وَاَنْتُمْ سُكَرٰى حَتّٰى تَعْلَمُوْا مَا تَقُوْلُوْنَ وَلَا جُنُبًا ۙ اِلَّا عَابِرِيْ سَبِيْلٍ حَتّٰى تَغْتَسِلُوْا ۚ وَاِنْ كُنْتُمْ مَّرْضٰى اَوْ عَلٰى سَفَرٍ اَوْ جَآءَ اَحَدٌ مِنْكُمْ مِنْ الْغَاطِطِ اَوْ لَمْ يَمْسَسْهُمُ الْبَسَآءُ فَلَمْ يَجِدُوْا مَآءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَاَمْسَحُوْا بِوُجُوْهِكُمْ

²⁹⁸⁸ Sūrah Al Muddaththir (74), ayāh 6.

²⁹⁸⁹ Sūrah Al Lail (92), āyāt 17-21.

²⁹⁹⁰ Sūrah Al Baqarah (2), ayāh 219.

وَأْتِدْيَكُمْ ۖ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا ﴿٥٩﴾

*O you who believe! Approach not A - al t (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Jan ba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum). Truly, All h is ever Oft-Pardoning, Oft-Forgiving.*²⁹⁹¹

5:90-91 Intoxicants (khamr) and gambling are amongst those issues that are contemptible and are the doings of Shaitān. By means of both of these Shaitān desires to foster enmity and hatred; as well as the obstruction of 'mankind's' remembrance of Allāh ﷻ.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْحَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْحَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۖ فَهَلْ أَنْتُمْ مُنْتَبِهُونَ ﴿٩١﴾

*O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-An b, and Al-Azl m (arrows for seeking luck or decision) are an abomination of Shai n's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Shai n (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of All h and from A - al t (the prayer). So, will you not then abstain?*²⁹⁹²

47:15 People who are pious will be recompensed with Paradise wherein are rivers of wine, delicious to drink, and which do not intoxicate.

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ ۖ فِيهَا أَنْهَارٌ مِّنْ مَّاءٍ غَيْرِ ءَاسِنٍ وَأَنْهَارٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِلشَّرْبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ مُصَفًّى ۖ وَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ ۚ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۚ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءُهُمْ ۚ ﴿١٥﴾

The description of Paradise which the Muttaq n (pious) have been promised is that in it are rivers of water the taste and smell of which are not changed; rivers of milk of which the taste never changes; rivers of wine delicious to those who drink; and rivers of clarified honey (clear and pure) therein for them is every kind of fruit; and forgiveness from their Lord. (Are

²⁹⁹¹ Sūrah Al Nisā' (4), ayāh 43.

²⁹⁹² Sūrah Al Mā'idah (5), āyāt 90-91.

these) like those who shall dwell for ever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels?²⁹⁹³

Do not be boastful (Riyā' - رياء)

Riyā' is the performance of a deed not seeking the pleasure of Allāh but rather to seek praise and or renown (for oneself) in the community.

8:47 Do not be vain and boastful in front of 'mankind'.

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ
وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾

And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allāh. And Allāh is Muḥīṭ (encircling and thoroughly comprehending) all that they do.²⁹⁹⁴

4:38 When giving in charity do not do so in order to be seen doing so.

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ
يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾

And (also) those who spend of their substance to be seen of men, and believe not in Allāh and the Last Day [they are the friends of Shayṭān (Satan)], and whoever takes Shayṭān (Satan) as an intimate; then what a dreadful intimate he has!²⁹⁹⁵

2:264 This ayāh exemplifies the person who gives charity by means of boastfulness.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ
النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ
فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْكَافِرِينَ ﴿٢٦٤﴾

O you who believe! Do not render in vain your adaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allāh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what

²⁹⁹³ Sūrah Muḥammad (47), ayāh 15.

²⁹⁹⁴ Sūrah Al Anfal (8), ayāh 47.

²⁹⁹⁵ Sūrah Al Nisā' (4), ayāh 38.

they have earned. And Allāh does not guide the disbelieving people.²⁹⁹⁶

3:188 Do not be a person who is or wishes to be praised for what 'he' has done.

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ تُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾

Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, - think not you that they are rescued from the torment, and for them is a painful torment.²⁹⁹⁷

107:6 Riya' is one example of lying in religion and a disaster for those who are boastful.

الَّذِينَ هُمْ يُرَاءَوْنَ ﴿١٠٧﴾

Those who do good deeds only to be seen (of men).²⁹⁹⁸

Do not be afraid nor cowardly

3:156-158 Do not be like the munafiqūn who always avoid or are reluctant to fight, because they are afraid of dying for maintaining the truth; but they request a portion of the booty of war when the war is won. The munafiqūn are afraid of the enemy as they are afraid of Allāh ﷻ.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غَزَى لَوْ كَانُوا عِندَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكُ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ نَحِيءٌ وَنُجِيمٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾ وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿١٥٧﴾ وَلَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾

O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allāh may make it a cause of regret in their hearts. It is Allāh who gives life and causes death. And Allāh is All-Seer of what you do.

And if you are killed or die in the Way of Allāh, forgiveness and mercy from Allāh are far better than all that they amass (of worldly wealths, etc.). And whether you die, or are killed, verily, unto Allāh you shall be gathered.²⁹⁹⁹

²⁹⁹⁶ Sūrah Al Baqarah (2), ayah 264.

²⁹⁹⁷ Sūrah Al 'Imrān (3), ayah 188.

²⁹⁹⁸ Sūrah Al Mā'ūn (107), ayah 6.

²⁹⁹⁹ Sūrah Al 'Imrān (3), āyāt 156-158.

وَأَنَّ مِنْكُمْ لَمَنْ لَّيْطُنَّ فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالُوا قَدْ أَتَعَمَّ اللَّهُ عَلَيْنَا إِذْ لَمْ أَكُنْ مَعَهُمْ
شَيْئًا ۖ وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ
يَلِيْتَنِي كُنتُمْ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٣٠﴾

*There is certainly among you he who would linger behind (from fighting in All h's Cause). If a misfortune befalls you, he says, "Indeed All h has favoured me in that I was not present among them."
But if a bounty (victory and booty) comes to you from All h, he would surely say - as if there had never been ties of affection between you and him – "Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty)."*³⁰⁰⁰

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ
الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً ۚ وَقَالُوا رَبَّنَا لِمَ
كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَّعْتُ الدُّنْيَا قَلِيلٌ ۖ وَالْآخِرَةُ خَيْرٌ
لِّمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٣١﴾

*Have you not seen those who were told to hold back their hands (from fighting) and perform A - al t (Iq mat-a - al t), and give Zak at, but when the fighting was ordained for them, behold! A section of them fear men as they fear All h or even more. They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears All h, and you shall not be dealt with unjustly even equal to the Fatil (a scallish thread in the long slit of a date-stone)."*³⁰⁰¹

8:15-16 Do not retreat through fear! Except as a strategy of war.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمُ الْاُدْبَارَ ﴿٣٢﴾ وَمَنْ
يُولِهِمْ يَوْمَئِذٍ دُبُرُهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ
اللَّهِ وَمَأْوَاهُ جَهَنَّمُ ۚ وَبِئْسَ الْمَصِيرُ ﴿٣٣﴾

*O you who believe! When you meet those who disbelieve, in a battle-field, never turn your backs to them.
And whoever turns his back to them on such a day - unless it be a stratagem of war, or to retreat to a troop (of his own), - he indeed has drawn upon himself wrath from All h. And his abode is Hell, and worst indeed is that destination!*³⁰⁰²

³⁰⁰⁰ Sūrah Al Nisā' (4), āyāt 72-73.

³⁰⁰¹ Sūrah Al Nisā' (4), āyāt 77.

³⁰⁰² Sūrah Al Anfāl (8), āyāt 15-16.

Do not cause destruction

26:151-152

وَلَا تَطِيعُوا أَمْرَ الْمُتَسْرِفِينَ ﴿٥٦﴾ الَّذِينَ يَفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٥٧﴾

"And follow not the command of Al-Musrif n [i.e. their chiefs, leaders who were polytheists, criminals and sinners],

*"Who make mischief in the land, and reform not."*³⁰⁰³

7:56

2:11-12

7:74

7:85-86

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ

مِّنَ الْمُحْسِنِينَ ﴿٥٨﴾

*And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope; surely, All h's Mercy is (ever) near unto the good-doers.*³⁰⁰⁴

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿٥٩﴾ أَلَا إِنَّهُمْ هُمُ

الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿٦٠﴾

And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers."

*Verily! They are the ones who make mischief, but they perceive not.*³⁰⁰⁵

وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ عَادٍ وَنُبَأَكُمُ فِي الْأَرْضِ تَتَّخِذُونَ مِن

سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا ۖ فَادْكُرُوا ءَالَاءَ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ

مُفْسِدِينَ ﴿٦١﴾

*"And remember when He made you successors after d (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from All h, and do not go about making mischief on the earth."*³⁰⁰⁶

³⁰⁰³ Sūrah Al Shu'arā (26), āyāt 151-152.

³⁰⁰⁴ Sūrah Al A'rāf (7), ayāh 56.

³⁰⁰⁵ Sūrah Al Baqarah (2), āyāt 11-12.

³⁰⁰⁶ Sūrah Al A'rāf (7), ayāh 74.

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۖ قَالَ يَبْقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ ۖ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٣٠٧﴾ وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَن مِّنْ ءَامِنٍ بِهِمْ وَتَتَّبِعُونَهَا عِوَجًا ۚ وَادْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَرَكُمْ ۚ وَانظُرُوا كَيْفَ كَانَ عَنَقِبَةُ الْمُفْسِدِينَ ﴿٣٠٨﴾

And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said: "O my people! Worship All h! You have no other Il h (God) but Him. [L il ha ill-All h (none has the right to be worshipped but All h)]." Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not mischief on the earth after it has been set In order, that will be better for you, if you are believers. "And sit not on every road, threatening, and hindering from the Path of All h those who believe in Him. And seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the Mufsid n (mischief-makers, corrupts, liars).³⁰⁰⁷

30:41

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٣٠٩﴾

Evil (sins and disobedience of All h, etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that All h may make them taste a part of that which they have done, in order that they may return (by repenting to All h, and begging His Pardon).³⁰⁰⁸

Do not be arrogant and proud of oneself – Be modest!

17:37 Do not adopt an insolent face for reasons of pride and
25:63 do not walk arrogantly but rather, walk with humility.
31:18

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣١٠﴾

And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the

³⁰⁰⁷ Sūrah Al A'rāf (7), āyāt 85-86.

³⁰⁰⁸ Sūrah Al Rūm (30), āyāt 41.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٣٠﴾

And the slaves of the Most Beneficent (All h) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.³⁰¹⁰

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٣١﴾

“And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, All h likes not each arrogant boaster.”³⁰¹¹

4:36 Arrogance renders ‘mankind’ in denial of the truth that comes
16:22-25 from Allāh, with the result that Allāh seals their dead hearts.

۞ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَنًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٢﴾

Worship All h and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Mas k n (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, All h does not like such as are proud and boastful;³⁰¹²

إِلَهُكُمْ إِلَهٌ وَاحِدٌ ۖ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُم مُّنْكِرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿٣٣﴾
لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُوبُونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٣٤﴾
وَإِذَا قِيلَ لَهُمْ مَاذَا أُنْزِلَ رُبُّكُمْ قَالُوا أَأَسْطِيرُ الْأَوَّلِينَ ﴿٣٥﴾ لِيُخَمِّلُوا أُوزَارَهُمْ
كَامِلَةً يَوْمَ الْقِيَمَةِ ۖ وَمِنْ أُوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ ۖ أَلا سَاءَ مَا يَزُرُونَ ﴿٣٦﴾

Your Il h (God) is One Il h (God All h, none has the right to be worshipped but He). But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of All h), and they are proud. Certainly, All h knows what they conceal and what they reveal. Truly, He likes not the proud.

³⁰⁰⁹ Sūrah Al Isrā' (17), ayāh 37.

³⁰¹⁰ Sūrah Al Furqān (25), ayāh 63.

³⁰¹¹ Sūrah Luqmān (31), ayāh 18.

³⁰¹² Sūrah Al Nisā' (4), ayāh 36.

And when it is said to them: "What is it that your Lord has sent down (unto Mu ammad ﷺ)?" They say: "Tales of the men of old!" They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!³⁰¹³

4:172-173
16:29
39:60
40:35
40:76

لَنْ يَسْتَكْبِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَكْبِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿٣٩﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۗ وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿٤٠﴾

The Messiah will never be proud to reject to be a slave to All h, nor the angels who are near (to All h). And whosoever rejects His worship and is proud, then He will gather them all together unto himself. So, as for those who believed (in the Oneness of All h - Isl mic Monotheism) and did deeds of righteousness, He will give their (due) rewards, and more out of His Bounty. But as for those who refuse His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides All h any protector or helper.³⁰¹⁴

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَيْسَ مَتْوًى الْمُتَكَبِّرِينَ ﴿٤٠﴾

"So enter the gates of Hell, to abide therein, and indeed, what an evil abode will be for the arrogant." ³⁰¹⁵

وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَتْوًى لِّلْمُتَكَبِّرِينَ ﴿٤١﴾

And on the Day of Resurrection you will see those who lied against All h (i.e. attributed to Him sons, partners, etc.) their faces will be black. Is there not in Hell an abode for the arrogant ones?³⁰¹⁶

الَّذِينَ يُجَادِلُونَ فِي ءَايَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ كُتُبٌ مَقَالًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ

³⁰¹³ Sūrah Al Nahl (16), āyāt 22-25.

³⁰¹⁴ Sūrah Al Nisā (4), āyāt 172-173.

³⁰¹⁵ Sūrah Al Nahl (16), āyāt 29.

³⁰¹⁶ Sūrah Al Zumar (39), āyāt 60.

ءَامِنُوا كَذٰلِكَ يَظۡعُ اللّٰهُ عَلٰى كُلِّ قَلۡبٍ مُّتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾

Those who dispute about the *ḥaqq* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, without any authority that has come to them, it is greatly hateful and disgusting to Allāh and to those who believe. Thus does Allāh seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the right path).³⁰¹⁷

اَدْخُلُوْا اَبۡوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا فَبۡئَسَ مَّقۡوٰى الْمُتَكَبِّرِيْنَ ﴿٣٦﴾

Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!³⁰¹⁸

Be obedient!

4:59 Obey Allāh and His Messenger ﷺ as well as those in authority ('Ulil 'Amri) amongst the mu'minūn.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اطِيعُوْا اللّٰهَ وَاَطِيعُوْا الرَّسُوْلَ وَاُوْلٰى الْاَمْرِ مِنْكُمْ فَاِنْ تَنٰزَعْتُمْ فِيْ شَئٍ فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلًا ﴿٤٠﴾

O you who believe! Obey Allāh and obey the Messenger (Muḥammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger (ﷺ), if you believe in Allāh and in the Last Day. That is better and more suitable for final determination.³⁰¹⁹

17:23-25 Be respectful, obedient, and dutiful to parents; and if they both
31:15 call you to something evil then do not follow; one must still associate with them in a goodly manner on this earth.

وَقَضٰى رَبُّكَ اَلَّا تَعۡبُدُوْا اِلَّا اِيَّاهُ وِبِالْوٰلِدَيْنِ اِحۡسَنًاۚ اِمَّا يَبۡتَغِ عِنۡدَكَ الْكِبَرَ ۚ اَحَدُهُمَا اَوْ كِلَاهُمَا فَلَا تَقُلْ هُمَا اُفٍّ وَلَا تَنۡهَرۡهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيۡمًا ﴿٢٣﴾
وَاخۡفِضۡ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحۡمَةِ وَقُلْ رَبِّ ارۡحَمۡهُمَا كَمَا رَبَّيٰنِي صَغِيۡرًا ﴿٢٤﴾
رَبُّكۡمۡرَ اَعۡلَمۡ بِمَا فِىۡ نُفُوۡسِكُمۡۚ اِنْ تَكُوْنُوْا صٰلِحِيْنَ فَلَنَبۡشِرَ لِّاَوۡدِيۡنَ غَفُوْرًا ﴿٢٥﴾

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address

³⁰¹⁷ Sūrah Al Mū'min [or Ghāfir] (40), ayāh 35.

³⁰¹⁸ Sūrah Al Mū'min [or Ghāfir] (40), ayāh 76.

³⁰¹⁹ Sūrah Al Nisā' (4), ayāh 59.

them in terms of honour.

And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was small."

Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance.³⁰²⁰

وَإِنْ جَهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۚ وَصَاحِبُهُمَا
فِي الدُّنْيَا مَعْرُوفًا ۚ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ
تَعْمَلُونَ ﴿٣٢﴾

But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.³⁰²¹

Rebelliousness and its consequences

82:6-9 Do not be rebellious to Allāh nor deny the Day of Resurrection.

يٰٓأَيُّهَا الْإِنْسَانُ مَا غَرَكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾ فِى
أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾ كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ ﴿٩﴾

O man! What has made you careless concerning your Lord, the Most Generous?

Who created you, fashioned you perfectly, and gave you due proportion;

In whatever form He willed, He put you together.

Nay! But you deny the recompense (reward for good deeds and punishment for evil deeds).³⁰²²

80:40-42

82:13-16

وَوُجُوهٌُ يَوْمَئِذٍ عَلَيَّهَا غَبَرَةٌ ﴿١٣﴾ تَرْهَقُهَا قَتَرَةٌ ﴿١٤﴾ أُولَٰئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ﴿١٥﴾

And other faces, that day, will be dust-stained;
darkness will cover them,

such will be the Kafarah (disbelievers in Allah, in His Oneness, and in His Messenger Muhammad (ﷺ), etc.), the Fajarah (wicked evil doers).³⁰²³

³⁰²⁰ Sūrah Al Isrā' (17), āyāt 23-25.

³⁰²¹ Sūrah Luqmān (31), āyāt 15.

³⁰²² Sūrah Al Infitār (82), āyāt 6-9.

³⁰²³ Sūrah 'Abasa (80), āyāt 40-42.

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٢٣﴾ وَإِنَّ الْفُجَّارَ لَفِي حَيْمٍ ﴿١٢٤﴾ يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿١٢٥﴾ وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٢٦﴾

Verily, the *Abrar* (pious and righteous) will be in delight (Paradise); and verily, the *Fujjar* (the wicked, disbelievers, sinners and evil-doers) will be in the blazing Fire (Hell), in which they will enter, and taste its burning flame on the Day of Recompense, and they (*Al-Fujjar*) will not be absent therefrom (i.e. will not go out from the Hell).³⁰²⁴

Beware the humiliation that will descend

4:123 Favours are based on the stipulations of Allāh and not according to ones desires.

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٤﴾

It will not be in accordance with your desires (*Muslims*), nor those of the people of the Scripture (*Jews and Christians*), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allāh.³⁰²⁵

5:100 Remember, much of that which tugs at the heart is something evil.

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَأْتِ الْآلَاءُ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾

Say (*O Muhammad ﷺ*): "Not equal are *Al-Khabith* (all that is evil and bad as regards things, deeds, beliefs, persons, foods, etc.) and *Al-Tayyib* (all that is good as regards things, deeds, beliefs, persons, foods, etc.), even though the abundance of *Al-Khabith* (evil) may please you." So fear Allāh much [(abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)], O men of understanding in order that you may be successful.³⁰²⁶

10:27 The evil ones are recompensed in proportion, and they are
32:21-22 covered in disgrace. The punishment of this world, which is their
39:26 degradation will descend before the torment in the Hereafter, hot
4:37 and horrifying.
58:20

³⁰²⁴ Sūrah Al Infitār (82), āyāt 13-16.

³⁰²⁵ Sūrah Al Nisā' (4), āyāh 123.

³⁰²⁶ Sūrah Al Mā'idah (5), āyāh 100.

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَّا هُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ
 كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِنَ اللَّيْلِ مُظْلِمًا ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
 خَالِدُونَ ﴿٢٧﴾

And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allah. Their faces will be covered, as it were, with pieces from the darkness of night. They are dwellers of the Fire, they will abide therein forever.³⁰²⁷

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾ وَمَنْ
 أَظْلَمُ مِمَّن دُكِرَ بِآيَاتِ رَبِّهِ ثُمَّ أَغْرَضَ عَنْهَا ۚ إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ ﴿٢٩﴾

And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islam).

And who does more wrong than he who is reminded of the signs (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the Mujrimin (criminals, disbelievers, polytheists, sinners, etc.).³⁰²⁸

فَإِذَا فَعَهُمُ اللَّهُ الْحِزْبَ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٠﴾

So Allah made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew!³⁰²⁹

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبَخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ
 وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٣١﴾

Those who are miserly and enjoin miserliness on other men and hide what Allah has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment.³⁰³⁰

إِنَّ الَّذِينَ يُخَادُّونَ اللَّهَ وَرَسُولَهُ ۙ أُولَٰئِكَ فِي الْأَذَلِّينَ ﴿٣٢﴾

Those who oppose Allah and His Messenger (Muhammad ﷺ), they will be among the lowest (most humiliated).³⁰³¹

³⁰²⁷ Sūrah Yūnus (10), ayāh 27.

³⁰²⁸ Sūrah Al Sajdah (32), āyāt 21-22.

³⁰²⁹ Sūrah Al Zumar (39), ayāh 26.

³⁰³⁰ Sūrah Al Nisā' (4), ayāh 37.

³⁰³¹ Sūrah Al Mujādilah (58), ayāh 20.

Do not be deceitful

86:15-16 'Mankind' truly plots deceit, but Allāh makes a better
27:50 plan.

إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿٢٧﴾ وَأَكِيدُ كَيْدًا ﴿٢٨﴾

Verily, they are but plotting a plot (against you O Mu ammad ﴿٢٧﴾).
And I (too) am planning a plan.³⁰³²

وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٢٩﴾

So they plotted a plot, and We planned a plan, while they perceived not.³⁰³³

13:33 The Kāfirūn consider their evil deceit good, and it is Allāh who
8:30 foils their evil deceptions; and Allāh will assuredly recompense
3:54 the deceit of the Kāfirūn who try to destroy Islām.

أَفَمَنْ هُوَ قَابِظٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ ۖ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلُوبًا سَمُوهُمْ ۚ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ ۚ أَمْ بَيِّنُهُمْ مِنَ الْقَوْلِ ۚ بَلْ زَيْنٌ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا
عَنِ السَّبِيلِ ۚ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٠﴾

Is then He (All h) who takes charge (guards, maintains, provides, etc.) of every person and knows all that he has earned (like any other deities who know nothing)? Yet they ascribe partners to All h. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieve, their plotting is made fairseeming, and they have been hindered from the right path, and whom All h sends astray, for him, there is no guide.³⁰³⁴

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۚ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٣١﴾

And (remember) when the disbelievers plotted against you (O Mu ammad ﴿٣١﴾) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and All h too was planning, and All h is the best of the planners.³⁰³⁵

وَمَكَرُوا وَمَكَرَ اللَّهُ ۚ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٣٢﴾

And they (disbelievers) plotted [to kill s (Jesus)], and All h planned too.

³⁰³² Sūrah Al Tāriq (86), āyāt 15-16.

³⁰³³ Sūrah Al Naml (27), āyah 50.

³⁰³⁴ Sūrah Al Ra'd (13), āyah 33.

³⁰³⁵ Sūrah Al Anfāl (8), āyah 30.

Do not be involved in secret evil talk

58:7-8 Allāh knows those people who are involved in secret evil talk, so
58:9-10 do not get involved in secret discussions about sin, enmity, and rebelliousness.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ خَوْفٍ ثَلَاثَةٌ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٌ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧﴾ أَلَمْ تَرَ إِلَى الَّذِينَ بُهِتُوا عَنِ النَّجْوَى ثُمَّ يُعَادُونَ لِمَا بُهِتُوا عَنْهُ وَيَتَنَجَّجُونَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَبِئْسَ الْمَصِيرُ ﴿٨﴾

Have you not seen that All h knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najw (secret counsel) of three, but He is their fourth (with His knowledge, while He himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), not of less than that or more, but He is with them (with His knowledge) wheresoever they may be; and afterwards on the Day of Resurrection, He will Inform them of what they did. Verily, All h is the All-Knower of everything.

Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrong doing and disobedience to the Messenger (Mu ammad ﷺ). And when they come to you, they greet you with a greeting wherewith All h greets you not, and say within themselves: "Why should All h punish us not for what we say?" Hell will be Sufficient for them, they will burn therein, and worst indeed is that destination!³⁰³⁷

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَجَّيْتُمْ فَلَا تَتَنَجَّجُوا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَتَنَجَّجُوا بِالْبِرِّ وَالْتَّقْوَىٰ وَأَتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩﴾ إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُرَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾

O you who believe! When you hold secret counsel, do it not for sin and wrong-doing, and disobedience towards the Messenger (Mu ammad ﷺ)

³⁰³⁶ Sūrah Āl 'Imrān (3), ayāh 54.

³⁰³⁷ Sūrah Al Mujādilah (58), ayāt 7-8.

but do it for Al-Birr (righteousness) and Taqwā (virtues and piety); and fear Allāh unto whom you shall be gathered.
 Secret counsels (conspiracies) are only from Shaiṭān (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allāh permits, and in Allāh let the believers put their trust.³⁰³⁸

- 4:114 Secret talk is from Shaiṭān, and it does not bring disadvantage except by the leave of Allāh. Much whispering is evil, except to call to that which is ma'rūf.

﴿لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾

There is no good in most of their secret talks save (in) him who orders *adaqah* (charity in Allāh's Cause), or *Ma'ruf* (Islamic Monotheism and all the good and righteous deeds which Allāh has ordained), or conciliation between mankind, and he who does this, seeking the good pleasure of Allāh, We shall give him a great reward.³⁰³⁹

Desist from deeds of no benefit

- 23:1-3 Distance oneself from deeds and speech that is not beneficial; this is a characteristic of a faithful, successful person.

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ﴾

Successful indeed are the believers.
 Those who offer their *salāt* (prayers) with all solemnity and full submissiveness.
 And those who turn away from *Al-Laghw* (dirty, false, evil vain talk, falsehood, and all that Allāh has forbidden).³⁰⁴⁰

- 25:72 Whenever we meet with people who work at deeds that are unbeneficial, then leave them in a polite manner.

﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾

And those who do not witness falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.³⁰⁴¹

³⁰³⁸ Sūrah Al Mujādilah (58), āyāt 9-10.

³⁰³⁹ Sūrah Al Nisā' (4), āyāt 114.

³⁰⁴⁰ Sūrah Al Mu'minūn (23), āyāt 1-3.

³⁰⁴¹ Sūrah Al Furqān (25), āyāt 72.

Be simple in behaviour/personality

31:19 Don't be arrogant in manner or loud of voice.

وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿٣١﴾

"And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass." ³⁰⁴²

7:31

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا

يُحِبُّ الْمُسْرِفِينَ ﴿٧﴾

O Children of dam! Take your adornment (by wearing your clean clothes), while praying and going round (the aw f of) the Ka bah, and eat and drink but waste not by extravagance, certainly He (All h) likes not Al-Musrif n (those who waste by extravagance). ³⁰⁴³

Dress and cover!

7:26 Dress and cover modestly.

7:31-32

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكَ لِبَاسًا يُورِي سَوَاءَ تَكُمُ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ

ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٧٣﴾

O Children of dam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment, and the raiment of righteousness, that is better. Such are among the y t (proofs, evidences, verses, lessons, signs, revelations, etc.) of All h, that they may remember (i.e. leave falsehood and follow truth). ³⁰⁴⁴

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا

يُحِبُّ الْمُسْرِفِينَ ﴿٧٤﴾ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ

قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَمَةِ ۗ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ

لِقَوْمٍ يَعْلَمُونَ ﴿٧٥﴾

O Children of dam! Take your adornment (by wearing your clean clothes), while praying and going round (the aw f of) the Ka bah, and eat

³⁰⁴² Sūrah Luqmān (31), ayāh 19.

³⁰⁴³ Sūrah Al A' rāf (7), ayāh 31.

³⁰⁴⁴ Sūrah Al A' rāf (7), ayāh 26.

and drink but waste not by extravagance, certainly He (All h) likes not Al-Musrif n (those who waste by extravagance).

Say (O Mu ammad ﷺ): "Who has forbidden the adoration with clothes given by All h, which He has produced for His slaves, and A - aiyyib t [all kinds of al l (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the y t (Isl mic laws) in detail for people who have knowledge.³⁰⁴⁵

24:30-31 O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies. That will be better, that they should be known so as not to be annoyed. And Allāh is ever Oft-Forgiving, Most Merciful.³⁰⁴⁶

قُلْ لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾ وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ خُمُرَهُنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّنَبِعِينَ غَيْرَ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, All h is All-Aware of what they do.

And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Isl m), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg All h to forgive you all, O believers, that you may be successful.³⁰⁴⁷

³⁰⁴⁵ Sūrah Al A' rāf (7), āyāt 31-32.

³⁰⁴⁶ Sūrah Al Ahzāb (33), āyāh 59.

³⁰⁴⁷ Sūrah Al Nūr (24), āyāt 30-31.

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلِيبِهِنَّ
ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَنَ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٣٠٤٨﴾

*O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is ever Oft-Forgiving, Most Merciful.*³⁰⁴⁸

Maintain cleanliness and purity!

74:4-5 Maintain cleanliness both externally and internally.

وَيَبَايِكَ فَطَهِّرْ ﴿٣٠٤٩﴾ وَالرُّجْزَ فَاهْجُرْ ﴿٣٠٥٠﴾

*And your garments purify!
And keep away from Ar-Rujz (the idols).*³⁰⁴⁹

2:222 Allāh commands ‘mankind’ to purify themselves of impurities;
4:43 and to cleanse themselves of impurities by bathing, ablutions,
5:6 or tayammun in accordance with the situation and availability of water.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ
حَتَّىٰ يَطْهَرْنَ ۚ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ
وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٣٠٥٠﴾

*They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), Therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.).*³⁰⁵⁰

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا
إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ

³⁰⁴⁸ Sūrah Al Ahzāb (33), ayāh 59.

³⁰⁴⁹ Sūrah Al Muddaththir (74), āyāt 4-5.

³⁰⁵⁰ Sūrah Al Baqarah (2), ayāh 222.

الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿٤٣﴾

*O you who believe! Approach not A - al t (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Jan ba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum). Truly, All h is ever Oft-Pardoning, Oft-Forgiving.*³⁰⁵¹

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوْهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۚ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُنِمْذِرَكُمْ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٤٤﴾

*O you who believe! When you intend to offer A - al t (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Jan ba (i.e. had a sexual discharge), purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. All h does not want to place you in difficulty, but He wants to purify you, and to complete His Favour on you that you may be thankful.*³⁰⁵²

Pay heed to the etiquette of visiting and greeting

24:27-29 Do not enter a house that is not yours,...

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾ فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا

³⁰⁵¹ Sūrah Al Nisā' (4), ayāh 43.

³⁰⁵² Sūrah Al Mā'idah (5), ayāh 6.

تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ آرْجِعُوا فَآرْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٦٥﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٦٦﴾

O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them, that is better for you, in order that you may remember.

And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you, and All h is All-Knower of what you do.

*There is no sin on you that you enter (without taking permission) houses uninhabited (i.e. not possessed by anybody), (when) you have any interest in them. And All h has knowledge of what you reveal and what you conceal.*³⁰⁵³

24:61 Whenever visiting the house of relatives or companions, greet the occupants with As Salāmu ‘alaikum.

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتْهُنَّ مَفَاحِهُنَّ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةٌ مِّنْ عِنْدِ اللَّهِ مُبَارَكَةٌ طَيِّبَةٌ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾

*There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from All h (i.e. say: As-Sal mu Alaikum - peace be on you) blessed and good. Thus All h makes clear the y t (these verses or your religious symbols and signs, etc.) to you that you may understand.*³⁰⁵⁴

4:86 And when you are greeted with a greeting (As Salāmu ‘alaikum) it

³⁰⁵³ Sūrah Al Nūr (24), āyāt 27-29.

³⁰⁵⁴ Sūrah Al Nūr (24), āyāt 61.

is better to greet it in return with (at least the same or with) that which is better.

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا³⁰⁵⁵ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا



When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, All h is ever a careful account taker of all things.³⁰⁵⁵

Pay heed to sexual etiquette in the household

24:58-60 Respect privacy.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِيَسْتَفْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهْرِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوَرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّفُورٍ عَلَيْكُمْ يُعْضِضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾ وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَفْذِنُوا كَمَا اسْتَفْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾ وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾

O you who believe! Let your legal slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions; before Fajr (morning) prayer, and while you put off your clothes for the noonday (rest), and after the *Ish* (late-night) prayer. (These) three times are of privacy for you, other than these times there is no sin on you or on them to move about, attending (helping) you each other. Thus All h makes clear the y t (the verses of this Qur n, showing proofs for the legal aspects of permission for visits, etc.) to you. And All h is All-Knowing, All-Wise. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus All h makes clear His y t (Commandments and legal obligations) for you. And All h is All-Knowing, All-Wise. And as for women past child-bearing who do not expect wed-lock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer

³⁰⁵⁵ Sūrah Al Nisā' (4), ayāh 86.

Pay heed to the association of men and women

24:30-31

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۖ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۚ وَلْيَضْرِبْنَ خُمُرَهُنَّ عَلَىٰ جُيُوبِهِنَّ ۚ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرَ أُولَىٰ إِلَازِمَةٍ مِنَ الرِّجَالِ أَوْ الْوِلْدَانَ لَمْ يَكُنْ لَهُمْ زِينَةٌ ۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا خَفَيْنَ مِنَ زِينَتِهِنَّ ۚ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, All h is All-Aware of what they do.

*And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Isl m), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg All h to forgive you all, O believers, that you may be successful.*³⁰⁵⁷

Mutually assist each other

9:71 The Mu'minūn are the helpers of other Mu'minūn.

³⁰⁵⁶ Sūrah Al Nūr (24), āyāt 58-60.

³⁰⁵⁷ Sūrah Al Nūr (24), āyāt 30-31.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٣٥٨﴾

The believers, men and women, are Auliya (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma'ruf (i.e. Islāmic Monotheism and all that Islām orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islām has forbidden); they perform A - al t (Iq mat-a - al t) and give the Zakāt, and obey Allāh and His Messenger. Allāh will have His Mercy on them. Surely Allāh is All-Mighty, All-Wise.³⁰⁵⁸

5:2 The mu'minūn assist one another in that which is righteous and not in that which is against Islām.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّيْءَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا ءَامِينَ الْبَيْتِ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا تَجْرِمَنكُمْ شَتَائِفُهُمْ أَن صُدُّوكُم مِّنَ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٣٥٩﴾

O you who believe! Violate not the sanctity of the symbols of Allāh, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlanded people or animals, etc. [marked by the garlands on their necks made from the outer part of the tree-stems (of Makkah) for their security], nor the people coming to the sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the I rām (of Hajj or Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid-al- arām (at Makkah) lead you to transgression (and hostility on your part). Help you one another in Al-Birr and At-Taqwā (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allāh. Verily, Allāh is severe in punishment.³⁰⁵⁹

4:85

مَن يَشْفَعْ شَفْعَةً حَسَنَةً يَّكُنْ لَهُ نَصِيبٌ مِّنْهَا وَمَن يَشْفَعْ شَفْعَةً سَيِّئَةً يَّكُنْ لَهُ كِفْلٌ مِّنْهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيتًا ﴿٣٦٠﴾

Whosoever intercedes for a good cause will have the reward thereof, and

³⁰⁵⁸ Sūrah Al Taubah (9), ayāh 71.

³⁰⁵⁹ Sūrah Al Mā'idah (5), ayāh 2.

whosoever intercedes for an evil cause will have a share in its burden. And All h is ever All-Able to do (and also an All-Witness to) everything.³⁰⁶⁰

2:85 Do not be like the Banī 'Isrā'īl who like to assist each other in the committance of sin and enmity.

ثُمَّ أَنْتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِينِهِمْ تَبْطِشُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتِوكُمُ الْأَسْرَىٰ تَفْدُوهُمْ وَهِيَ حُرْمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفْتَوْمُنَّ بَعْضُ الْأَكْتَبِ وَتَكْفُرُونَ بَعْضٌ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَٰلِكَ مِنَكُم إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And All h is not unaware of what you do.³⁰⁶¹

Do not be hopeless nor lose hope

41:49-51 'Mankind' ignores the Mercy bestowed by Allāh yet cries in 'his' wretchedness when affliction besets 'him'.

لَا يَسْتَعْمِلُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ ﴿٤٩﴾ وَلَئِنْ أَذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ هَٰذَا لِی وَمَا أَطُنُّ الْوَعْدَةَ الْقَائِمَةَ وَلَئِنْ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ ۖ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾ وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَسَا نِعْمَتَنَا وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ ﴿٥١﴾

Man (the disbeliever) does not get tired of asking good (things from All h), but if an evil touches him, then he gives up all hope and is lost in despair. And truly, if We give him a taste of mercy from Us, after some adversity (severe poverty or disease, etc.) has touched him, he is sure to say: "This is for me (due to my merit), I think not that the Hour will be established. But if

³⁰⁶⁰ Sūrah Al Nisā' (4), ayāh 85.

³⁰⁶¹ Sūrah Al Baqarah (2), ayāh 85.

*I am brought back to my Lord, surely, there will be for me the best (wealth, etc.) with Him. Then, We verily, will show to the disbelievers what they have done and We shall make them taste a severe torment. And when We show favour to man, ht withdraws and turns away, but when evil touches him, then he has recourse to long supplications.*³⁰⁶²

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٥٦﴾

*And when We cause mankind to taste of Mercy, they rejoice therein, but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, Lo! they are in despair!*³⁰⁶³

39:53 Allāh forbids ‘man’ from despairing of His Mercy; because
15:56 people who despair of Allāh’s Mercy are those who deviate and are disbelievers.

﴿ قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴾

Say: “O Ib d (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of All h, Verily All h forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.”³⁰⁶⁴

قَالَ وَمَنْ يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿٣٥٧﴾

[Ibr him (Abraham)] said: “And who despairs of the Mercy of his Lord except those who are astray?”³⁰⁶⁵

Maintain justice

7:29 Allāh calls ‘mankind’ to uphold and maintain justice towards
4:135 anyone; that is, towards themselves, parents, relatives; towards
60:8 those who do not fight against Islām, and do not drive us from our residences.

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ ۚ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿١٦٦﴾

Say (O Mu ammad ﷺ): My Lord has commanded justice and (said) that you should face Him Only (i.e. worship none but All h and face the Qiblah,

³⁰⁶² Sūrah Fuṣṣilat (41), āyāt 49-51.

³⁰⁶³ Sūrah Al Rūm (30), āyāh 36.

³⁰⁶⁴ Sūrah Al Zumar (39), āyāh 53.

³⁰⁶⁵ Sūrah Al Hījr (15), āyāh 56.

i.e. the Ka bah at Makkah during prayers) in each and every place of worship, in prayers (and not to face other false deities and idols), and invoke Him Only making your Deen (religion) sincere to Him by not joining in worship any partner to Him and with the intention that you are doing your deeds for All h's sake only. As He brought you (into being) in the beginning, so shall you be brought into being (on the Day of Resurrection) [in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers)].³⁰⁶⁶

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلٰى اَنْفُسِكُمْ اَوْ اٰلٍ وَّلَدِيْنَ
وَالْاَقْرَبِيْنَ اِنْ يَكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاَللّٰهُ اَوَّلٰى بِمَا هُمْ فَلَا تَتَّبِعُوْا اَهْوٰى اَنْ تَعْدِلُوْا وَاِنْ
تَلُوْا اَوْ تَعْرَضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ حَبِيْرًا ﴿٥٨﴾

*O you who believe! Stand out firmly for justice, as witnesses to All h, even though it be against yourselves, or your parents, or your kin, be he rich or poor, All h is a better protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, All h is ever Well-Acquainted with what you do.*³⁰⁶⁷

لَا يَنْهٰكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِى الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبْرُوهُمْ
وَتُقْسِطُوْا اِلَيْهِمْ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ﴿٥٩﴾

*All h does not forbid you to deal justly and kindly with those who fought not against you on account of Deen (religion) and did not drive you out of your homes. Verily, All h loves those who deal with equity.*³⁰⁶⁸

5:8 One must be a just witness.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ
قَوْمٍ عَلٰى اَلَّا تَعْدِلُوْا اَعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ حَبِيْرٌۢ بِمَا
تَعْمَلُوْنَ ﴿٦٠﴾

*O you who believe! Stand out firmly for All h and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear All h. Verily, All h is Well-Acquainted with what you do.*³⁰⁶⁹

4:58 Do not allow our personal hatred inhibit us from being just.

³⁰⁶⁶ Sūrah Al A'rāf (7), ayāh 29.

³⁰⁶⁷ Sūrah Al Nisā' (4), ayāh 135.

³⁰⁶⁸ Sūrah Al Mumtahinah (60), ayāh 8.

³⁰⁶⁹ Sūrah Al Mā'idah (5), ayāh 8.

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا

بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴾

Verily! All h commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (All h) gives you! Truly, All h is ever All-Hearer, All-Seer.³⁰⁷⁰

4:105 Upholding law must also uphold justice.

﴿ إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ لَتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۚ وَلَا تَكُنَ لِلْخَائِبِينَ

حَصِيمًا ﴾

Surely, We have sent down to you (O Mu ammad ﷺ) the Book (this Qur n) in truth that you might judge between men by that which All h has shown you (i.e. has taught you through Divine Inspiration), so be not a pleader for the treacherous.³⁰⁷¹

5:42 Decide upon a matter with justice, on the basis of Allāh's laws as sanctioned in the Qur'an and the aḥādīth.

﴿ سَمْعُورَۃٌ لِّلْكَذِبِ أَكَلُونَ لِلسُّخْتِ ۖ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ

وَإِنْ تَعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا ۚ وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ ۚ إِنَّ اللَّهَ

يُحِبُّ الْمُقْسِطِينَ ﴾

(They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Mu ammad ﷺ), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, All h loves those who act justly.³⁰⁷²

6:152 Speak to anyone in a just manner.

﴿ وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْكَيْلِ

وَالْمِيزَانَ بِالْقِسْطِ ۚ لَا تَكْلِفُ نَفْسًا إِلَّا وُسْعَهَا ۚ وَإِذَا قُلْتُمْ فَاعْدُوا ۚ وَلَوْ كَانَ ذَا قُرْبَىٰ

ۖ وَيَعْهَدُ اللَّهُ أَوْفُوا ذَٰلِكُمْ وَصْنُكُمْ بِهِ ۚ لَعَلَّكُمْ تَذَكَّرُونَ ﴾

"And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear.

³⁰⁷⁰ Sūrah Al Nisā' (4), ayāh 58.

³⁰⁷¹ Sūrah Al Nisā' (4), ayāh 105.

³⁰⁷² Sūrah Al Mā'idah (5), ayāh 42.

And whenever you give your word (i.e. judge between men or give evidence, etc.), say the truth even if a near relative is concerned, and fulfill the Covenant of All h, this He commands you, that you may remember.³⁰⁷³

21:112 Pray and ask for a just decision.

قُلْ رَبِّ أَحْكُم بِالْحَقِّ ۚ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿٣٧٣﴾

He (Mu ammad ﷺ) said: "My Lord! Judge You in truth! Our Lord is the Most Beneficent, whose help is to be sought against that which you attribute (unto All h that He has Offspring, and unto Mu ammad that he is a sorcerer, and unto the Qur n that it is poetry, etc.).!"³⁰⁷⁴

Correct ourselves

59:18-20 Come let us correct ourselves and pay attention to what we have done for the goodness of tomorrow – in order that we are successful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ
بِمَا تَعْمَلُونَ ﴿٥٩﴾ وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنفُسَهُمْ ۚ أُولَٰئِكَ هُمُ
الْفَاسِقُونَ ﴿٦٠﴾ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ ۚ أَصْحَابُ الْجَنَّةِ هُمُ
الْفَائِزُونَ ﴿٦١﴾

O you who believe! Fear All h and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear All h. Verily, All h is All-Aware of what you do.

And be not like those who forgot All h (i.e. became disobedient to All h) and He caused them to forget their own selves, (let them to forget to do righteous deeds). Those are the F siq n (rebellious, disobedient to All h). Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.³⁰⁷⁵

16:104- Do not be negligent, forgetful, and deny that which is Allāh's in
109 order that we do not become of the group that suffers the loss.
103:1-3 'mankind' is always in doubt except those who are faithful, do
righteous good deeds, and recommend one another to the truth.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِمَا آتَىٰ اللَّهَ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ إِنَّمَا يَفْتَرِ
الْكَاذِبُ الَّذِينَ لَا يُؤْمِنُونَ بِمَا آتَىٰ اللَّهَ ۚ وَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴿١٠٥﴾ مِّن

³⁰⁷³ Sūrah Al An'ām (6), ayāh 152.

³⁰⁷⁴ Sūrah Al 'Anbiyā' (21), āyāt 112.

³⁰⁷⁵ Sūrah Al Ḥaṣhr (59), āyāt 18-20.

كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيْمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيْمَانِ وَلَكِنْ مَنْ شَرَحَ
 بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٦﴾ ذَٰلِكَ بِأَنَّهُمْ
 اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٧﴾
 وَأُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعَتْهُمْ وَأَبْصَرَهُمْ ۖ وَأُولَٰئِكَ هُمُ
 الْغَافِلُونَ ﴿١٨﴾ لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ الْخَاسِرُونَ ﴿١٩﴾

Verily! Those who believe not in the y t (proofs, evidences, verses, lessons, signs, revelations, etc.) of All h, All h will not guide them and theirs will be a painful torment.

It is only those who believe not in the y t (proofs, evidences, verses, lessons, signs, revelations, etc.) of All h, who fabricate falsehood, and it is they who are liars.

Whoever disbelieved in All h after his belief, except him who is forced thereto and whose heart is at rest with faith but such as open their breasts to disbelief, on them is wrath from All h, and theirs will be a great torment.

That is because they loved and preferred the life of this world over that of the Hereafter. And All h guides not the people who disbelieve.

They are those upon whose hearts, hearing (ears) and sight (eyes) All h has set a seal. And they are the heedless!

No doubt, in the Hereafter, they will be the losers.³⁰⁷⁶

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكْفُورٌ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
 وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

By Al- A r (the time).

Verily! Man is in loss,

Except those who believe (in Isl mic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma r f) which All h has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which All h has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in All h's Cause during preaching His Religion of Isl mic Monotheism or Jih d, etc.).³⁰⁷⁷

Distance oneself from bad utterances

4:148 Allāh forbids us from abusing a person with bad utterances.

﴿١٤٨﴾ لَا تُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوِّ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ ۚ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٩﴾

All h does not like that the evil should be uttered in public except by him

³⁰⁷⁶ Sūrah Al Nahl (16), āyāt 104-109.

³⁰⁷⁷ Sūrah Al 'Asr (103), āyāt 1-3.

who has been wronged. And All h is ever All-Hearer, All-Knower.³⁰⁷⁸

6:54 It is hoped that we give ‘greetings’ in a goodly manner.

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ
الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا إِجْهَالًا ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ

رَحِيمٌ ﴿٥٤﴾

When those who believe in Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: “Sal mun Alaikum” (peace be on you); Your Lord has written Mercy for Himself, so that, if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying All h), then surely, He is Oft-Forgiving, Most Merciful.³⁰⁷⁹

4:86 Whenever you are greeted with a greeting return it in a better manner.

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيرًا

﴿٨٦﴾

When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, All h is ever a Careful Account Taker of all things.³⁰⁸⁰

Be accustomed to uttering good words

16:98 Isti’adha is to seek refuge and protection of Allāh from Shaitān.

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

So when you want to recite the Qur n, seek refuge with All h from Shai n (Satan), the outcast (the cursed one).³⁰⁸¹

27:29-31 Bismillāh, in the Name of Allāh, in order to start good works.

قَالَتْ يَا أَيُّهَا الْمَلَأُوْا إِنِّي أُلْقِيَ إِلَيْ كِتَابٍ كَرِيمٍ ﴿٢٩﴾ إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ

الرَّحْمَنِ الرَّحِيمِ ﴿٣٠﴾ أَلَّا تَعْلَمُوْا عَلَىٰ وَآتُونِي مُسْلِمِينَ ﴿٣١﴾

She said: “O chiefs! Verily! Here is delivered to me a noble letter,

³⁰⁷⁸ Sūrah Al Nisā’ (4), ayāh 148.

³⁰⁷⁹ Sūrah Al An’ām (6), ayāh 54.

³⁰⁸⁰ Sūrah Al Nisā’ (4), ayāh 86.

³⁰⁸¹ Sūrah Al Nahl (16), ayāh 98.

“Verily! It is from Sulaim n (Solomon), and verily! it (reads): In the Name of All h, the Most Beneficent, the Most Merciful;
 “Be you not exalted against me, but come to me as Muslims (true believers who submit to All h with full submission)”³⁰⁸²

10:10 Al Ḥamdulillāh, all praise is for Allāh, upon hearing good news.

دَعَوْنَهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّاتُهُمْ فِيهَا سَلَامٌ ۚ وَءَاخِرُ دَعْوَانَهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ
 الْعَالَمِينَ ﴿١٠﴾

Their way of request therein will be Sub naka All humma (Glory to You, O All h!) and Sal m (peace, safe from each and every evil) will be their greetings therein (Paradise)! And the close of their request will be: Al- amdu Lill hi Rabbil- lam n [All the Praises and Thanks are to All h, the Lord of lam n (mankind, jinns and all that exists)].³⁰⁸³

10:10 Tasbīh, to praise and glorify Allāh.

دَعَوْنَهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّاتُهُمْ فِيهَا سَلَامٌ ۚ وَءَاخِرُ دَعْوَانَهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ
 الْعَالَمِينَ ﴿١٠﴾

Their way of request therein will be Sub naka All humma (Glory to You, O All h!) and Sal m (peace, safe from each and every evil) will be their greetings therein (Paradise)! And the close of their request will be: Al- amdu Lill hi Rabbil- lam n [All the Praises and Thanks are to All h, the Lord of lam n (mankind, jinns and all that exists)].³⁰⁸⁴

33:56 Ṣalawāt, blessings upon the Prophet Muḥammad ﷺ.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا
 تَسْلِيمًا ﴿٥٦﴾

All h sends His al t (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Mu ammad ﷺ) and also His angels too (ask All h to bless and forgive him). O you who believe! Send your al t on (ask All h to bless) him (Mu ammad ﷺ), and (you should) greet (salute) him with the Isl mic Way of greeting (salutation i.e. As-Sal mu Alaikum).³⁰⁸⁵

2:156-157 Istirjā‘, appeal to Allāh when we hear of a calamity.

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ

³⁰⁸² Sūrah Al Naml (27), āyāt 29-31.

³⁰⁸³ Sūrah Yūnus (10), āyāh 10.

³⁰⁸⁴ Sūrah Yūnus (10), āyāh 10.

³⁰⁸⁵ Sūrah Al Ahzāb (33), āyāh 56.

مِنْ رَبِّهِمْ وَرَحْمَةً وَأُولَٰئِكَ هُمُ الْمُفْتَادُونَ ﴿٣٨٦﴾

Who, when afflicted with calamity, say: "Truly! To Allāh we belong and truly, to Him we shall return."

They are those on whom are the *alawāt* (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones.³⁰⁸⁶

18:39 Māshā'allāh, when we are surprised.

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۚ إِنَّ تَرِنًا أَقْلًا مِنْكَ مَا لَا

وَوَلَدًا ﴿٣٨٧﴾

It was better for you to say, when you entered your garden: 'That which Allāh wills (will come to pass)! There is no power but with Allāh'. If you see me less than you in wealth, and children.³⁰⁸⁷

14:24-27 Kalimat Taiyibah, Lā ilāha ill-Allāh "(none has the right to be worshipped but Allāh), and Kalimat Tauhīd as acknowledgement of His authority and Oneness.

أَلَمْ تَرَ كَيْفَ صَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٣٨٨﴾ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ۚ وَيَصْرَبُ اللَّهُ الْآمِنَاتِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٣٨٩﴾ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٣٩٠﴾ يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ وَيُضِلُّ اللَّهُ الظَّالِمِينَ ۚ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٣٩١﴾

See you not how Allāh sets forth a parable? - a goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).

Giving its fruit at all times, by the leave of its Lord and Allāh sets forth parables for mankind in order that they may remember.

And the parable of an evil word is that of an evil tree uprooted from the surface of earth having no stability.

Allāh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allāh alone and none else), and in the Hereafter. And Allāh will cause to go astray those who are *līm n* (polytheists and wrong-doers, etc.), and Allāh does what He wills.³⁰⁸⁸

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٩٢﴾ وَيَقُولُونَ إِنَّا لَنَارِكُوا إِلَهَتِنَا

³⁰⁸⁶ Sūrah Al Baqarah (2), āyāt 156-157.

³⁰⁸⁷ Sūrah Al Kahf (18), āyah 39.

³⁰⁸⁸ Sūrah Ibrāhīm (14), āyāt 24-27.

لِشَاعِرٍ مَّجْنُونٍ ﴿٣٨﴾ بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٩﴾ إِنَّكُمْ لَذَائِقُوا الْعَذَابِ
الْأَلِيمِ ﴿٤٠﴾ وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٤١﴾

Truly, when it was said to them: *Li il ha ill-All h* “(none has the right to be worshipped but All h),” they puffed themselves up with pride (i.e. denied it).

And (they) said: “Are we going to abandon our *liha* (gods) for the sake of a mad poet?

Nay! He (Mu ammad ﷺ) has come with the truth (i.e. All h’s Religion - Isl mic Monotheism and this Qur n) and he confirms the Messengers (before him who brought All h’s Religion - Isl mic Monotheism).

Verily, you (pagans of Makkah) are going to taste the painful torment; and you will be requited nothing except for what you used to do (evil deeds, sins, and All h’s disobedience which you used to do in this world);³⁰⁸⁹

18:23-24 Inshā’ allāh, when we make arrangements.

وَلَا تَقُولَنَّ لِشَايٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٤٢﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ وَذَكَّرَ رَبُّكَ إِذَا
نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ﴿٤٣﴾

And never say of anything, “I shall do such and such thing tomorrow.”

Except (with the saying), “If All h will!” And remember your Lord when you forget and say: “It may be that my Lord guides me unto a nearer way of truth than this.”³⁰⁹⁰

6:54 Give ‘Salāms’ in a goodly manner, and reply to ‘Salāms’ in a better way.
4:86

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ
الرَّحْمَةَ أَنَّهُ مَن عَمِلَ مِنكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ
رَّحِيمٌ ﴿٤٤﴾

When those who believe in Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: “*Sal mun Alaikum*” (peace be on you); Your Lord has written Mercy for Himself, so that, if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying All h), then surely, He is Oft-Forgiving, Most Merciful.³⁰⁹¹

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيرًا ﴿٤٥﴾



³⁰⁸⁹ Sūrah Al Šaffāt (37), āyāt 35-39.

³⁰⁹⁰ Sūrah Al Kahf (18), āyāt 23-24.

³⁰⁹¹ Sūrah Al An‘ām (6), āyāh 54.

*When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allah is ever a Careful Account Taker of all things.*³⁰⁹²

³⁰⁹² Sūrah Al Nisā' (4), ayāh 86.

CHAPTER 16

Communal Laws

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ ۖ فَلَا يُنْزِعُ عَنْكَ فِي الْأَمْرِ ۚ
وَادْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴿٦٧﴾ وَإِنْ جَدَلُوكَ
فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾ اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ
الْقِيَمَةِ ۖ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾

For every nation We have ordained religious ceremonies [e.g. slaughtering of the beast of cattle during the three days of stay at M na (Makkah) during the ajj (pilgrimage)] which they must follow; so let them (pagans) not dispute with you on the matter (i.e. to eat of the cattle which you slaughter, and not to eat of cattle which All h kills by its natural death), but invite them to your Lord. Verily! You (O Mu ammad ﷺ) indeed are on the (true) Straight Guidance. (i.e. the true Religion of Isl mic Monotheism).

And if they argue with you (as regards the slaughtering of the sacrifices), say; “All h knows best of what you do. “All h will judge between you on the Day of Resurrection about that wherein you used to differ.”³⁰⁹³

³⁰⁹³ Sūrah Al Hajj (22), āyāt 67-69.

Marriage and its issues

There is no monasticism in Islām

57:27 Islām does not apply monasticism (rahbānīya - رهبانية) or the lifestyle of monks – without husband or wife and the abandonment of self in a monastery or nunnery.

ثُمَّ قَفَّيْنَا عَلَىٰ آثَرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَفَاتِنَا الَّذِينَ ءَامَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٥٧﴾

*Then, We sent after them, Our Messengers, and We sent s (Jesus) - son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him, compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please All h therewith, but that they did not observe it with the right observance. So We gave those among them who believed, their (due) reward, but many of them are F siq n (rebellious, disobedient to All h).*³⁰⁹⁴

9:31-34 ‘Monkhood’ is a teaching which was brought into being by the naṣārā – Christians.

اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۗ لَآ إِلَهَ إِلَّا هُوَ ۚ سُبْحَنَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾ يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَهُ لَا أَنْ يُمْسَ نُورُهُ ۚ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٣٢﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ ۚ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾ ۚ يَتَأْتِيَ الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ ۗ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُمْسِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

They (Jews and Christians) took their rabbis and their monks to be their

³⁰⁹⁴ Sūrah Al Ḥadīd (57), ayāh 27.

lords besides All h (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered [to do so] by All h), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taur t (Torah) and the Injeel (Gospel)] to worship none but one Il h (God - All h) L ilâha illa Huwa (none has the right to be worshipped but He). Praise and Glory be to Him, (far above is He) from having the partners they associate (with Him).”

They (the disbelievers, the Jews and the Christians) want to extinguish All h's light (with which Mu ammad ﷺ has been sent - Isl mic Monotheism) with their mouths, but All h will not allow except that His light should be perfected even though the K fir n (disbelievers) hate (it). It is He who has sent His Messenger (Mu ammad ﷺ) with guidance and the Religion of Truth (Isl m), to make it superior over all religions even though the Mushrik n (polytheists, pagans, idolaters, disbelievers in the Oneness of All h) hate (it).

O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of All h (i.e. All h's Religion of Isl mic Monotheism). And those who hoard up gold and silver [Al-Kanz: the money, the Zak t of which has not been paid], and spend it not in the Way of All h, - announce unto them a painful torment.³⁰⁹⁵

Recommendation to marry

25:54 'Mankind' was created by Allāh to have descendants.

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ۚ وَكَانَ رُؤُكَ قَدِيرًا ﴿٥٤﴾

And it is He who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is ever All-Powerful to do what He will.³⁰⁹⁶

13:38 The Prophets had wives and descendants.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ۚ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِنَاقِيَةٍ

إِلَّا بِإِذْنِ اللَّهِ ۚ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾

And indeed We sent Messengers before you (O Mu ammad ﷺ), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by All h's Leave. (For) each and every matter there is a decree (from All h).³⁰⁹⁷

30:21 Wives were created in order to find repose, love, and affection.

³⁰⁹⁵ Sūrah Al Taubah (9), āyāt 31-34.

³⁰⁹⁶ Sūrah Al Furqān (25), āyāh 54.

³⁰⁹⁷ Sūrah Al Ra'd (13), āyāh 38.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً
وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٣٠﴾

And among His signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.³⁰⁹⁸

24:32-33 For that reason marry when one is able to.

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ
اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَسِعُ عِلْمِهِ ﴿٣٢﴾ وَلَيْسَتَعَفِيفِ الَّذِينَ لَا يَجِدُونَ بَكَ حَاشَىٰ
يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَالَّذِينَ يَبْتِغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ
عَلِمْتُمْ فِيهِمْ حَيْرًا ۗ وَءَاتُوهُمْ مِّنْ مَّالِ اللَّهِ الَّذِي ءَاتَاكُمْ ۚ وَلَا تُكْرِهُوا فَتِيْنَكُمْ عَلَى
الْبِغَاءِ ۚ إِنْ أَرَدْتُمْ تَخَصُّصًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا ۚ وَمَنْ يُكْرِهْهُمْ فَإِنَّ اللَّهَ مِنْ بَعْدِ
إِكْرَاهِهِمْ غَفُورٌ رَّحِيمٌ ﴿٣٣﴾

And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the li n (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, All h will enrich them out of His Bounty. And All h is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people).

And let those who find not the financial means for marriage keep themselves chaste, until All h enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you know that they are good and trustworthy. And give them something yourselves out of the wealth of All h which He has bestowed upon you. And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, All h is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil action unwillingly).³⁰⁹⁹

4:3 One may marry from one up to four wives, if one is able to treat them equally (with justice); if not able to treat them equally, then one is enough.

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَتَىٰ وَتِلْكَ

³⁰⁹⁸ Sūrah Al Rūm (30), ayāh 21.

³⁰⁹⁹ Sūrah Al Nūr (24), āyāt 32-33.

وَرُزِعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا



And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.³¹⁰⁰

4:24 And for women it is enough to have one husband.

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ۚ كَتَبَ اللَّهُ عَلَيْكُمْ ۖ وَأُحِلَّ لَكُمْ مَّا وَرَاءَ ذَٰلِكُمْ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ ۚ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ ۖ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٥﴾

Also (forbidden are) women already married, except those (captives and slaves) whom your right hands possess. Thus has All h ordained for you. All others are lawful, provided you seek (them in marriage) with Mahr (bridal money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their Mahr as prescribed; but if after a Mahr is prescribed, you agree mutually (to give more), there is no sin on you. Surely, All h is ever All-Knowing, All-Wise.³¹⁰¹

2:223 A wife is like a tilth, one may go to her if desired; except on a day of fasting; or when she has her menstrual cycle until she is finished; or whilst performing Hajj.

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ ۖ فَاتُوا حَرْثَكُمْ ۚ إِنَّيْ شَيْئًا وَقَدِّمُوا لِأَنْفُسِكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوْنَ ۖ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٦﴾

Your wives are a tilth for you, so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus), when or how you will, and send (good deeds, or ask All h to bestow upon you pious offspring) before you for your own selves. And fear All h, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad ﷺ).³¹⁰²

³¹⁰⁰ Sūrah Al Nisā' (4), ayāh 3.

³¹⁰¹ Sūrah Al Nisā' (4), ayāh 24.

³¹⁰² Sūrah Al Baqarah (2), ayāh 223.

أَحَلَّ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُنَّ وَأَتَّبِعُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُوا الصَّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لِّلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

It is made lawful for you to have sexual relations with your wives on the night of A - um (the fasts). They are Lib s [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with her - as in Verse 7:189) Tafsir At-Tabar], for you and you are the same for them. All h knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which All h has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your aum (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in I tik f (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by All h, so approach them not. Thus does All h make clear His y t (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, All h's set limits, orders, etc.) to mankind that they may become Al-Muttaq n (the pious).³¹⁰³

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as All h has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, All h loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.).³¹⁰⁴

³¹⁰³ Sūrah Al Baqarah (2), ayāh 187.

³¹⁰⁴ Sūrah Al Baqarah (2), ayāh 222.

What is allowed and disallowed in marriage

4:22-25	In a clear and specific manner it has already been stated within these particular Āyāt about who is ḥalāl and who is ḥarām for marriage. It also needs to be borne in mind that it is not ḥalāl (impermissible) to marry Mushrikūn or Kāfirūn; muslim men may marry with women of the Ahlul Kitāb, whereas muslim women (muslimah) may only marry with muslim men; one may also marry a divorcee with child; it is not allowed however to marry an adulterer; a despicable person is for a despicable person whilst a good person is for a good person.
2:221	
60:10	
5:5	
33:37	
24:3	
24:26	

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٢٢١﴾ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبِّبَاتُكُمُ اللَّاتِي فِي حُجُورِكُم مِّن نِّسَائِكُمُ اللَّاتِي دَخَلْتُم بِهِنَّ فَإِنْ لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٢٢﴾ * وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كُتِبَ اللَّهُ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِينَ غَيْرَ مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٢٣﴾ وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمَنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أُحْصِنَ فَإِنَّ أَتَيْتَ بِفَحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصِيرُوا خَيْرَ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢٤﴾

And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mother who gave you suck, your foster milk suckling sisters, your wives' mothers, your step daughters

under your guardianship, born of your wives to whom you have gone in - but there is no sin on you if you have not gone in them (to marry their daughters), - the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; Verily, All h is Oft-Forgiving, Most Merciful.

Also (forbidden are) women already married, except those (captives and slaves) whom your right hands possess. Thus has All h ordained for you. All others are lawful, provided you seek (them in marriage) with Mahr (bridal money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their Mahr as prescribed; but if after a Mahr is prescribed, you agree mutually (to give more), there is no sin on you. Surely, All h is ever All-Knowing, All-Wise. And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (captives and slaves) whom your right hands possess, and All h has full knowledge about your Faith, you are one from another. Wed them with the permission of their own folk (guardians, Auliy or masters) and give them their Mahr according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not adulterous, nor taking boy-friends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and All h is Oft-Forgiving, Most Merciful.³¹⁰⁵

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ ۚ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۚ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۚ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۖ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۖ وَيُبَيِّنُ ۖ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٣١٠٥﴾

And do not marry Al-Mushrik t (idolatresses, etc.) till they believe (worship All h Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress, etc.), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrik n till they believe (in All h Alone) and verily, a believing slave is better than a (free) Mushrik (idolater, etc.), even though he pleases you. Those (Al-Mushrik n) invite you to the Fire, but All h invites (you) to Paradise and forgiveness by His Leave, and makes His y t (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.³¹⁰⁶

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۚ إِنَّهُنَّ عَلَّمُ بِإِيمَانِهِنَّ ۚ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا

³¹⁰⁵ Sūrah Al Nisā' (4), āyāt 22-25.

³¹⁰⁶ Sūrah Al Baqarah (2), āyah 221.

هُم يَحْلُونَ هُنَّ وَأَنُوهُمْ مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَا ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَسَلُّوا مَا أَنْفَقْتُمْ وَلَيْسَلُوا مَا أَنْفَقُوا ذَلِكُمْ حُكْمُ اللَّهِ يَتَكُم بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٣١٠٧﴾

O you who believe! When believing women come to you as emigrants, examine them, All h knows best as to their faith, then if you ascertain that they are true believers, send them not back to the disbelievers, they are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give the disbelievers that (amount of money) which they have spent [as their Mahr] to them. And there will be no sin on you to marry them if you have paid their Mahr to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as Mahr) and let them (the disbelievers, etc.) ask back for that which they have spent. That is the judgement of All h. He judges between you. And All h is All-Knowing, All-Wise.³¹⁰⁷

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْحَصْنَتُ مِنَ الْمُؤْمِنَاتِ وَالْحَصْنَتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِينَ غَيْرَ مُسْفِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَن يَفْعَرْ بِالْإِيمَنِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٣١٠٨﴾

Made lawful to you this Day are A - ayyib t [all kinds of al l (lawful) foods, which All h has made lawful (meat of slaughtered eatable animals, etc., milk products, fats, vegetables and fruits, etc.). The food (slaughtered cattle, eatable animals, etc.) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time, when you have given their due Mahr (bridal money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in the Oneness of All h and in all the other articles of faith [i.e. His (All h's), Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work, and in the Hereafter he will be among the losers.³¹⁰⁸

وَإِذْ تَقُولُ لِلَّذِي أَتَمَّ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفَى فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا

³¹⁰⁷ Sūrah Al Mumtahinah (60), ayāh 10.

³¹⁰⁸ Sūrah Al Mā'idah (5), ayāh 5.

وَطَرًا زَوَّجْنَاهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا
مَبْنًى وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾

And (remember) when you said to him (Zaid bin *riḥāh* the freed-slave of the Prophet ﷺ on whom Allāh has bestowed grace (by guiding him to Islām) and you (O Muḥammad ﷺ too) have done favour (by manumitting him) "Keep your wife to yourself, and fear Allāh." But you did hide in yourself (i.e. what Allāh has already made known to you that He will give her to you in marriage) that which Allāh will make manifest, you did fear the people (i.e., Muḥammad ﷺ married the divorced wife of his manumitted slave) whereas Allāh had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allāh's command must be fulfilled.³¹⁰⁹

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرَكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ
عَلَى الْمُؤْمِنِينَ ﴿٣٨﴾

The adulterer marries not but an adulteress or a *Mushrikah* and the adulteress none marries her except an adulterer or a *Mushrik* [and that means that the man who agrees to marry (have a sexual relation with) a *Mushrikah* (female polytheist, pagan or idolatress) or a prostitute, then surely he is either an adulterer, or a *Mushrik* (polytheist, pagan or idolater, etc.) and the woman who agrees to marry (have a sexual relation with) a *Mushrik* (polytheist, pagan or idolater) or an adulterer, then she is either a prostitute or a *Mushrikah* (female polytheist, pagan, or idolatress, etc.)]. Such a thing is forbidden to the believers (of Islāmic Monotheism).³¹¹⁰

الْحَنِيفَتُ لِلْخَبِيثَتِ وَالْخَبِيثَتُ لِلْحَنِيفَتِ وَالطَّيِّبَتُ لِلطَّيِّبِ وَالطَّيِّبُ لِلطَّيِّبَتِ
أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٣٩﴾

Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women), such (good people) are innocent of (each and every) bad statement which they say, for them is forgiveness, and Rizqun Karīm (generous provision i.e. Paradise).³¹¹¹

The obligation of paying mahr (dowry/nuptial gift)

4:24-25 The payment of mahr as prescribed (completely) is an obligation,

³¹⁰⁹ Sūrah Al Ahzāb (33), ayāh 37.

³¹¹⁰ Sūrah Al Nūr (24), ayāh 3.

³¹¹¹ Sūrah Al Nūr (24), ayāh 26.

* وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ۚ كَتَبَ اللَّهُ عَلَيْكُمْ ۖ وَأُحِلَّ لَكُمْ
 مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ ۚ فَمَا اسْتَمْتَعْتُمْ بِهِ
 مِنْهُنَّ فَلَهُنَّ أَجُورُهُنَّ ۖ فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ
 الْفَرِيضَةِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١٥﴾ وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ
 الْمُحْصَنَاتِ ۖ الْمُؤْمِنَتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَتِ ۚ وَاللَّهُ أَعْلَمُ
 بِالْإِيمَانِ ۚ بَعْضُكُمْ مِنْ بَعْضٍ ۚ فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِيهِنَّ وَءَاتُوهُنَّ أَجُورَهُنَّ
 بِالْمَعْرُوفِ ۚ مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ ۚ فَإِذَا أُحْصِنَ ۖ فَإِنَّ
 أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۚ ذَلِكَ لِمَنْ
 خَشِيَ الْعَنَتَ مِنْكُمْ ۚ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١٦﴾

Also (forbidden are) women already married, except those (captive and slaves) whom your right hands possess. Thus has Allah ordained for you. All others are lawful, provided you seek (them in marriage) with Mahr (bridal money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their Mahr as prescribed; but if after a Mahr is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allah is ever All-Knowing, All-Wise. And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (captive and slaves) whom your right hands possess, and Allah has full knowledge about your Faith, you are one from another. Wed them with the permission of their own folk (guardians, Auliyah or masters) and give them their Mahr according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not adulterous, nor taking boy-friends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allah is Oft-Forgiving, Most Merciful.³¹¹²

وَأَتُوا النِّسَاءَ صَدُقَتِهِنَّ ۖ خَلَّةً ۚ فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا



And give to the women (whom you marry) their Mahr (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart, but if they, of their own good pleasure, remit any part of it to you,

³¹¹² Sūrah Al Nisā' (4), āyāt 24-25.

take it, and enjoy it without fear of any harm (as All h has made it lawful).³¹¹³

5:5 The payment of mahr means in regard to marriage and not in regard to adultery and likewise also concubines.

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَلٌ لَكُمْ وَطَعَامُكُمْ حَلَلٌ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصَيْنَ غَيْرَ مُسْفِحِينَ وَلَا مَتَّخِذِي أَحْدَانٍ^٤ وَمَنْ يَكْفُرْ بِالْآيَاتِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٥﴾

Made lawful to you this Day are A - ayyib t [all kinds of al l (lawful) foods, which All h has made lawful (meat of slaughtered eatable animals, etc., milk products, fats, vegetables and fruits, etc.). The food (slaughtered cattle, eatable animals, etc.) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time, when you have given their due Mahr (bridal money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in the Oneness of All h and in all the other articles of faith [i.e. His (All h's), Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work, and in the Hereafter he will be among the losers.³¹¹⁴

60:10 Whenever a faithful woman (muslimah) leaves her husband who is a Kāfir, then it is desirable to repay the mahr in the same amount as was given by the husband. And when a wife 'runs' to disbelief then it is desired to request the mahr paid to them.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ^٥ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حَلَلٌ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاتُوهُنَّ مَّا أَنْفَقُوا^٦ وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ وَلَا تُمْسِكُوا بِعَصَمِ الْكُوفَارِ وَسَلُّوا مَّا أَنْفَقْتُمْ وَلَيْسَلُّوا مَّا أَنْفَقُوا^٧ ذَلِكَمُ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥﴾

O you who believe! When believing women come to you as emigrants, examine them, All h knows best as to their faith, then if you ascertain that

³¹¹³ Sūrah Al Nisā' (4), ayāh 4.

³¹¹⁴ Sūrah Al Mā'idah (5), ayāh 5.

they are true believers, send them not back to the disbelievers, they are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give the disbelievers that (amount of money) which they have spent [as their Mahr] to them. And there will be no sin on you to marry them if you have paid their Mahr to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as Mahr) and let them (the disbelievers, etc.) ask back for that which they have spent. That is the judgement of All h. He judges between you. And All h is All-Knowing, All-Wise.³¹¹⁵

2:236

لَا جُنَاحَ عَلَيْكُمْ إِن طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْأَوْسَعِ قَدْرُهُ وَعَلَى الْمَقْتَرِ قَدْرُهُ مَتْنَعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْخَيْرِ

There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their Mahr (bridal money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.³¹¹⁶

2:237

وَإِن طَلَقْتُمُوهُنَّ مِن قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُورَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the Mahr (bridal money given by the husbands to his wife at the time of marriage), then pay half of that (Mahr), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed Mahr. And to forego and give (her the full Mahr) is nearer to At-Taqw (piety, righteousness, etc.). And do not forget liberality between yourselves. Truly, All h is All-Seer of what you do.³¹¹⁷

Examples of good wives and of bad wives

66:10 Allāh made the wives of the Prophets Nūḥ ﷺ and Lūt ﷺ examples of disbelievers.

³¹¹⁵ Sūrah Al Mumtahinah (60), ayāh 10.

³¹¹⁶ Sūrah Al Baqarah (2), ayāh 236.

³¹¹⁷ Sūrah Al Baqarah (2), ayāh 237.

صَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ ﴿٣١٨﴾

All h sets forth an example for those who disbelieve, the wife of N (Noah) and the wife of Lout (Lot). They were under two of Our righteous slaves, but they both betrayed their (husbands by rejecting their doctrine) so they [N (Noah) and Lout (Lot)] benefited them (their respective wives) not, against All h, and it was said: "Enter the Fire along with those who enter!"³¹¹⁸

66:11 Allāh made the wife of Fir'aun an example of a believer.

وَصَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٣١٩﴾

And All h has set forth an example for those who believe, the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are lim n (polytheists, wrong-doers and disbelievers in All h)."³¹¹⁹

66:12 Maryam, daughter of 'Imrān, mother of the Prophet 'Isā ﷺ, a woman who protected her self respect.

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا مِنَ الْقَنُوتِ ﴿٣٢٠﴾

And Maryam (Mary), the daughter of Imr n who guarded her chastity; and We breathed into (the sleeve of her shirt or her garment) through Our R [i.e. Jibr l (Gabriel)], and she testified to the truth of the words of her Lord [i.e. believed in the Words of All h: "Be!" - and he was; that is s (Jesus) - son of Maryam (Mary); - as a Messenger of All h], and (also believed in) His Scriptures, and she was of the Qanit n (i.e. obedient to All h).³¹²⁰

Nushūz – violation of marital duties on the part of husband or wife

4:34-35 Nushūz is the abandonment of husband-wife duties and obligations.³¹²¹ Nushūz, from the aspect of the wife, is to leave the house without the husband's permission. The manner of

³¹¹⁸ Sūrah Al Tahrīm (66), ayāh 10.

³¹¹⁹ Sūrah Al Tahrīm (66), ayāh 11.

³¹²⁰ Sūrah Al Tahrīm (66), ayāh 12.

³¹²¹ Nushūz more specifically means recalcitrance of the woman towards her husband and brutal treatment of the husband towards the wife.

addressing the deviation of the wife is to first, give advice and if unsuccessful, refuse to share their beds and lastly, beat them lightly. When a breach develops then appoint two arbitrators, one representative for the wife and the other representative for the husband.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالْصَّالِحَاتُ قَنِيئَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۚ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ ۚ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ ۚ فَإِنْ أَطَعْتَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٤﴾ وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْغُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا ۚ إِن يُرِيدَا إِصْلَاحًا يُوَفِّي اللَّهُ بَيْنَهُمَا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾

Men are the protectors and maintainers of women, because All h has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to All h and to their husbands), and guard in the husband's absence what All h orders them to guard (e.g. their chastity, their husband's property, etc.). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, All h is ever Most High, Most Great. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, All h will cause their reconciliation. Indeed All h is ever All-Knower, Well-Acquainted with all things.³¹²²

4:128-130 Nuṣḥūz, from the aspect of the husband, is to be overly harsh towards his wife, such as cruelty, desertion, or failure to give her her due rights. The best solution is to make peace between them with divorce as a last measure when it becomes clear that reconciliation is not to be.

وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا ۚ وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ ۚ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٣٦﴾ وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ ۚ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوهَا كَالْمِغْلَقَةِ ۚ وَإِنْ تَصْلَحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٣٧﴾ وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّن سَعِيهِ ۚ وَكَانَ اللَّهُ وَسِعًا

³¹²² Sūrah Al Nisā0 (4), āyāt 34-35.

And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. and human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, All h is ever Well-Acquainted with what you do.

You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear All h by keeping away from all that is wrong, then All h is ever Oft-Forgiving, Most Merciful.

But if they separate (by divorce), All h will provide abundance for everyone of them from His Bounty. And All h is ever All-Sufficient for His creatures' need, All-Wise.³¹²³

Li'ān

24:6-10 A person who accuses their spouse (husband or wife) of committing adultery without presenting four witnesses (to that fact) must swear an allegation or an oath of condemnation in the Name of Allāh four times, that what they present is the truth. After that the person must make a testimony that he incurs the wrath of Allāh if he is wrong or lying. This issue within Islāmic jurisprudence is known as li'ān.

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَدَةُ أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦﴾ وَالْخَمِيسَةُ أَنْ لَعَنَتِ اللَّهُ عَلَيْهِ إِنْ كَانَ مِنْ الْكَاذِبِينَ ﴿٧﴾ وَيَذَرُوا عَنَّا أَلْعَدَابَ أَنْ تَشْهَدَ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٨﴾ وَالْخَمِيسَةُ أَنْ غَضَبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾

And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by All h that he is one of those who speak the truth.

And the fifth (testimony) (should be) the invoking of the Curse of All h on him if he be of those who tell a lie (against her).

But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by All h, that he (her husband) is telling a lie.

And the fifth (testimony) should be that the Wrath of All h be upon her if he (her husband) speaks the truth.

And had it not been for the Grace of All h and His Mercy on you (He would have hastened the punishment upon you)! And that All h is the One who

³¹²³ Sūrah Al Nisā' (4), āyāt 128-130.

Zihār

33:4 Zihār is a statement by the husband meaning that it is ḥarām for his wife to sexually cohabit with him.

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي حَوْفِهِ ۖ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۖ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٣٤﴾

*All h has not put for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers. [A - ih r is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. you are unlawful for me to approach.], nor has He made your adopted sons your real sons. That is but your saying with your mouths. But All h says the truth, and He guides to the (right) way.*³¹²⁵

58:1-2 Such a statement is an utterance that is an 'ill word' and a 'lie'.
58:3 When the husband desires to have sex with his wife (after having made such an utterance as zihār) then he must free a slave; when he is unable to do this (not possessing a slave or financially unable to do so) then he must fast for two consecutive months; when he is unable to fast consecutively for two months then he must feed sixty poor people.

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ خَوَافُكُمْ ۚ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٣٥﴾ الَّذِينَ يُظَاهَرُونَ مِنْكُم مِّن نِّسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ ۚ إِنَّ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ ۚ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُورًا ۚ وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٣٦﴾

Indeed All h has heard the statement of her (Khawlah bint Tha'labah) that disputes with you (O Mu ammad ﷺ) concerning her husband (Aus bin A - mit), and complains to Allāh. And All h hears the argument between you both. Verily, All h is All-Hearer, All-Seer.

*Those among you who make their wives unlawful (A - ih r) to them by saying to them "You are like my mother's back." they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, All h is Oft-Pardoning, Oft-Forgiving.*³¹²⁶

³¹²⁴ Sūrah Al Nūr (24), āyāt 6-10.

³¹²⁵ Sūrah Al Ahzāb (33), ayāh 4.

³¹²⁶ Sūrah Al Mujādilah (58), āyāt 1-2.

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ۖ
ذَلِكُمْ نُوعِظُونَ بِهِ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣١٢٧﴾

And those who make unlawful to them (their wives) (by A - ih r) and wish to free themselves from what they uttered, (the penalty) in that case (is) the freeing of a slave before they touch each other. That is an admonition to you (so that you may not return to such an ill thing). And All h is All-Aware of what you do.³¹²⁷

فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا ۖ فَمَنْ لَمْ يَسْتَطِعْ فَإِطْعَامُ
سِتِّينَ مِسْكِينًا ۚ ذَٰلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۚ وَلِلْكَافِرِينَ عَذَابٌ
أَلِيمٌ ﴿٣١٢٨﴾ إِنَّ الَّذِينَ يُخَادُّونَ اللَّهَ وَرَسُولَهُ كُبُشًا كَمَا كُتِبَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ وَقَدْ أَنْزَلْنَا
ءَايَاتٍ بَيِّنَاتٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٣١٢٩﴾ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا
عَمِلُوا ۗ أَحْصَاهُ اللَّهُ وَنُسُوهُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٣١٣٠﴾

And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And for him who is unable to do so, he should feed sixty of Misk in (poor). That is in order that you may have perfect faith in All h and His Messenger. These are the limits set by All h. And for disbelievers, there is a painful torment. Verily, those who oppose All h and His Messenger (Mu ammad ﷺ) will be disgraced, as those before them (among the past nation), were disgraced. And We have sent down clearly t (proofs, evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgracing torment. On the Day when All h will resurrect them all together (i.e. the Day of Resurrection) and inform them of what they did. All h has kept account of it, while they have forgotten it. And All h is Witness over all things.³¹²⁸

‘Ilyā’

2:226-227 To perform ‘ilyā’ upon a wife means to take an oath not to approach ones wife for a certain period of time. By means of this oath it causes the wife to suffer, because she cannot have sex with her husband nor be divorced. By the descent of these Āyāt, then after four months the husband must choose between returning to sexual relations with his wife and by payment of kaffāra for the oath or divorce her.

لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۖ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣١٣١﴾

³¹²⁷ Sūrah Al Mujādilah (58), ayāh 3.

³¹²⁸ Sūrah Al Mujādilah (58), ayāt 4-6.

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢١٩﴾

Those who take an oath not to have sexual relation with their wives must wait four months, then if they return (change their idea in this period), verily, All h is Oft-Forgiving, Most Merciful.
And if they decide upon divorce, then All h is All-Hearer, All-Knower.³¹²⁹

Ṭalāq

4:19-21 The way to have the best intercourse or association with ones wife.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّ لَكُمْ أَنْ تَرْثُوا النِّسَاءَ كَرِهًا ^ط وَلَا تَعْضُلُوهُنَّ لِيَذْهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبِينَةٍ ^ع وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ^ف فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَجَعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ^{٢١٩} وَإِنْ أَرَدْتُمْ أَسْبَغَ الدَّالِ زَوْجٍ مَكَارٍ زَوْجٍ وَءَاتَيْتُمْ إِحْدَهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ^ع تَأْخُذُونَهُ بِهَيْئَتَا وَإِنَّمَا مُبِينًا ^{٢٢٠} وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَقْصَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْتُمْ مِنْكُمْ مِيثَاقًا غَلِيظًا ^{٢٢١}

O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness, that you may take away part of the Mahr you have given them, unless they commit open illegal sexual intercourse. And live with them honourably. If you dislike them, it may be that you dislike a thing and All h brings through it a great deal of good. But if you intend to replace a wife by another and you have given one of them a Cantar (of gold i.e. a great amount) as Mahr, take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin? And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant?³¹³⁰

65:1 How to hand down ṭalāq and when ṭalāq is handed down.

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ ^ط وَاتَّقُوا اللَّهَ ^ع رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا تَخْرُجْنَ ^ف إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبِينَةٍ ^ع وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ^ع لَا تَدْرِي لَعَلَّ اللَّهَ يُخْدِثُ بَعْدَ ذَلِكَ أَمْرًا ^{٢٢٢}

O Prophet (ﷺ)! When you divorce women, divorce them at their Iddah

³¹²⁹ Sūrah Al Baqarah (2), āyāt 226-227.

³¹³⁰ Sūrah Al Nisā' (4), āyāt 19-21.

(prescribed periods), and count (accurately) their Iddah (periods). And fear Allah your Lord (O Muslims), and turn them not out of their (husband's) homes, nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allah. And whosoever transgresses the set limits of Allah, then indeed he has wronged himself. You (the one who divorces his wife) know not, it may be that Allah will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce).³¹³¹

‘Iddah

2:228-234 The time of ‘iddah for divorced women; the time of ‘iddah for women who have had their husband die;

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَيُعْلِنُهُنَّ أَهْقُ بَرْدِهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا ۚ وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾
 الطَّلَاقُ مَرَّتَانٍ ۖ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَنٍ ۚ وَلَا يَحِلُّ لَكُمُ أَنْ تَأْخُذُوا بِمَا ءَاتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۚ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۚ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٩﴾
 فَإِنْ طَلَّقَهَا فَلَا يَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ ۚ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾
 وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَبَقْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ ۖ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِنَعْتَدُوا ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا ءَايَةَ اللَّهِ هُزُوعًا ۚ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ ۖ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يُعْظِمُكُمْ بِهِ ۚ وَاتَّقُوا اللَّهَ ۚ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾
 وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَبَقْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ۚ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ أَزْكَى لَكُمْ وَأَطْهَرُ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾ * وَالْوَالِدَتُ يُرْضَعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِّمَ الرِّضَاعَةَ ۚ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ

³¹³¹ Sūrah Al Talāq (65), ayāh 1.

وَكَيْفَ يُنْفِقُ بِالْمَعْرُوفِ ۚ لَا تَكْلَفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۚ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مَيْتِهِمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۚ وَإِنْ أَرَدْتُمْ أَنْ تَسْتَزِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٦٧﴾ وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٦٨﴾

And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them. And Allah is All-Mighty, All-Wise.

The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your Mahr (bridal money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allah (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allah, then there is no sin on either of them if she gives back (the Mahr or a part of it) for her Al-Khul (divorce). These are the limits ordained by Allah, so do not transgress them. And whoever transgresses the limits ordained by Allah, then such are the lim n (wrong-doers, etc.).

And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allah. These are the limits of Allah, which He makes plain for the people who have knowledge.

And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allah as a jest, but remember Allah's Favours on you (i.e. Islam), and that which He has sent down to you of the Book (i.e. the Qur'an) and Al-Ikrah (the Prophet's Sunnah - legal ways - Islamic jurisprudence, etc.) whereby He instructs you. And fear Allah, and know that Allah is All-Aware of everything.

And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allah and the Last Day. That is more virtuous and purer for you. Allah knows and you know not.

The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allāh and know that Allāh is All-Seer of what you do.

*And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allāh is Well-Acquainted with what you do.*³¹³²

33:49 For women who are divorced before sexual intercourse has taken place within their marriage then there is no 'iddah for them and they must be paid mut'ah (compensation paid to a divorced woman) for the time of 'iddah for the woman who has already finished three menstrual periods, and for women who are pregnant.

يٰۤاَيُّهَا الَّذِيْنَ ءٰمَنُوْا اِذَا نَكَحْتُمُ الْمُؤْمِنٰتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ اَنْ تَمْسُوْهُنَّ

فَمَا لَكُمْ عَلَيِهِنَّ مِنْ عِدَةٍ تَعْتَدُوْنَ ۖ فَمَتَّعُوْهُنَّ وَسِرَّوْهُنَّ سِرًّا حَسِيْلًا ﴿٤٩﴾

*O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no Iddah [divorce prescribed period, see (V.65:4)] have you to count in respect of them. So give them a present, and set them free i.e. divorce, in a handsome manner.*³¹³³

وَالَّذِيْ يَسْنُ مِنَ الْمَحِيْضِ مِنْ نِّسَابِكُمْ اِنْ اَرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ اَشْهُرٍ وَالَّتِيْ لَمْ يَخْضْنَ ۖ وَاُوْلَتُ الْاَحْمَالِ اَجَلُهُنَّ اَنْ يَضَعْنَ حَمْلَهُنَّ ۚ وَمَنْ يَتَّقِ اللّٰهَ يَجْعَلْ لّٰهُ مِنْ اَمْرِهِ يُسْرًا ﴿٥٠﴾ ذٰلِكَ اَمْرُ اللّٰهِ اَنْزَلَهٗ اِلَيْكُمْ ۚ وَمَنْ يَتَّقِ اللّٰهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهٖ وَيُعْظِمْ لّٰهُ اَجْرًا ﴿٥١﴾

And those of your women as have passed the age of monthly courses, for them the Iddah (prescribed period), if you have doubts (about their periods), is three months, and for those who have no courses [(i.e. they are still immature) their Iddah (prescribed period) is three months likewise, except in case of death]. And for those who are pregnant (whether they are

³¹³² Sūrah Al Baqarah (2), āyāt 228-234.

³¹³³ Sūrah Al Ahzāb (33), āyāh 49.

divorced or their husbands are dead), their Iddah (prescribed period) is until they deliver (their burdens), and whosoever fears All h and keeps his duty to Him, He will make his matter easy for him. That is the command of All h, which He has sent down to you, and whosoever fears All h and keeps his duty to Him, He will remit his sins from him, and will enlarge his reward.³¹³⁴

65:6-7 A woman in a state of 'iddah has obligations and whatever rights are proper from her husband.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ
أُؤْلَٰتٍ حَمَلٍ فَلَا تُنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ
وَأَتَمِّرُوا بَيْنَكُمُ الْمَعْرُوفَ وَإِن تَعَاَسَرْتُم فَاَسْتَرْضِعْ لَهُ أُخْرَىٰ ۚ لِيُنْفِقَ ذُو سَعَةٍ مِّن
سَعَتِهِ ۚ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا
سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۚ

Lodge them (the divorced women) where you dwell, according to your means, and do not treat them in such a harmful way that they be obliged to leave. And if they are pregnant, then spend on them till they deliver. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).

Let the rich man spend according to his means, and the man whose resources are restricted, let him spend according to what All h has given him. All h puts no burden on any person beyond what He has given him. All h will grant after hardship, ease.³¹³⁵

Rujū‘

2:228-231 There are various kinds of rujū‘ and what is meant by rujū‘ is rujū‘ in a good way (truthfully).

وَالْمُطَلَّقَاتُ يَرْجِعْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي
أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَيُعْلِنُهُنَّ أَهْقُ بَرْذَهُنَّ فِي ذَلِكَ ۚ إِنْ أَرَادُوا
إِصْلَاحًا ۚ وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ
الطَّلَاقُ مَرَّتَانٍ ۚ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَنٍ ۚ وَلَا يَحِلُّ لَكُمُ أَنْ

³¹³⁴ Sūrah Al Talāq (65), āyāt 4-5.

³¹³⁵ Sūrah Al Talāq (65), āyāt 6-7.

تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۖ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٣٥﴾ فَإِنْ طَلَّقَهَا فَلَا نَحْلُ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ ۚ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٣٦﴾ وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَبَسْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لَتَعْتَدُوا ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا عَٰيِنَتِ اللَّهِ هُزُوعًا ۚ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٧﴾

And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what All h has created in their wombs, if they believe in All h and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them. And All h is All-Mighty, All-Wise.

The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your Mahr (bridal money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by All h (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by All h, then there is no sin on either of them if she gives back (the Mahr or a part of it) for her Al-Khul (divorce). These are the limits ordained by All h, so do not transgress them. And whoever transgresses the limits ordained by All h, then such are the lim n (wrong-doers, etc.).

And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by All h. These are the limits of All h, which He makes plain for the people who have knowledge.

And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of All h as a jest, but remember All h's Favours on you (i.e. Isl m), and that which He has sent down to you of the Book (i.e. the Qur n) and

*Al- ikmah (the Prophet's Sunnah - legal ways - Isl mic jurisprudence, etc.) whereby He instructs you. And fear All h, and know that All h is All-Aware of everything.*³¹³⁶

65:2 Rujū' is the return by the husband to the wife of that which (is revocable) a divorced wife had before the time of 'iddah has elapsed.

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ
مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٦٥﴾

*Then when they are about to fulfil their term appointed, either take them back in a good manner or part with them in a good manner. And take for witness two just persons from among you (Muslims). And establish the witness for All h. That will be an admonition given to him who believes in All h and the Last Day. And whosoever fears All h and keeps his duty to Him, He will make a way for him to get out (from every difficulty).*³¹³⁷

Matā'u

2:240-242 Matā'u is the compensation (besides maintenance [but also a form of maintenance]) from the husband to the divorced wife as a consolatory support.

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِّأَزْوَاجِهِمْ مَّتَعًا إِلَى الْحَوْلِ غَيْرِ
إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ
وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾ وَلِلْمُطَلَّقَاتِ مَتَاعٌ بِمَا مَعْرُوفٍ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾
كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾

And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And All h is All-Mighty, All-Wise. [the order of this Verse has been cancelled (abrogated) by Verse 4:12].

And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaq n (the pious).

*Thus All h makes clear His y t (Laws) to you, in order that you may understand.*³¹³⁸

³¹³⁶ Sūrah Al Baqarah (2), āyāt 228-231.

³¹³⁷ Sūrah Al Talāq (65), ayāh 2.

³¹³⁸ Sūrah Al Baqarah (2), āyāt 240-242.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَىٰ أَلْوَسَعٍ قُدْرُهُ وَعَلَىٰ أَلْمَقْتَرِ قُدْرُهُ مَتْنَعًا بِالْمَعْرُوفِ ۚ حَقًّا عَلَىٰ الْحَسَنِينَ ﴿٣١٣٩﴾

*There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their Mahr (bridal money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.*³¹³⁹

33:49 The amount of matā'u is in accordance with ones capabilities.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ ۖ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَتَّعُوهُنَّ وَسَرَّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٣١٤٠﴾

*O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no Iddah [divorce prescribed period, see (V.65:4)] have you to count in respect of them. So give them a present, and set them free i.e. divorce, in a handsome manner.*³¹⁴⁰

The rights of the wife after divorce and at the finish of the period of 'iddah

2:229-232 A woman who has been divorced from her husband (talāq) and her period of 'iddah is completed may remarry with another man.

الطَّلَاقُ مَرَّتَانٍ ۖ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَنٍ ۚ وَلَا تَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا ءَاتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ تَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۚ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۚ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٩﴾ فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ ۚ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾ وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَبِغْنَ أَجَلَهُنَّ فَأُمْسِكُوهُنَّ ۚ بِمَعْرُوفٍ أَوْ سَرَّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضَرَارًا لِيَتَعْتَدُوا ۚ وَمَنْ يَفْعَلْ ذَٰلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا ءَايَتِ اللَّهِ هُزُوًا ۚ وَادْكُرُوا أَنَّ اللَّهَ عَلِيمٌ بِمَا أَنْزَلَ عَلَيْكُمْ

³¹³⁹ Sūrah Al Baqarah (2), ayāh 236.

³¹⁴⁰ Sūrah Al Ahzāb (33), ayāh 49.

مَنْ الْكَتَبَ وَالْحَكَمَ يَعِظُكُمْ بِهِ ۖ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٢٣﴾
 وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلْيَبْلُغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا
 بَيْنَهُم بِالْمَعْرُوفِ ۚ ذَٰلِكُمْ يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكُمْ
 أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٢٤﴾

The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your Mahr (bridal money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by All h (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by All h, then there is no sin on either of them if she gives back (the Mahr or a part of it) for her Al-Khul (divorce). These are the limits ordained by All h, so do not transgress them. And whoever transgresses the limits ordained by All h, then such are the lim n (wrong-doers, etc.).

And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by All h. These are the limits of All h, which He makes plain for the people who have knowledge.

And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of All h as a jest, but remember All h's Favours on you (i.e. Isl m), and that which He has sent down to you of the Book (i.e. the Qur n) and Al- ikmah (the Prophet's Sunnah - legal ways - Isl mic jurisprudence, etc.) whereby He instructs you. And fear All h, and know that All h is All-Aware of everything.

And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in All h and the Last Day. That is more virtuous and purer for you. All h knows and you know not. ³¹⁴¹

2:234 A woman whose husband has died (a widow) may also choose for herself (another husband) according to her wishes.

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ
 أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝



³¹⁴¹ Sūrah Al Baqarah (2), āyāt 229-232.

And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allāh is Well-Acquainted with what you do.³¹⁴²

2:235 This ayāh explains a manner of proposing to a woman whose husband has died.

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُؤَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْرِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٥﴾

And there is no sin on you if you make a hint of betrothal or conceal it in yourself. Allāh knows that you will remember them, but do not make a Promise of contract with them in secret except that you speak an honourable saying according to the Islamic Law (e.g. you can say to her, "If one finds a wife like you, he will be happy"). And do not consummate the marriage until the term prescribed is fulfilled. And know that Allāh knows what is in your minds, so fear Him. And know that Allāh is Oft-Forgiving, Most Forbearing.³¹⁴³

Do not approach that which is despicable

6:151 Do not do that which is despicable, whether concealed or openly.
7:28 Allāh ﷻ never called for the committance of that which is despicable, and moreover it is forbidden (ḥarām).

﴿ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ وَلَا تَقْتُلُوا أَوْلَادَكُمْ ۚ إِنَّهُ يَرْزُقُكُمْ وَإِيَّاهُمْ ۚ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَرَ ۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

Say (O Muhammad ﷺ): "Come, I will recite what your Lord has prohibited you from: join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawahish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allāh has forbidden, except for a just cause

³¹⁴² Sūrah Al Baqarah (2), ayāh 234.

³¹⁴³ Sūrah Al Baqarah (2), ayāh 235.

(according to Isl mic law). This He has commanded you that you may understand.³¹⁴⁴

وَإِذَا فَعَلُوا فَجِيئَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾

And when they commit a *F i*sha (evil deed, going round the Ka bah in naked state, every kind of unlawful sexual intercourse, etc.), they say: "We found our fathers doing it, and All h has commanded us of it." Say: "Nay, All h never commands of *F i*sha. Do you say of All h what you know not?"³¹⁴⁵

- 16:90 The performance of that which is despicable and munkar (that
24:21 which is detestable and rejected) is the call and order of *Shaitān*.
27:54-55 Remember the destruction of the community of the Prophet Lūt
ﷺ which performed that which is despicable between men.

﴿٢٩﴾ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ ﴿٣٠﴾

Verily, All h enjoins Al- Adl (i.e. justice and worshipping none but All h alone - Isl mic Monotheism) and Al-I s n [i.e. to be patient in performing your duties to All h, totally for All h's sake and in accordance with the *Sunnah* (legal ways) of the Prophet in a perfect manner], and giving (help) to kith and kin (i.e. all that All h has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids Al-Fa sh (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e. all that is prohibited by Isl mic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may take heed.³¹⁴⁶

﴿٣١﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِّنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٢﴾

O you who believe! Follow not the footsteps of *Shai n* (Satan). And whosoever follows the footsteps of *Shai n* (Satan), then, verily he commands Al-Fa sh [i.e. to commit indecency (illegal sexual intercourse, etc.)], and Al-Munkar [disbelief and polytheism (i.e. to do evil and wicked deeds; to speak or to do what is forbidden in Isl m, etc.)]. And

³¹⁴⁴ Sūrah Al An'ām (6), ayāh 151.

³¹⁴⁵ Sūrah Al A'rāf (7), ayāh 28.

³¹⁴⁶ Sūrah Al Nahl (16), ayāh 90.

had it not been for the Grace of Allāh and His Mercy on you, not one of you would ever have been pure from sins. But Allāh purifies (guides to Islām) whom He wills, and Allāh is All-Hearer, All-Knower.³¹⁴⁷

وَلَوْ طَإِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٤٨﴾ أَيْكُمْ لَتَأْتُونَ
الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ جَّهْلُونَ ﴿٤٩﴾

And (remember) Lout (Lot)! When he said to his people, “Do you commit Al-Fāḥishah (evil, great sin, every kind of unlawful sexual intercourse, sodomy, etc.) while you see (one another doing evil without any screen, etc.)?”

“Do you approach men in your lusts rather than women? Nay, but you are a people who behave senselessly.”³¹⁴⁸

4:15-16 Whoever commits that which is despicable, then it is obligatory
24:2 that ‘he’ be punished, like for instance the punishment of 100
lashes or stoning with the participation of enough witnesses.

وَالَّذِي يَأْتِيَنَّكَ الْفَاحِشَةُ مِنْ نِّسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ فَإِنْ
شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّيْنَهُنَّ الْمَوْتُ أَوْ يَخْرُجَهُنَّ سَبِيلًا ﴿٥٠﴾
وَالَّذَانِ يَأْتِيَنِهَا مِنْكُمْ فَقَاذُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا ۚ إِنَّ اللَّهَ
كَانَ تَوَّابًا رَّحِيمًا ﴿٥١﴾

And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allāh ordains for them some (other) way.

And the two persons (man and woman) among you who commit illegal sexual intercourse, punish them both. And if they repent (promise Allāh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allāh is ever the one who accepts repentance, (and He is) Most Merciful.³¹⁴⁹

الرِّجَايَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ
اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٥٢﴾

The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allāh, if you believe in Allāh and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime but if married persons

³¹⁴⁷ Sūrah Al Nūr (24), ayah 21.

³¹⁴⁸ Sūrah Al Naml (27), āyat 54-55.

³¹⁴⁹ Sūrah Al Nisā' (4), āyat 15-16.

commit it, the punishment is to stone them to death, according to All h's law).³¹⁵⁰

3:135-136 When it is already too late to do so then the sincere asking of forgiveness.

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرَ اللَّهُ فَغُفِرَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿٣٥﴾ أُولَٰئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَبِعَمَلِهِمْ أَجْرُ الْعَمَلِينَ ﴿٣٦﴾

And those who, when they have committed *F ishah* (illegal sexual intercourse etc.) or wronged themselves with evil, remember All h and ask forgiveness for their sins; - and none can forgive sins but All h - and do not persist in what (wrong) they have done, while they know.

For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to All h's Orders).³¹⁵¹

24:19 As for the person who spreads despicable acts throughout a community then for 'him' there is punishment both in this world (various forms of sickness, disasters, or the loss of self respect) and in the Hereafter a bitter torture (refer: zinā, page 280).

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾

Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And All h knows and you know not.³¹⁵²

Children and their issues

Du 'ā' (invocation) in order that one is blessed with a pious child

25:74 A du 'ā' in order that one is bestowed with offspring who have soothing, peaceful hearts.

³¹⁵⁰ Sūrah Al Nūr (24), ayāh 2.

³¹⁵¹ Sūrah Al 'Imrān (3), āyāt 135-136.

³¹⁵² Sūrah Al Nūr (24), ayāh 19.

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَرْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا
لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

And those who say: “Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the Muttaq n (pious)”.³¹⁵³

3:38 The du‘ā’ of the Prophet Zakariyā ﷺ who invoked and pleaded for a goodly child at the time his wife was barren and his age was advanced; such a du‘ā’ as this was also undertaken by the Prophet ‘Ibrāhīm ﷺ.

هَذَاكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۚ إِنَّكَ سَمِيعُ
الدُّعَاءِ ﴿٧٥﴾

At that time Zakariy (Zachariya) invoked his Lord, saying: “O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation.”³¹⁵⁴

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا
﴿٧٦﴾ وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَأْيِكَ وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا
﴿٧٧﴾ يَرِثُنِي وَيَرِثْ مِنْ أَوَالِي يَعْقُبُ وَأَجْعَلْهُ رَبِّ رَضِيًّا ﴿٧٨﴾

Saying: “My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, and I have never been unblest in my invocation to You, O my Lord!

“And Verily! I fear my relatives after me, since my wife is barren. So give me from yourself an heir,

“Who shall inherit me, and inherit (also) the posterity of Ya q b (Jacob) (inheritance of the religious knowledge and Prophethood, not the wealth, etc.). And make him, my Lord, one with whom You are Well-pleased!”³¹⁵⁵

14:40 All the ad‘iyya³¹⁵⁶ of the prophets are lessons for us.

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۖ رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٧٩﴾

“O my Lord! Make me one who performs A - al t (Iq mat-a - al t), and (also) from my offspring, our Lord! And accept my invocation.”³¹⁵⁷

³¹⁵³ Sūrah Al Furqān (25), ayāh 74.

³¹⁵⁴ Sūrah Āl ‘Imrān (3), ayāh 38.

³¹⁵⁵ Sūrah Maryam (19), āyāt 4-6.

³¹⁵⁶ Plural of du‘ā’.

³¹⁵⁷ Sūrah Ibrāhīm (14), ayāh 40.

The position of children

8:28 Wealth and children are trials.

وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾

*And know that your possessions and your children are but a trial and that surely with All h is a mighty reward.*³¹⁵⁸

18:46 Wealth and children are an adornment of the life of this world.

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ

أَمَلًا ﴿٤٦﴾

*Wealth and children are the adornment of the life of this world. But the good righteous deeds (five compulsory prayers, deeds of All h's obedience, good and nice talk, remembrance of All h with glorification, praises and thanks, etc.), that last, are better with your Lord for rewards and better in respect of hope.*³¹⁵⁹

34:37 Both of them (amount wise) do not necessarily bring one closer to Allāh.

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا

فَأُولَٰئِكَ هُمْ حَرَاءُ الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ ءَامِنُونَ ﴿٣٧﴾

*And it is not your wealth, nor your children that bring you nearer to Us (i.e. pleases All h), but only he (will please Us) who believes (in the Isl mic Monotheism), and does righteous deeds; as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security.*³¹⁶⁰

63:9 Do not allow wealth and children to make oneself negligent of the remembrance of Allāh.

يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَٰلِكَ

فَأُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿٩﴾

O you who believe! Let not your properties or your children divert you from the remembrance of All h. And whosoever does that, then they are the

³¹⁵⁸ Sūrah Al Anfāl (8), ayāh 28.

³¹⁵⁹ Sūrah Al Kahf (18), ayāh 46.

³¹⁶⁰ Sūrah Saba' (34), ayāh 37.

3:10 The wealth and children of a disbeliever will not avail them of anything of the torture to come.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ
وَقُودُ النَّارِ ﴿٣١٦١﴾

Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allāh; and it is they who will be fuel of the Fire.³¹⁶²

Children must be maintained with good

64:14 Do not allow your children and wives to become enemies.

يَتَأْتِيَ الَّذِينَ ءَامَنُوا إِتٍ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ
تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣١٦٢﴾

*O you who believe! Verily, among your wives and your children there are enemies for you (i.e. may stop you from the obedience of Allāh), therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, Allāh is Oft-Forgiving, Most Merciful.*³¹⁶³

42:49-50 Allāh bestows upon whom He wills male and female children.

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنثًا وَيَهَبُ لِمَنْ يَشَاءُ
الذَّكَرَ ﴿٣١٦٣﴾ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثًا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٣١٦٤﴾

*To Allāh belongs the Kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.*³¹⁶⁴

6:140 Those who kill their children are truly lost.

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ
قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿٣١٦٥﴾

³¹⁶¹ Sūrah Al Munāfiqūn (63), ayāh 9.

³¹⁶² Sūrah Al 'Imrān (3), ayāh 10.

³¹⁶³ Sūrah Al Taghābun (64), ayāh 14.

³¹⁶⁴ Sūrah Al Shūra (42), āyāt 49-50.

Indeed lost are they who have killed their children, from folly, without knowledge, and have forbidden that which Allāh has provided for them, inventing a lie against Allāh. They have indeed gone astray and were not guided.³¹⁶⁵

6:151 Do not kill children for fear of poverty.

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطُرَ وَلَا تَقْتُلُوا أَنْفُسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾﴾

Say (O Muhammad): "Come, I will recite what your Lord has prohibited you from: join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawahish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allāh has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand."³¹⁶⁶

17:31 Indeed, it is Allāh who distributes fortune.

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاهُمْ إِنْ قَتَلْتُمْ كَانَ خَطِئًا كَبِيرًا ﴿٣١﴾﴾

And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin.³¹⁶⁷

60:12 A person with faith will not kill 'his' children.

﴿يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ قُبَايِعُهُنَّ وَاسْتَعْفَرَ هُنَّ اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٢﴾﴾

O Prophet! When believing women come to you to give you the Bai (pledge), that they will not associate anything in worship with Allāh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their

³¹⁶⁵ Sūrah Al An'ām (6), ayāh 140.

³¹⁶⁶ Sūrah Al An'ām (6), ayāh 151.

³¹⁶⁷ Sūrah Al Isrā' (17), ayāh 31.

husbands), and that they will not disobey you in any Ma r f (Isl mic Monotheism and all that which Isl m ordains) then accept their Bai (pledge), and ask All h to forgive them, verily, All h is Ofi-For giving, Most Merciful.³¹⁶⁸

Suckling a child/children

46:15 A mother bearing and weaning a child lasts for thirty months;
2:233 suckling a child to completion lasts for two years.
31:14

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿٣١﴾

And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship and she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty (30) months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."³¹⁶⁹

﴿٣٠﴾ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِثْلَهَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا ءَاتَيْتُم بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣١﴾

The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on

³¹⁶⁸ Sūrah Al Mumtaḥinah (60), ayāh 12.

³¹⁶⁹ Srah Al Ahqāf (46), ayāh 15.

weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allāh and know that Allāh is All-Seer of what you do.³¹⁷⁰

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنًا عَلَى وَهْنٍ وَفَصَّلَهُ فِي غَامِينَ أَنْ أَشْكُرَ لِي
وَلَوْلَدَيْكَ إِلَى الْمَصِيرِ ﴿٦٥﴾

And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents, - unto Me is the final destination.³¹⁷¹

65:6 One may also lodge a suckling child with another woman.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ
أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ
وَأَتَمَّرُوا بِبَنَاتِكُمْ بِعُرُوفٍ وَإِنْ تَعَاَسَرْتُمْ فُسْرَتِضِعْ لَهُ أُخْرَى ﴿٦٦﴾

Lodge them (the divorced women) where you dwell, according to your means, and do not treat them in such a harmful way that they be obliged to leave. And if they are pregnant, then spend on them till they deliver. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).³¹⁷²

‘Adopted’ children

33:4 The stature of laws pertaining to an adopted child or children are not the same as for one’s own child or children.

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَتَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمْ الَّتِي تَنْظُرُونَ مِنْهُنَّ
أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ
وَهُوَ يَهْدِي السَّبِيلَ ﴿٣٣﴾

Allāh has not put for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers’ backs, your real mothers. [A - ih r is the saying of a husband to his wife, “You are to

³¹⁷⁰ Sūrah Al Baqarah (2), ayāh 233.

³¹⁷¹ Sūrah Luqman (31), ayāh 14.

³¹⁷² Sūrah Al Talāq (65), ayāh 6.

me like the back of my mother” i.e. you are unlawful for me to approach.], nor has He made your adopted sons your real sons. That is but your saying with your mouths. But All h says the truth, and He guides to the (right) way.³¹⁷³

33:5 The manner of naming adopted children is a case of the custom and manners of good manners.

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ
وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥﴾

Call them (adopted sons) by (the names of) their fathers, that is more just with All h. But if you know not their father's (names, call them) your brothers in faith and Maw l kum (your freed slaves). And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend. And All h is ever Oft-Forgiving, Most Merciful.³¹⁷⁴

33:37 A divorced wife with child is permissible to marry.

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي
فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا
وَطَرًا زَوَّجْنَاهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا
مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾

And (remember) when you said to him (Zaid bin rithah ﷺ the freed-slave of the Prophet ﷺ) on whom All h has bestowed grace (by guiding him to Isl m) and you (O Mu ammad ﷺ too) have done favour (by manumitting him) “Keep your wife to yourself, and fear All h.” But you did hide in yourself (i.e. what All h has already made known to you that He will give her to you in marriage) that which All h will make manifest, you did fear the people (i.e., Mu ammad ﷺ married the divorced wife of his manumitted slave) whereas All h had a better Right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), we gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And All h's command must be fulfilled.³¹⁷⁵

³¹⁷³ Sūrah Al Ahzāb (33), ayāh 4.

³¹⁷⁴ Sūrah Al Ahzāb (33), ayāh 5.

³¹⁷⁵ Sūrah Al Ahzāb (33), ayāh 37.

Orphans

2:220 The command of Allāh to maintain orphans; the obligation to do
2:83 good towards family and orphans.
4:36

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَاطَبُواهُمْ
فَاجْزُوا لَهُمْ مِمَّا مَلَكَتْ أَيْمَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْتَبْتَكُمْ إِنْ اللَّهُ عَزِيزٌ

حَكِيمٌ ﴿٢٢٠﴾

*In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And All h knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if All h had wished, He could have put you into difficulties. Truly, All h is All-Mighty, All-Wise."*³¹⁷⁶

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ
تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٢٢١﴾

And (remember) when We took a covenant from the Children of Isr l, (saying): Worship none but All h (Alone) and be dutiful and good to parents, and to kindred, and to orphans and Al-Mas k n (the poor), [Tafsir At-Tabar , Vol. 10, Page 158 (Verse 9:60)] and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Mu ammad ﷺ], and perform A - al t (Iq mat-a - al t), and give Zak t. Then you slid back, except a few of you, while you are backsliders. (Tafsir Al-Qurtub , Vol. 2, Page 392).³¹⁷⁷

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا
مَلَكَتْ أَيْمَانُكُمْ إِنْ اللَّهُ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٢٢٢﴾

Worship All h and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Mas k n (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, All h

³¹⁷⁶ Sūrah Al Baqarah (2), ayāh 220.

³¹⁷⁷ Sūrah Al Baqarah (2), ayāh 83.

4:2-10 Justly give unto orphans their wealth and maintain the wealth of orphans.

وَأَتُوا الَّتِي نَمَى أَمْوَالُهُمْ وَلَا تَتَّبِعُوا الْحَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿١٠﴾ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الَّتِي نَمَى فَانْكُحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَقْنًى وَتِلْكَ وَرُيْعٌ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ﴿١١﴾ وَأَتُوا النِّسَاءَ صَدُقَتِهِنَّ حُلَّةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا ﴿١٢﴾ وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿١٣﴾ وَابْتَلُوا الَّتِي نَمَى حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿١٤﴾ لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا ﴿١٥﴾ وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالَّتِي نَمَى وَالْمَسْكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿١٦﴾ وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿١٧﴾ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الَّتِي نَمَى ظُلْمًا إِنَّهُمْ يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿١٨﴾

And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.

And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.

And give to the women (whom you marry) their Mahr (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart, but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allah has made it lawful). And give not unto the foolish your property which Allah has made a means of support for you, but feed and clothe them therewith, and speak to them

³¹⁷⁸ Sūrah Al Nisā' (4), ayāh 36.

words of kindness and justice.

And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully, and hastily fearing that they should grow up, and whoever amongst guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work). And when you release their property to them, take witness in their presence; and Allāh is All-Sufficient in taking account. There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large - a legal share.

And when the relatives and the orphans and Al-Masākīn (the poor) are present at the time of division, give them out of the property, and speak to them words of kindness and justice.

And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allāh and speak right words.

Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!³¹⁷⁹

4:127 A religious edict from Allāh concerning female orphans.

وَيَسْأَلُونَكَ فِي النِّسَاءِ ۖ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَى النِّسَاءِ الَّتِي لَا تُوْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنْكِحُوهُنَّ وَالْمُسْتَضْعِفِينَ مِنِ الْوِلْدَانِ وَإِن تَقُومُوا لِلْيَتَمَىٰ بِالْقِسْطِ ۖ وَمَا تَفْعَلُوا مِن خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ

عَلِيمًا ﴿١٢٧﴾

They ask your legal instruction concerning women, say: Allāh instructs you about them, and about what is recited unto you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards Mahr and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, Allāh is ever All-Aware of it.³¹⁸⁰

17:34 Do not approach the wealth of an orphan except with an approach
89:17 that is better for and nobler than that of the orphan.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْعَهْدِ ۚ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿١٢٨﴾

And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily! The covenant, will be questioned about.³¹⁸¹

³¹⁷⁹ Sūrah Al Nisā' (4), āyāt 2-10

³¹⁸⁰ Sūrah Al Nisā' (4), āyāh 127.

³¹⁸¹ Sūrah Al Isrā' (17), āyāh 34.

كَأَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ ﴿٩٣﴾

Nay! But you treat not the orphans with kindness and generosity (i.e. you neither treat them well, nor give them their exact right of inheritance)!³¹⁸²

93:1-9 Do not undertake anything arbitrarily towards orphans.

وَالضُّعْفَىٰ ﴿٩٤﴾ وَاللَّيْلِ إِذَا سَجَىٰ ﴿٩٥﴾ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٩٦﴾ وَلَلْآخِرَةُ خَيْرٌ لَّكَ
مِنَ الْأُولَىٰ ﴿٩٧﴾ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٩٨﴾ أَلَمْ يَجِدْكَ يَتِيمًا فَخَوَىٰ ﴿٩٩﴾
وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿١٠٠﴾ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ﴿١٠١﴾ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿١٠٢﴾

By the forenoon (after sun-rise);
and by the night when it is still (or darkens);
Your Lord (O Mu ammad (ﷺ)) has neither forsaken you nor hated you.
And indeed the Hereafter is better for you than the present (life of this world).
And verily, your Lord will give you (all i.e. good) so that you shall be well-pleased.
Did He not find you (O Mu ammad (ﷺ)) an orphan and gave you a refuge?
And He found you unaware (of the Qur'an, its legal laws, and Prophethood, etc.) and guided you?
And He found you poor, and made you rich (self-sufficient with self-contentment, etc.)?
Therefore, treat not the orphan with oppression,³¹⁸³

107:1-2 A person who repulses an orphan means 'he' denounces Allāh ﷻ.

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ﴿١٠٧﴾ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿١٠٨﴾

Have you seen him who denies the recompense?
That is he who repulses the orphan (harshly),³¹⁸⁴

The loyalty of a child and children towards parents

6:151 Do not join anything in partnership with Allāh and do good
17:23-25 towards ones parents; do not say or utter anything that would make
12:100 their hearts sick, nor rebuke them; and make du'ā' for them.

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا
وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْكُمْ ۚ إِمْلَاقِي نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۚ وَلَا تَقْرَبُوا أَلْفَاوِحَ شَٰ

³¹⁸² Sūrah Al Fajr (89), ayāh 17.

³¹⁸³ Sūrah Al Duḥā (93), āyāt 1-9.

³¹⁸⁴ Sūrah Al Mā'ūn (107), āyāt 1-2.

مَا ظَهَرَ مِنْهَا وَمَا بَطَرَ^ط وَلَا تَقْتُلُوا أَنْفُسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ
وَصَنَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥٥﴾

Say (O Muhammad ﷺ): "Come, I will recite what your Lord has prohibited you from: join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Faw^{ish} (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand."³¹⁸⁵

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍّ وَلَا تَبْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿١٥٦﴾
وَخَفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَانِي صَغِيرًا ﴿١٥٧﴾
رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلأَوَّلِينَ غَفُورًا ﴿١٥٨﴾

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was small."

Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance.³¹⁸⁶

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۖ وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُءُوسِي مِنْ قَبْلُ ۖ قَدْ جَعَلَهَا رَبِّي حَقًّا ۖ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۚ إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۚ إِنَّهُ هُوَ الْعَلِيمُ
الْحَكِيمُ ﴿١٥٩﴾

And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after Shain (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and kind unto whom He

³¹⁸⁵ Sūrah Al An'ām (6), ayāh 151.

³¹⁸⁶ Sūrah Al Isrā' (17), āyāt 23-25.

46:15-18 Misfortune for those who are insubordinate to their parents; mothers have already cared for us since the time we were in the womb.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ نَقَبَلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّاتِ وَعَدَ الصَّادِقُ الَّذِي كَانُوا يُوعَدُونَ ﴿١٦﴾ وَالَّذِي قَالَ لِيُؤَلِّدِيهِ أَفٍّ لَّكُمَا اتَّعِدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَّتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَفِغِيَانِ اللَّهَ وَيْلَكَ ءَامِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿١٧﴾ أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمِّرٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِرِينَ ﴿١٨﴾

And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship and she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty (30) months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."

They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise, a promise of truth, which they have been promised.

But he who says to his parents: "Fie upon you both! Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)?" While they (father and mother) invoke All h for help (and rebuke their son): "Woe to you! Believe! Verily, the Promise of All h is true." But he says: "This is nothing but the tales of the ancient."

They are those against whom the word (of torment) is justified among the previous generations of jinns and mankind that have passed away. Verily! they are ever the losers.³¹⁸⁸

29:8-9 Do not follow or obey the commands of parents who are faulty in

³¹⁸⁷ Sūrah Yūsuf (12), āyāh 100.

³¹⁸⁸ Sūrah Al Aḥqāf (46), āyāt 15-18.

31:14-15 regards to the laws of religion (Islām); however, it is still
 2:215 obligatory for us to have good relations with our parents; spend of
 19:14 your wealth on parents, family, orphans, the poor, and the
 37:100 wayfarer.
 24:59

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا
 تُطِعْهُمَا ۖ إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٣١٨٩﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا
 الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٣١٩٠﴾

And We have enjoined on man to be good and dutiful to his parents, but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return, and I shall tell you what you used to do.

And for those who believe (in the Oneness of Allah and other items of faith) and do righteous good deeds, surely, We shall make them enter in (the entrance of) the righteous (i.e. in Paradise).³¹⁸⁹

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفَصَّلَهُ فِي غَامِينَ أَنْ أَشْكُرَ لِي
 وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ ﴿٣١٩٠﴾ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ
 فَلَا تُطِعْهُمَا ۖ وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا ۖ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ ۖ إِلَىٰ نُجُومِ
 مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٣١٩١﴾

And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents, - unto Me is the final destination.

But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.³¹⁹⁰

يَسْأَلُونَكَ مَاذَا يُنفِقُونَ ۖ قُلْ مَا أُنْفِقُهُ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ
 وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٣١٩١﴾

They ask you (O Muhammad ﷺ) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and Al-Mas k n (the poor) and the wayfarers, and whatever you do of good deeds, truly, Allah knows it well.³¹⁹¹

³¹⁸⁹ Sūrah Al 'Ankabūt (29), āyāt 8-9.

³¹⁹⁰ Sūrah Luqmān (31), āyāt 14-15.

³¹⁹¹ Sūrah Al Baqarah (2), āyah 215.

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿٣١٩٢﴾

And dutiful towards his parents, and he was neither an arrogant nor disobedient (to Allah or to his parents).³¹⁹²

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿٣١٩٣﴾

“My Lord! Grant me (offspring) from the righteous.”³¹⁹³

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٣١٩٤﴾

And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allah makes clear His *ayāt* (commandments and legal obligations) for you. And Allah is All-Knowing, All-Wise.³¹⁹⁴

Various relationships between ‘mankind’

The family which is happy in this world and in the Hereafter

30:21 Wives were created with a tendency to calm and to bring about the emergence of love and affection.

وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً

وَرَحْمَةً ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٣١٩٥﴾

And among His signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.³¹⁹⁵

3:14 Wealth, children, and wives are, in the view of ‘mankind’,
64:15 beautiful, but all of them are trials.

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ

وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَلِكَ مَتْنِعُ الْحَيَاةِ الدُّنْيَا ۚ ثُمَّ إِلَهُ

³¹⁹² Sūrah Maryam (19), ayāh 14.

³¹⁹³ Sūrah Al Šāffāt (37), ayāh 100.

³¹⁹⁴ Sūrah Al Nūr (24), ayāh 59.

³¹⁹⁵ Sūrah Al Rūm (30), ayāh 21.

عِنْدَهُ حُسْبُ الْمَنَاقِبِ ﴿٥١﴾

*Beautiful for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but All h has the excellent return (Paradise with flowing rivers, etc.) with Him.*³¹⁹⁶

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنَّ مِنْ اَزْوَاجِكُمْ وَاَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوْهُمْ وَاِنْ تَعَفَّوْا وَتَصَفَّحُوْا وَتَغْفِرُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٥٢﴾

*O you who believe! Verily, among your wives and your children there are enemies for you (i.e. may stop you from the obedience of All h), therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, All h is Oft-Forgiving, Most Merciful.*³¹⁹⁷

52:21 Whenever all members of a family are faithful and righteous in
13:22-24 the world, then they will enter Paradise 'Adn together.

وَالَّذِيْنَ ءَامَنُوْا وَاَتَّبَعْتُمْ ذُرِّيَّتَهُمْ بِاِيْمٰنٍ اَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا اَلْتَنَّهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ ۚ كُلُّ اَمْرِىْٓ بِنَا كَسَبَ رَهِِيْنٌ ﴿٥٣﴾

*And those who believe and whose offspring follow them in faith, to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.*³¹⁹⁸

وَالَّذِيْنَ صَبَرُوْا اٰتَيْنَا وَجْهَ رَبِّهِمْ وَاَقَامُوْا الصَّلٰوةَ وَاَنْفَقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَعَلٰنِيَةً وَيَدْرُوْنَ رَسْمَ الْاِحْسٰنِ السَّيِّئَةِ اُولٰٓئِكَ هُمُ عَظٰى الدَّارِ ﴿٥٤﴾ جَنَّتٌ عَدْنٍ يَدْخُلُوْنَهَا وَمَنْ صَلَحَ مِنْ ءَابَآئِهِمْ وَاَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ ۗ وَالْمَلٰٓئِكَةُ يَدْخُلُوْنَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٥٥﴾ سَلٰمٌ عَلَيْهِمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبٰى الدَّارِ ﴿٥٦﴾

And those who remain patient, seeking their Lord's Countenance, perform A - al t (Iq - mat - a - al t), and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end;

Adn (Eden) Paradise (everlasting gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. and angels shall enter unto them from every gate (saying):

*:Sal mun Alaikum (peace be upon you) for that you persevered in patience! Excellent indeed is the final home!*³¹⁹⁹

³¹⁹⁶ Sūrah Āl 'Imrān (3), ayāh 14.

³¹⁹⁷ Sūrah Al Taghābun (64), ayāh 14.

³¹⁹⁸ Sūrah Al Tūr (52), ayāh 21.

³¹⁹⁹ Sūrah Al Ra'd (13), āyāt 22-24.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ
 غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

*O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the commands they receive from All h, but do that which they are commanded.*³²⁰⁰

Good relations of kinship

4:36 Hopefully one does good to ones parents, close family, orphans, the poor, neighbours - near and far, colleagues, the wayfarer, and slaves.

﴿ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَنًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
 وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا
 مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴾ ﴿٣٦﴾

*Worship All h and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Mas k n (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, All h does not like such as are proud and boastful,*³²⁰¹

2:177 And it is hoped that one bestows or spends some of ones wealth
 2:215 upon them.

﴿ لَيْسَ الْبِرَّ أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ
 وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ
 وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَالسَّالِينَ فِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى
 الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۚ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ
 الْبَأْسِ ۚ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۚ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴾ ﴿١٧٧﴾

It is not Al-Birr (piety, righteousness, and each and every act of obedience to All h, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in All h, the

³²⁰⁰ Sūrah Al Tahrīm (66), ayāh 6.

³²⁰¹ Sūrah Al Nisā' (4), ayāh 36.

*Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Mas k n (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs A - al t (Iq mat-a - al t), and gives the Zak t, and who fulfill their covenant when they make it, and who are A - bir n (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). such are the people of the truth and they are Al-Muttaq n (pious).*³²⁰²

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۖ قُلْ مَا أُنْفِقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٤﴾

*They ask you (O Mu ammad ﷺ) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and Al-Mas k n (the poor) and the wayfarers, and whatever you do of good deeds, truly, All h knows it well.*³²⁰³

24:22 They are capable of spending on their families and bestowing to
30:38 them their rights.

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ
وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ
غَفُورٌ رَحِيمٌ ﴿٢٥﴾

*And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Mas k n (the poor), and those who left their homes for All h's Cause. Let them pardon and forgive. Do you not love that All h should forgive you? And All h is Oft-Forgiving, Most Merciful.*³²⁰⁴

فَقَاتِلْ ذَا الْقُرْبَىٰ حَقَّهُ، وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ
وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٢٦﴾

*So give to the kindred his due, and to Al-Misk n (the poor) and to the wayfarer. That is best for those who seek All h's Countenance, and it is they who will be successful.*³²⁰⁵

4:135 Every soul must be just towards 'itself' and also towards members
5:8 of 'its' family.

³²⁰² Sūrah Al Baqarah (2), ayāh 177.

³²⁰³ Sūrah Al Baqarah (2), ayāh 215.

³²⁰⁴ Sūrah Al Nūr (24), ayāh 22.

³²⁰⁵ Sūrah Al Rūm (30), ayāh 38.

﴿ يٰۤاَيُّهَا الَّذِيْنَ ءٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلٰى اَنْفُسِكُمْ اَوْ اٰوَالِدِيْنَ
وَالْاَقْرَبِيْنَ اِنْ يَكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاللّٰهُ اَوْلٰى بِمَا هُمَا فَلَا تَتَّبِعُوْا اَهْوٰى اَنْ تَعْدِلُوْا وَاِنْ
تَلُوْا اَوْ تَعْرِضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿۳۲۰۶﴾

*O you who believe! Stand out firmly for justice, as witnesses to All h, even though it be against yourselves, or your parents, or your kin, be he rich or poor, All h is a better protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, All h is ever Well-Acquainted with what you do.*³²⁰⁶

﴿ يٰۤاَيُّهَا الَّذِيْنَ ءٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ
قَوْمٍ عَلٰى اَلَّا تَعْدِلُوْا اَعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا
تَعْمَلُوْنَ ﴿۳۲۰۷﴾

*O you who believe! Stand out firmly for All h and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear All h. Verily, All h is Well-Acquainted with what you do.*³²⁰⁷

Limits of kinship relations

16:90 Do good and be just towards ones family; and it is obligatory
26:213- that we remember close family.
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﴿ اِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالْاِحْسٰنِ وَاِيتَايْ ذِي الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَآءِ
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿۳۲۰۸﴾

Verily, All h enjoins Al- Adl (i.e. justice and worshipping none but All h alone - Isl mic Monotheism) and Al-I s n [i.e. to be patient in performing your duties to All h, totally for All h's sake and in accordance with the Sunnah (legal ways) of the Prophet in a perfect manner], and giving (help) to kith and kin (i.e. all that All h has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids Al-Fa sh (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e. all that is prohibited by Isl mic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may

³²⁰⁶ Sūrah Al Nisā' (4), ayāh 135.

³²⁰⁷ Sūrah Al Mā'idah (5), ayāh 8.

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتَكُونُ مِنَ الْمَعْدِيَنَ ﴿١٦﴾ وَأَنْذِرْ عَشِيرَتَكَ
الْأَقْرَبِينَ ﴿١٧﴾

So invoke not with All h another Il h (God) lest you be among those who receive punishment.
And warn your tribe (O Mu ammad ﷺ) of near kindred.³²⁰⁹

58:22 It is not permissible to be close to those (even family) who oppose Allāh.

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ
كَانُوا ءَابَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ؕ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ
الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ؕ أُولَٰئِكَ حِزْبُ اللَّهِ ؕ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

You (O Mu ammad ﷺ) will not find any people who believe in All h and the Last Day, making friendship with those who oppose All h and His Messenger (Mu ammad ﷺ), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written faith in their hearts, and strengthened them with R (proofs, light and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). All h is pleased with them, and they with Him. They are the party of All h. Verily, it is the party of All h that will be the successful.³²¹⁰

31:21 Do not follow family members who call towards that which is sinful.

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا ؕ أَوَلَوْ كَانَ
الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢١﴾

And when it is said to them: “Follow that which All h has sent down”, they say: “Nay, we shall follow that which we found our fathers (following).” (Would they do so) even if Shai n (Satan) invites them to the torment of the Fire.³²¹¹

35:18 A family member cannot bear (shoulder/carry) the sins undertaken by ‘his’ brother.

³²⁰⁸ Sūrah Al Nahl (16), ayāh 90.

³²⁰⁹ Sūrah Al Shu'arā (26), āyāt 213-214.

³²¹⁰ Sūrah Al Mujādilah (58), ayāh 22.

³²¹¹ Sūrah Luqmān (31), ayāh 21.

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ جَلِيلٍهَا لَا تُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ ۚ وَمَن تَرَكِيَ فِيمَنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۖ إِلَىٰ اللَّهِ الْمَصِيرُ ﴿٣١٢﴾

And no bearer of burdens shall bear another's burden, and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Mu ammad ﷺ) can warn only those who fear their Lord unseen, and perform A - al t (Iq mat-a - al t). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his ownself. And to All h is the (final) return (of all).³²¹²

9:23 Disbelieving family members cannot be our Auliya'.

يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ ۚ وَمَن يَتَوَلَّهُمْ فَوَلَّيْتَهُم مِّنكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٣١٣﴾

O you who believe! Take not for Auliya' (supporters and helpers) your fathers and your brothers if they prefer disbelief to belief. And whoever of you does so, then he is one of the zalim n (wrong-doers, etc.).³²¹³

9:113-114 Do not ask forgiveness of family who are mushriqun because the sin of shirk is unforgivable.

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَن يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِن بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿٣١٤﴾ وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿٣١٥﴾

It is not (proper) for the Prophet and those who believe to ask All h's forgiveness for the Mushrik n (polytheists, idolaters, pagans, disbelievers in the Oneness of All h) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

And ['Ibr h m's (Abraham)] invoking (of All h) for his father's forgiveness was only because of a promise he ['Ibr h m (Abraham)] had made to him (his father). But when it became clear to him ['Ibr h m (Abraham)] that he (his father) is an enemy to All h, he dissociated himself from him. Verily 'Ibr h m (Abraham) was Al-Aww h (has fifteen different meanings but the correct one seems to be that he used to invoke All h with humility, glorify

³²¹² Sūrah Fāṭir [or Al Malā'ikah] (35), ayāh 18.

³²¹³ Sūrah Al Taubah (9), ayāh 23.

Relations between nations and tribes

- 2:83-86 These Āyāt exemplify the results (consequences) of not following or submitting to the commands of Allāh; Allāh created 'mankind' on this earth in varying colours and languages.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ
تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ
دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِينِكُمْ ثُمَّ أَقْرَضْتُمْ وَأَنْتُمْ تَسْفِكُونَ ﴿٨٤﴾ ثُمَّ أَنْتُمْ
هَٰؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِنْ دِينِهِمْ تَبْتَغُونَ عَلَيْهِمُ
بِالْإِسْلَامِ وَالْعُدْوَانِ وَإِنْ يَأْتِوكُمُ اسْرِي تَفْدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ ﴿٨٥﴾
فَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَٰلِكَ مِنْكُمْ
إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَفِلٍ
عَمَّا تَعْمَلُونَ ﴿٨٦﴾ أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُ عَنْهُمْ
الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٧﴾

And (remember) when We took a covenant from the Children of Isr - l, (saying): Worship none but All h (Alone) and be dutiful and good to parents, and to kindred, and to orphans and Al-Mas k n (the poor), [Tafsir At-Tabar , Vol. 10, Page 158 (Verse 9:60)] and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Mu ammad ﷺ], and perform A - al t (Iq mat-a - al t), and give Zak t. Then you slid back, except a few of you, while you are backsliders. (Tafsir Al-Qurtub , Vol. 2, Page 392).

And (remember) when We took your covenant (saying): Shed not the blood of your people, nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness.

After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And All h is not unaware of what you do.

³²¹⁴ Sūrah Al taubah (9), āyāt 113-114.

Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.³²¹⁵

وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ أَلْسِنَتِكُمْ وَالْوَنُكْمِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ ﴿٣٢١٦﴾

And among His signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.³²¹⁶

35:28 From amongst the different forms of the servants of Allāh, it is only those who have knowledge who fear Allāh.

وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَنُهُمْ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٣٢١٧﴾

And of men and Ad-Dawab (moving living creatures, beasts, etc.), and cattle, in like manner of various colours. It is only those who have knowledge among His slaves that fear Allāh. Verily, Allāh is All-Mighty, Oft-Forgiving.³²¹⁷

49:13 'Mankind' was created into nations and tribes in order that they may know each other. And the most honourable people amongst 'mankind' in the sight of Allāh are those who have piety.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَنُكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٢١٨﴾

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allāh is that (believer) who has At-Taqwā [i.e. one of the Muttaqīn (pious)]. Verily, Allāh is All-Knowing, All-Aware.³²¹⁸

Wealth, Proprietary rights, and Laws of inheritance

All of the world belongs absolutely to Allāh, for 'mankind'

10:55 All that is in the heavens and on the earth belongs to Allāh.

³²¹⁵ Sūrah Al Baqarah (2), āyāt 83-86.

³²¹⁶ Sūrah Al Rūm (30), āyah 22.

³²¹⁷ Sūrah Fāṭir [or Al Malā'ikah] (35), āyah 28.

³²¹⁸ Sūrah Al Hujurat (49), āyah 13.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۖ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ



No doubt, surely, all that is in the heavens and the earth belongs to All h. No doubt, surely, All h's Promise is true. But most of them know not.³²¹⁹

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ ۖ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ ۚ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾

No doubt! Verily, to All h belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides All h, in fact they follow not the (All h's so-called) partners, they follow only a conjecture and they only invent lies.³²²⁰

2:29 Allāh created the heavens and the earth for 'mankind' and for that
45:13 reason do not allow it to be that a group of people consume the
2:188 wealth of another group of people in an invalid, ḥarām manner.
4:29

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٧﴾

He it is who created for you all that is on earth. Then He Istaw (rose over) towards the heaven and made them seven heavens and He is the All-Knower of everything.³²²¹

وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٨﴾

And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply.³²²²

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿٦٩﴾

And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges

³²¹⁹ Sūrah Yūnus (10), ayāh 55.

³²²⁰ Sūrah Yūnus (10), ayāh 66.

³²²¹ Sūrah Al Baqarah (2), ayāh 29.

³²²² Sūrah Al Jāthiyah (45), ayāh 13.

before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.³²²³

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَأْكُلُوْا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ اِلَّا اَنْ تَكُوْنَ جَزَءًا
عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوْا اَنْفُسَكُمْ ۚ اِنَّ اللّٰهَ كَانَ بِكُمْ رَحِيْمًا ﴿٥٧﴾

O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, All h is Most Merciful to you.³²²⁴

Status of wealth for ‘mankind’

57:7 Wealth is a trust from Allāh.

ءَامِنُوْا بِاللّٰهِ وَرَسُوْلِهِ ۚ وَاَنْفِقُوْا مِمَّا جَعَلَكُمْ مُّسْتَحْلِفِيْنَ فِيْهِ ۚ فَاَلَّذِيْنَ ءَامَنُوْا مِنْكُمْ
وَاَنْفَقُوْا هُمْ اَجْرٌ كَبِيْرٌ ﴿٥٨﴾

Believe in All h and His Messenger (Mu ammad ﷺ), and spend of that whereof He has made you trustees. And such of you as believe and spend (in All h's way), theirs will be a great reward.³²²⁵

18:46 It is an ornament of this world.
3:14

اَلْاَمْوَالُ وَالْاَنۡفُسُ زِيۡنَةُ الْحَيٰوةِ الدُّنْيَا ۗ وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ ۗ عِنۡدَ رَبِّكَ ثَوَابٌ وَّخَيْرٌ
اَمَلًا ﴿٥٩﴾

Wealth and children are the adornment of the life of this world. But the good righteous deeds (five compulsory prayers, deeds of All h's obedience, good and nice talk, remembrance of All h with glorification, praises and thanks, etc.), that last, are better with your Lord for rewards and better in respect of hope.³²²⁶

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوٰتِ مِنَ النِّسَاءِ وَالْبَنِيْنَ وَالْقَنَاطِيْرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ
وَالْاَفْضٰى وَالْخَيْلِ الْمُسَوَّمَةِ وَالْاَنْعَامِ وَالْحَرْثِ ۗ ذٰلِكَ مَتَّعُ الْحَيٰوةِ الدُّنْيَا ۗ وَاللّٰهُ
عِنۡدَهُ خُسْرٌ اَلْمَغَابِ ﴿٦٠﴾

Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled

³²²³ Sūrah Al Baqarah (2), ayāh 188.

³²²⁴ Sūrah Al Nisā' (4), ayāh 29.

³²²⁵ Sūrah Al Hadīd (57), ayāh 7.

³²²⁶ Sūrah Al Kahf (18), ayāh 46.

land. This is the pleasure of the present world's life; but All h has the excellent return (Paradise with flowing rivers, etc.) with Him.³²²⁷

8:28 It is a trial of faith.

وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾

And know that your possessions and your children are but a trial and that surely with All h is a mighty reward.³²²⁸

9:41 It is a provision for worship.

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾

March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of All h. This is better for you, if you but knew.³²²⁹

9:111 It is for us a blessing necessary for thanks and not for disbelief.

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبِشِرُوا بِنِعْمِ اللَّهِ الَّذِي بَايَعَكُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

Verily, All h has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in All h's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on him in the Taur t (Torah) and the Injeel (Gospel) and the Qur n. And who is truer to his covenant than All h? Then rejoice in the bargain which you have concluded. That is the supreme success.³²³⁰

‘Mankind’ instinctively loves wealth

89:20 The love of ‘mankind’ for excessive wealth causes ‘him’ to be
100:6-8 ungrateful, unthankful, and proud.
96:6-7

³²²⁷ Sūrah Āl ‘Imrān (3), ayāh 14.

³²²⁸ Sūrah Al Anfāl (8), ayāh 28.

³²²⁹ Sūrah Al Taubah (9), ayāh 41.

³²³⁰ Sūrah Al Taubah (9), ayāh 111.

وَتُحِبُّونَ ٱلْمَالَ حُبًّا جَمًّا ﴿٣٢٣١﴾

And you love wealth with much love.³²³¹

إِنَّ ٱلْإِنسَانَ لِرَبِّهِۦ لَكَنُودٌ ﴿٣٢٣٢﴾ وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٣٢٣٣﴾ وَإِنَّهُۥ لِحُبِّ ٱلْعَالَمِينَ لَشَدِيدٌ ﴿٣٢٣٤﴾

﴿٣٢٣٤﴾

Verily! Man (disbeliever) is ungrateful to his Lord;
and to that fact he bears witness (by his deeds);
and verily, he is violent in the love of wealth.³²³²

كَلَّا إِنَّ ٱلْإِنسَانَ لَظَٰغِي ﴿٣٢٣٥﴾ أَن رَّءَاهُ ٱسْتَغْنَىٰ ﴿٣٢٣٦﴾

Nay! Verily, man does transgress all bounds (in disbelief and evil deed,
etc.).

Because he considers himself self-sufficient.³²³³

42:27 'mankind' exceeds the bounds on earth (is greedy);
63:9 forgets to remember Allāh;
24:37 forgets ṣalāt and zakāt;
102:1-8 until 'he' forgets about death, up to entering the grave.

وَلَوْ بَسَطَ ٱللَّهُ ٱلْزَرْقَ لِعِبَادِهِۦ لَبَغَوْا۟ فِى ٱلْأَرْضِ وَلَٰكِن يُنْزِلُ بِقَدَرٍۭ مَّا يَشَآءُ ۚ إِنَّهُۥ

بِعِبَادِهِۦ خَبِيرٌۭ بَصِيرٌۭ ﴿٣٢٣٧﴾

And if Allāh were to enlarge the provision for His slaves, they would surely
rebel in the earth, but He sends down by measure as He wills. Verily! He is
in respect of His slaves, the Well-Aware, the All-Seer (of things that benefit
them).³²³⁴

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ ٱللَّهِ وَمَن يَفْعَلْ ذَٰلِكَ

فَأُولَٰئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٣٢٣٨﴾

O you who believe! Let not your properties or your children divert you from
the remembrance of Allāh. And whosoever does that, then they are the
losers.³²³⁵

رِجَالٌۭ لَا۟ تُلْهِهِمْ فَجْرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَٰةِ وَإِيتَآءِ ٱلزَّكَاةِ يَتَخَفُونَ يَوْمًا

تَتَقَلَّبُ فِىهِ ٱلْقُلُوبُ وَٱلْأَبْصَارُ ﴿٣٢٣٩﴾

³²³¹ Sūrah Al Fajr (89), ayāh 20.

³²³² Sūrah Al 'Adiyāt (100), āyāt 6-8.

³²³³ Sūrah Al 'Alaq (96), āyāt 6-7.

³²³⁴ Sūrah Al Shūra (42), ayāh 27.

³²³⁵ Sūrah Al Munāfiqūn (63), ayāh 9.

*Men whom neither trade nor sale diverts them from the remembrance of All h (with heart and tongue), nor from performing A - al t (Iq mat-a - al t), nor from giving the Zak t. They fear a Day when hearts and eyes will be overturned (from the horror of the torment of the Day of Resurrection).*³²³⁶

أَلْهَنَكُمْ التَّكَاثُرُ ۖ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۚ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣٦﴾ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣٧﴾ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٣٨﴾ لَتَرَوُنَّ الْجَحِيمَ ﴿٣٩﴾ ثُمَّ لَتَرَوُنَّهَا عِبَءَ الْيَقِينِ ﴿٤٠﴾ ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٤١﴾

The mutual rivalry for piling up of worldly things diverts you, until you visit the graves (i.e. till you die).

Nay! You shall come to know!

Again, Nay! You shall come to know!

Nay! If you knew with a sure knowledge (the end result of piling up, you would not have occupied yourselves in worldly things)

Verily, you shall see the blazing Fire (Hell)!

And again, you shall see it with certainty of sight!

Then, on that Day, you shall be asked about the delight (you indulged in, in this world)!³²³⁷

Tax and ṣadaqah

- 6:141 The crop yield above niṣāb (minimum amount of property liable to payment of zakāt) must be taxed. Likewise also other wealth (refer to the study of wealth subject to zakāt).

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْثَرُهُ ۖ وَالزَّيْتُونَ وَالرَّمَّانَ مُتَشَبِهًا وَغَيْرَ مُتَشَبِهٍ ۚ كُلُوا مِن ثَمَرِهِ إِذَا أَثْمَرَ ۖ وَآتُوا حَقَّهُ ۖ يَوْمَ حَصَادِهِ ۚ وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤١﴾

And it is He who produces gardens trellised and untrellised, and date-palms, and crops of different shape and taste (its fruits and its seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its Zak t, according to All h's orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance . Verily, He likes not Al-Musrif n (those who waste by extravagance),³²³⁸

- 9:29 Jizyah is a tax levied from the people of the Scriptures who are under the protection of a Muslim government.

³²³⁶ Sūrah Al Nūr (24), ayāh 37.

³²³⁷ Sūrah Al Takāthūr (102), āyāt 1-8.

³²³⁸ Sūrah Al An'ām (6), ayāh 141.

فَنُتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ
وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ
عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٣٩﴾

*Fight against those who (1) believe not in All h, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by All h and His Messenger (4) and those who acknowledge not the Religion of Truth (i.e. Isl m) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.*³²³⁹

3:92

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٣٩﴾

By no means shall you attain Al-Birr (piety, righteousness, etc., it means here All h's Reward, i.e. Paradise), unless you spend (in All h's Cause) of that which you love; and whatever of good you spend, All h knows it well.

³²⁴⁰

Wills (waṣīyat)

2:132 The testament and will of 'Ibrāhīm ؑ to his children.

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا
وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾

*And this (submission to All h, Isl m) was enjoined by 'Ibr h m (Abraham) upon his sons and by Ya q b (Jacob), (saying), "O my sons! All h has chosen for you the (true) religion, then die not except in the faith of Isl m (as Muslims - Isl mic Monotheism)."*³²⁴¹

42:12 Bequeath to the religion of truth – Islām.

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾



*To Him belong the keys of the heavens and the earth, He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily! He is the All-Knower of everything.*³²⁴²

³²³⁹ Sūrah Al Taubah (9), ayāh 29.

³²⁴⁰ Sūrah Al 'Imrān (3), ayāh 92.

³²⁴¹ Sūrah Al Baqarah (2), ayāh 132.

³²⁴² Sūrah Al Shūra (42), ayāh 12.

2:180-182 When a person arrives close to death, then it is desired that he bequeaths to his parents and next of kin in a reasonable manner.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾ فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾ فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٨٢﴾

*It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon Al-Muttaqin (the pious). Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allah is All-Hearer, All-Knower. But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allah is Oft-Forgiving, Most Merciful.*³²⁴³

5:106-108 Whosoever alters 'his' (the one dying or dead) will, it is a sin. It is therefore desired that the one who bequeaths does so justly and it is also witnessed by two just people.

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهِدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصْبَحْتُمْ مَصِيبَةُ الْمَوْتِ تَحْسِبُوهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيَقْسِمَانِ بِاللَّهِ إِنْ اَرْتَبْتُمْ لَا نُشْرِي بِهِ ثُمَّا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا تَكْتُمُ شَهَادَةَ اللَّهِ إِنَّآ إِذَا لَمِنَ الْآثِمِينَ ﴿١٠٦﴾ فَإِنْ عَثَرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوَّلَيْنِ فَيَقْسِمَانِ بِاللَّهِ لَشَهِدْتُنَا أَحَقُّ مِنْ شَهِدَتِيهِمَا وَمَا أَعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ ﴿١٠٧﴾ ذَلِكَ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهَيْهَا أَوْ خَافُوا أَنْ تُرَدَّ أَيْمَانُ بَعْدَ أَيْمَانِهِمْ وَأَتَقُوا اللَّهَ وَاسْمَعُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٨﴾

O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk or two others from outside, if you are travelling through the land and the calamity of death befalls you. Detain them both after As-Salat (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allah (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide testimony of Allah, for

³²⁴³ Sūrah Al Baqarah (2), āyāt 180-182.

then indeed we should be of the sinful.”

If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allāh (saying): “We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrong-doers.”

That should make it closer (to the fact) that their testimony would be in its true nature and shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allāh and listen (with obedience to Him). And Allāh guides not the people who are Al-Fasiq (the rebellious and disobedient).³²⁴⁴

4:5-6 Allāh explains the manner in which to administer and manage the inherited wealth of orphans.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾ وَابْتَلُوا الَّتِي تَمْنَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ ۖ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا ۚ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٦﴾

And give not unto the foolish your property which Allāh has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.

And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully, and hastily fearing that they should grow up, and whoever amongst guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work). And when you release their property to them, take witness in their presence; and Allāh is All-Sufficient in taking account.³²⁴⁵

Laws of inheritance (farā'id)³²⁴⁶

2:233 Do not allow a mother or a father to be treated unfairly because of a child and vice versa.

وَالْوَالِدَتُ يُرْضَعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا

³²⁴⁴ Sūrah Al Mā'idah (5), āyāt 106-108.

³²⁴⁵ Sūrah Al Nisā' (4), āyāt 5-6.

³²⁴⁶ Regarding the laws of inheritance, much is explained in Al Qur'ān, and further explained within the ahādīth.

مَوْلُودٌ لَهُ، يَوْلَدِهِ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۚ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مَبْهُمَا
وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۚ وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا
سَلَّمْتُمْ مَا ءَاتَيْتُمْ بِالْعُرْفِ ۚ وَأَتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣٣﴾

The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear All h and know that All h is All-Seer of what you do.³²⁴⁷

4:33 Inheritance is for heirs, those having familial relations; and ties of
8:75 blood are more rightful.
33:6
4:7-14
4:34
4:176

وَلِكُلِّ جَعَلْنَا مَوْلًى مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ عَقَدْتَ أَيْمَانُكُمْ
فَقَاتُوهُمْ نَصِيبُهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٣٤﴾

And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by Wa ya - wills, etc.). Truly, All h is ever a witness over all things.³²⁴⁸

وَالَّذِينَ ءَامَنُوا مِنْ بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنْكُمْ ۚ وَأُولُوا الْأَرْحَامِ
بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾

And those who believed afterwards, and emigrated and strove hard along with you, (in the Cause of All h) they are of you. But kindred by blood are nearer to one another regarding inheritance in the decree ordained by All h. Verily, All h is the All-Knower of everything.³²⁴⁹

الَّذِينَ أُولَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ۚ وَأَزْوَاجُهُمْ أُمَّهَاتُهُمْ ۚ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ

³²⁴⁷ Sūrah Al Baqarah (2), ayāh 233.

³²⁴⁸ Sūrah Al Nisā' (4), ayāh 33.

³²⁴⁹ Sūrah Al Anfāl (8), ayāh 75.

أُولَىٰ بَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أُولِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٣٢٥٠﴾

*The Prophet is closer to the believers than their own selves, and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the decree of Allah (regarding inheritance) than (the brotherhood of) the believers and the Muhajirun (emigrants from Makkah, etc.), except that you do kindness to those brothers (when the Prophet joined them in brotherhood ties). This has been written in the (Allah's Book of Divine) decrees (Al-Lau Al-Ma f).*³²⁵⁰

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ﴿٣٢٥١﴾ وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٣٢٥٢﴾ وَلْيَحْشَ الَّذِينَ لَوْ تَرَكَوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٣٢٥٣﴾ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ﴿٣٢٥٤﴾ يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ الْإُنثَىٰ ۖ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ ۚ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِلأُمِّهِ الثُّلُثُ ۚ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِلأُمِّهِ الشُّدُسُ ۚ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۗ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٢٥٥﴾ * وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لِهَرْبٍ وَلَدٌ فَلَكُمْ الرُّبُعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۚ وَلِهَرْبٍ الرُّبُعُ مِمَّا تَرَكَنَّ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ ۚ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ ۚ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلِيلَةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ ۚ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ ۚ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ

³²⁵⁰ Sūrah Al Ahzāb (33), ayāh 6.

وَصِيَّةٌ مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿٤٠﴾ تِلْكَ حُدُودُ اللَّهِ وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ
يُدْخِلْهُ جَنَّاتٍ تَجْرَى مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ
﴿٤١﴾ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ
عَذَابٌ مُّهِينٌ ﴿٤٢﴾

There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large - a legal share.

And when the relatives and the orphans and Al-Mas k n (the poor) are present at the time of division, give them out of the property, and speak to them words of kindness and justice.

And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear All h and speak right words.

Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!

All h commands you as regards your children's (inheritance); to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two thirds of the inheritance; if only one, her share is half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit, (these fixed shares) are ordained by All h. And All h is ever All-Knower, All-Wise.

In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you Leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from All h; and All h is ever All-Knowing, Most-Forbearing.

These are the limits (set by) All h (or ordainments as regards laws of inheritance), and whosoever obeys All h and His Messenger (Mu ammad ﷺ) will be admitted to gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.

And whosoever disobeys All h and His Messenger (Mu ammad ﷺ), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.³²⁵¹

³²⁵¹ Sūrah Al Nisā' (4), āyāt 7-14.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَنَاطَتْ حِفْظًا لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۚ وَاللَّتِي خَفَاوْنَ نُسُورَهُنَّ فَعُظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٢﴾

Men are the protectors and maintainers of women, because All h has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to All h and to their husbands), and guard t the husband's absence what All h orders them to guard (e.g. their chastity, their husband's property, etc.). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, All h is ever Most High, Most Great.³²⁵²

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ۚ إِنْ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ ۚ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الشُّلُّانِ مِمَّا تَرَكَ ۚ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حِظِّ الْأُنثَتَيْنِ ۗ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٣﴾

They ask you for a legal verdict. Say: "All h directs (thus) about Al-Kal lah (those who leave neither descendants nor ascendants as heirs). If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does All h makes clear to you (His Law) lest you go astray. And All h is the All-Knower of everything."³²⁵³

Khilāfah: Group, Nation, and State

The existence of a state dependent on its inhabitants

7:96 Allāh showers blessings from the heavens and the earth, when its inhabitants are faithful and pious.

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَأَتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن

³²⁵² Sūrah Al Nisā' (4), ayāh 34.

³²⁵³ Sūrah Al Nisā' (4), ayāh 176.

كَذَّبُوا فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٩٨﴾

And if the people of the towns had believed and had the Taqw (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes, etc.).³²⁵⁴

10:98 Remember the faith of the community of Yunūs ؑ which brought happiness and removed from them a disgraceful punishment.

فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَا إِيمُنُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ

عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٩﴾

Was there any town (community) that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment)? (The answer is none,) - except the people of Y nus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.³²⁵⁵

11:117 Allāh will not destroy a nation by means of tyranny if its inhabitants do good.

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ ﴿١١٧﴾

And your Lord would never destroy the towns wrongfully, while their people were right-doers.³²⁵⁶

13:11 Allāh will not alter the condition of a community unless they change it themselves.

لَهُ مُعَقِّبَاتٌ مِّن بَيْن يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِّن أَمْرِ اللَّهِ ﴿١١﴾ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ﴿١٢﴾ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُم مِّن

دُونِهِ مِّن وَّالٍ ﴿١٣﴾

For each (person), there are angels in succession, before and behind him. They guard him by the command of All h. Verily! All h will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to All h). But when All h wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector.³²⁵⁷

14:28-30 The characteristics of a leader is also determined by the state of the

³²⁵⁴ Sūrah Al A'rāf (7), ayāh 96.

³²⁵⁵ Sūrah Yūnus (10), ayāh 98.

³²⁵⁶ Sūrah Hūd (11), ayāh 117.

³²⁵⁷ Sūrah Al Ra'd (13), ayāh 11.

community. What if the leader is a disbeliever?!

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ۖ جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ ۚ وَجَعَلُوا لِلَّهِ أُنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ ۗ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ ۚ ﴾

Have you not seen those who have changed the Blessings of All h into disbelief (by denying Prophet Muhammad ﷺ and his message of Isl m), and caused their people to dwell in the house of destruction?

Hell, in which they will burn, - and what an evil place to settle in!

*And they set up rivals to All h, to mislead (men) from His Path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"*³²⁵⁸

16:25 Remember the punishment of Allāh will befall all people, not only those who are zālim alone.

﴿ لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَمَةِ ۖ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ ۗ أَلَا سَاءَ مَا يَزُرُونَ ۚ ﴾

*They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!*³²⁵⁹

16:112 When the inhabitants of a certain state are ungrateful then disaster will befall them.

﴿ وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ۚ ﴾

*And All h puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of All h (with ungratefulness). So All h made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad ﷺ) which they (its people) used to do.*³²⁶⁰

30:36 Such disaster is the consequence of the damage inflicted at the hands of ignorant people, those without faith.

³²⁵⁸ Sūrah Ibrāhīm (14), āyāt 28-30.

³²⁵⁹ Sūrah Al Nahl (16), āyāh 25.

³²⁶⁰ Sūrah Al Nahl (16), āyāh 112.

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾

And when We cause mankind to taste of mercy, they rejoice therein, but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, Lo! They are in despair!³²⁶¹

30:41 Such disaster and calamity is possibly there as a reminder to ‘mankind’ in order that they desire to return to the way of truth.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٣٧﴾

Evil (sins and disobedience of All h, etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that All h may make them taste a part of that which they have done, in order that they may return (by repenting to All h, and begging His Pardon).³²⁶²

34:15-16 Remember the destruction of the nation of Saba’ famous for being....*a fair land and an Oft-Forgiving Lord...*³²⁶³ before that.

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُمْ بَلَدٌ طَيِّبٌ وَرَبٌّ غَفُورٌ ﴿٣٨﴾ فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ جَنَّتَيْنِ ذَوَاتِ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ ﴿٣٩﴾

Indeed there was for Saba (Sheba) a sign in their dwelling place, - two gardens on the right hand and on the left (and it was said to them) “Eat of the provision of your Lord, and be grateful to Him, a fair land and an Oft-Forgiving Lord. But they turned away (from the obedience of All h), so We sent against them sail Al- Arim (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote-trees.³²⁶⁴

Various features desired to be part of the practice in place within the Islāmic community

توحيد الله - Tauḥīdullāh – ‘Oneness of Allāh’

³²⁶¹ Sūrah Al Rūm (30), ayāh 36.

³²⁶² Sūrah Al Rūm (30), ayāh 41.

³²⁶³ Sūrah Saba’ (34), ayāh 15.

³²⁶⁴ Sūrah Saba’ (34), āyāt 15-16.

112:1-4
3:31
2:25
2:21
47:19

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ۝

Say (O Mu ammad (ﷺ): “He is All h, (the) One.

“All h-u - amad (the Self-Sufficient master, whom all creatures need, He neither eats nor drinks).

“He begets not, nor was He begotten;

“And there is none co-equal or comparable unto Him.”³²⁶⁵

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

Say (O Mu ammad to mankind): “If you (really) love All h then follow me (i.e. accept Isl mic Monotheism, follow the Qur n and the Sunnah), All h will love you and forgive you of your sins. And All h is Oft-Forgiving, Most Merciful.”³²⁶⁶

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ هُمْ فِي جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ۖ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا ۖ وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَالِدُونَ ۝

And give glad tidings to those who believe and do righteous good deeds, that for them will be gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: “This is what we were provided with before,” and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azw jun Mu ahharatun (purified mates or wives), (having no menses, stools, urine, etc.) and they will abide therein forever.³²⁶⁷

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝

O mankind! Worship your Lord (All h), who created you and those who were before you so that you may become Al-Muttaq n (the pious).³²⁶⁸

³²⁶⁵ Sūrah Al Ikhhlās [or Al Tauhīd] (112), āyāt 1-4.

³²⁶⁶ Sūrah Al Imrān (3), āyāh 31.

³²⁶⁷ Sūrah Al Baqarah (2), āyāh 25.

³²⁶⁸ Sūrah Al Baqarah (2), āyāh 21.

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۚ وَاللَّهُ يَعْلَمُ
مُتَقَلِّبَكُمُ وَمَوَاقِعَكُمُ ﴿٣٢٦٩﴾

So know (O Mu ammad ﷺ) that L il ha ill-All h (none has the right to be worshipped but All h), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And All h knows well your moving about, and your place of rest (in your homes).³²⁶⁹

اخوة - Ukhuwah – ‘Brotherhood’

49:10
59:8-9
23:52
9:71
43:67

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٣٢٧٠﴾

The believers are nothing else than brothers (in Isl mic religion). So make reconciliation between your brothers, and fear All h, that you may receive mercy.³²⁷⁰

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ
وَرِضْوَانًا وَيَنْصَرُونَ لِلَّهِ وَرَسُولَهُ ۚ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿٣٢٧١﴾ وَالَّذِينَ تَبَوَّءُوا الدَّارَ
وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُخَيِّبُونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا
وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ
الْمُفْلِحُونَ ﴿٣٢٧٢﴾

(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking bounties from All h and to please Him. And helping All h (i.e. helping His religion) and His Messenger (Mu ammad ﷺ). Such are indeed the truthful (to what they say):-

And those who, before them, had homes (in Al-Madinah) and had adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Ban An-Na r), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.³²⁷¹

³²⁶⁹ Sūrah Muḥammad (47), ayāh 19.

³²⁷⁰ Sūrah Al Ḥujurāt (49), ayāh 10.

³²⁷¹ Sūrah Al Ḥashr (59), āyāt 8-9.

وَإِنَّ هَذِهِ أُمَّةٌ وَاحِدَةٌ وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٥٢﴾

And verily! This your religion (of Isl mic Monotheism) is one religion, and I am your Lord, so keep your duty to Me.³²⁷²

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٥٣﴾

The believers, men and women, are Auliy (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma r f (i.e. Isl mic Monotheism and all that Isl m orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Isl m has forbidden); they perform A - al t (Iq mat-a - al t) and give the Zak t, and obey All h and His Messenger. All h will have His Mercy on them. Surely All h is All-Mighty, All-Wise.³²⁷³

الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٥٤﴾

Friends on that Day will be foes one to another except Al-Muttaq n (pious).³²⁷⁴

مسأواة - Musāwāh – ‘Equality’

49:13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَنُكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٥٥﴾

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with All h is that (believer) who has At-Taqw [i.e. one of the Muttaq n (pious). Verily, All h is All-Knowing, All-Aware.³²⁷⁵

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ - Wa ‘tašimū biḥablillāh – ‘Hold fast all together to the Rope of Allāh’

3:103

9:165

8:46

2:259

³²⁷² Sūrah Al Mu'minūn (23), ayāh 52.

³²⁷³ Sūrah Al taubah (9), ayāh 71.

³²⁷⁴ Sūrah Al Zukhruf (43), ayāh 67.

³²⁷⁵ Sūrah Al Hujurat (49), ayāh 13.

*And hold fast, all of you together, to the Rope of Allāh (i.e. this Qurʾān), and be not divided among yourselves, and remember Allāh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islāmic faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allāh makes His way (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.*³²⁷⁶

*And obey All h and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, All h is with those who are A - bir n (the patient ones, etc.).*³²⁷⁷

Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will All h ever bring it to life after its death?" So All h caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day." He said: "Nay, You have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh." When this was clearly shown to him, he said, "I know (now) that All h is Able to do all things." ⁷³²⁷⁸

³²⁷⁶ Sūrah Āl ‘Imrān (3), ayāh 103.

³²⁷⁷ Sūrah Al Anfāl (8), avāh 46.

³²⁷⁸ Sūrah Al Baqarah (2), ayāh 259.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْلُوا شَعِيرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَئِدَ وَلَا ءَامِينَ الْبَيْتِ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا تَجْرِمْتُمْ شِقَاقَ قَوْمٍ أَن صَدَّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ



*O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlanded people or animals, etc. [Marked by the garlands on their necks, made from the outer part of the tree-stems (of Makkah) for their security], nor the people coming to the sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the I r m (of Hajj or Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid-al- ar m (at Makkah) lead you to transgression (and hostility on your part). Help you one another in Al-Birr and At-Taqw (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is severe in punishment.*³²⁷⁹

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ. وَأَوْفُوا بِالْعَهْدِ. وَالْعَهْدُ الَّذِي بَيْنَكُمْ وَبَيْنَ اللَّهِ أَوْفُوا بِهِ. وَإِذَا قُلْتُمْ فَاعْدُوا. وَلَوْ كَانَ ذَا قُرْبَىٰ
وَبِعَهْدِ اللَّهِ أَوْفُوا. ذَٰلِكُمْ وَصْنُكُمْ بِمَا لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾

*“And come not near to the orphan’s property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence, etc.), say the truth even if a near relative is concerned, and fulfill the Covenant of Allah, this He commands you, that you may remember.”*³²⁸⁰

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٥٣﴾

The believers, men and women, are Auliya (helpers, supporters, friends,

³²⁷⁹ Sūrah Al Mā'idah (5), ayāh 2.

³²⁸⁰ Sūrah Al An'ām (6), ayāh 152.

protectors) of one another, they enjoin (on the people) Al-Ma'ruf (i.e. Islāmic Monotheism and all that Islām orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islām has forbidden); they perform Aḥsān (Iqmat-a - al t) and give the Zakāt, and obey Allāh and His Messenger. Allāh will have His Mercy on them. Surely Allāh is All-Mighty, All-Wise.³²⁸¹

عدالة - 'Adālah – 'Justice'

5:8
6:152

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٨﴾

*O you who believe! Stand out firmly for Allāh and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allāh. Verily, Allāh is Well-Acquainted with what you do.*³²⁸²

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْكَيْلِ ۚ وَالْمِيزَانَ بِالْقِسْطِ ۚ لَا تَكْلِفُ نَفْسًا إِلَّا وُسْعَهَا ۚ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۚ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٩﴾

*“And come not near to the orphan’s property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence, etc.), say the truth even if a near relative is concerned, and fulfill the Covenant of Allāh, this He commands you, that you may remember.”*³²⁸³

مشاورة - Mushāwarah – ‘Mutual consultation’

42:38
3:159

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٨﴾

And those who answer the call of their Lord [i.e. to believe that He is the

³²⁸¹ Sūrah Al Taubah (9), ayāh 71.

³²⁸² Sūrah Al Mā'idah (5), ayāh 8.

³²⁸³ Sūrah Al An'ām (6), ayāh 152.

Only One Lord (All h), and to worship none but Him Alone], and perform A - al t (Iq mat-a - al t), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them;³²⁸⁴

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِن حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿٣٢٨٥﴾

And by the Mercy of All h, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (All h's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in All h, Certainly, All h loves those who put their trust (in Him).³²⁸⁵

تكاافل الجماعة - Takāfulul ijtimā' - 'Communal responsibility'

3:104

3:110

107:1-3

وَلَتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٢٨٦﴾

Let there arise out of you a group of people inviting to all that is good (Isl m), enjoining Al-Ma r f (i.e. Isl mic Monotheism and all that Isl m orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Isl m has forbidden). And it is they who are the successful.³²⁸⁶

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَرَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿٣٢٨٧﴾

You [true believers in Isl mic Monotheism, and real followers of Prophet Mu ammad and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; You enjoin Al-Ma r f (i.e. Isl mic Monotheism and all that Isl m has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Isl m has forbidden), and you believe in All h. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-F siq n (disobedient to All h - and rebellious against All h's

³²⁸⁴ Sūrah Al Shūra (42), ayāh 38.

³²⁸⁵ Sūrah Al 'Imrān (3), ayāh 159.

³²⁸⁶ Sūrah Al 'Imrān (3), ayāh 104.

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ﴿١٠٠﴾ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿١٠١﴾ وَلَا يُخْضِرْ
عَلَى طَعَامِ الْمَسْكِينِ ﴿١٠٢﴾

*Have you seen him who denies the Recompense?
That is he who repulses the orphan (harshly),
and urges not the feeding of Al-Miskīn (the poor),*³²⁸⁸

‘Ummatan wasatān – ‘Just nation’

2:143

4:58

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ
شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ
عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِلَّ عِبْرَتَكُمْ
إِنْ يَشَاءَ اللَّهُ يَلْتَأَمُوا النَّاسَ لِرُءُوفٍ رَحِيمٍ ﴿١٠٣﴾

*Thus We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad and his Sunnah (legal ways)], a Wasa (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you. And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allah guided. And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allah is full of kindness, the Most Merciful towards mankind.*³²⁸⁹

﴿١٠٤﴾ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا
بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿١٠٥﴾

*Verily! Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is ever All-Hearer, All-Seer.*³²⁹⁰

‘Fastabiqūl khairāt – ‘Race in good deeds’

³²⁸⁷ Sūrah Āl ‘Imrān (3), ayāh 110.

³²⁸⁸ Sūrah Al Mā’ūn (107), ayāt 1-3.

³²⁸⁹ Sūrah Al Baqarah (2), ayāh 143.

³²⁹⁰ Sūrah Al Nisā’ (4), ayāh 58.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ
فَأَحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا
مِنْكُمْ شِرْعَةً وَمَنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا
ءَاتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ
تَخْتَلِفُونَ ﴿٥٨﴾

And We have sent down to you (O Muhammad ﷺ) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Muhayminan (trustworthy in highness and a witness) over it (old Scriptures). So judge between them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allah willed, He would have made you one nation, but that (He) may test you in what He has given you; so strive as in a race in good deeds. The return of you (all) is to Allah; Then He will inform you about that in which you used to differ.³²⁹¹

وَلِكُلِّ وُجْهَةٌ هُوَ مُوَلِّيًا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ
اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٩﴾

For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allah will bring you together (on the Day of Resurrection). Truly, Allah is Able to do all things.³²⁹²

تسامح - Tasāmuḥ - 'Tolerance'

109:1-6

قُلْ يَتَّيِبُهَا لَكُمُ الْوُجُوهَ ۖ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿١﴾ وَلَا أَتَمْرَعِيدُونَ مَا أَعْبُدُ
﴿٢﴾ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ﴿٣﴾ وَلَا أَتَمْرَعِيدُونَ مَا أَعْبُدُ ﴿٤﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ
﴿٥﴾

Say (O Muhammad ﷺ) to these Mushrik and Kafir n): "O Al-Kafir n (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar, etc.)! "I worship not that which you worship,

³²⁹¹ Sūrah Al Mā'idah (5), ayāh 48.

³²⁹² Sūrah Al Baqarah (2), ayāh 148.

“Nor will you worship that which I worship.
 “And I shall not worship that which you are worshipping.
 “Nor will you worship that which I worship.
 “To you be your Deen (religion), and to me my Deen (religion (Islamic Monotheism)).”³²⁹³

حرية - Hurriyah – ‘Liberty’

2:256
 18:29
 109:1-6

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدْ
 اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

There is no compulsion in the Deen (religion). Verily, the right path has become distinct from the wrong path. Whoever disbelieves in gh t and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.³²⁹⁴

وَقُلِ الْحَقُّ مِن رَّبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعَدَدْنَا لِلظَّالِمِينَ
 نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ
 الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٥٧﴾

And say: “The truth is from your Lord.” Then whosoever wills, let him believe, and whosoever wills, let him disbelieve. Verily, We have prepared for the lim n (polytheists and wrong-doers, etc.), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allāh). And if they ask for help (relief, water, etc.) they will be granted water like boiling oil, that will scald their faces. Terrible the drink, and an evil Murtafaq (dwelling, resting place, etc.).³²⁹⁵

قُلْ يٰٓأَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَتُمِّعُ عِبَادُكُمْ مَا أَعْبُدُ
 ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾ وَلَا أَتُمِّعُ عِبَادُكُمْ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ
 ﴿٦﴾

Say (O Muhammad ﷺ) to these Mushrik n and K fir n): “O Al-K fir n (disbelievers in Allāh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar, etc.)! “I worship not that which you worship,
 “Nor will you worship that which I worship.

³²⁹³ Sūrah Al Kāfirūn (109), āyāt 1-6.

³²⁹⁴ Sūrah Al Baqarah (2), āyah 256.

³²⁹⁵ Sūrah Al Kahf (18), āyah 29.

“And I shall not worship that which you are worshipping.
 “Nor will you worship that which I worship.
 “To you be your Deen (religion), and to me my Deen (religion (Isl mic Monotheism)).”³²⁹⁶

استقامة - Istiqāmah – ‘Uprightness’

41:30

49:15

11:112

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا خَافُوا وَلَا حَزَنُوا وَأَنبَشُرُوا بِالْخَيْرِ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٣٠﴾

Verily, those who say: “Our Lord is All h (Alone),” and then they Istaq m , on them the angels will descend (at the time of their death) (saying): “Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!”³²⁹⁷

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَنَّهُدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٣١﴾

Only those are the believers who have believed in All h and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of All h. Those! They are the truthful.³²⁹⁸

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمِن تَابِ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣٢﴾

So stand (ask All h to make) you (Mu ammad ﷺ) firm and straight (on the Religion of Isl mic Monotheism) as you are commanded and those (your companions) who turn in repentance (unto All h) with you, and transgress not (All h’s legal limits). Verily, He is All-Seer of what you do.³²⁹⁹

جهاد - Jihād – ‘Struggle to uphold and maintain truth’

5:35

61:10-11

49:15

4:58

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَنَّهُدُوا فِي سَبِيلِهِ لَعَلَّكُمْ

³²⁹⁶ Sūrah Al Kāfirūn (109), āyāt 1-6.

³²⁹⁷ Sūrah Fuṣṣilat (41), ayāh 30.

³²⁹⁸ Sūrah Al Hujurat (49), ayāh 15.

³²⁹⁹ Sūrah Hūd (11), ayāh 112.

O you who believe! Do your duty to Allāh and fear Him. Seek the means of approach to Him, and strive hard in His Cause as much as you can. So that you may be successful.³³⁰⁰

يَا أَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَذِلُّكُمْ عَلَىٰ تَحْرِيقِ تَنَجِيَّتِكُمْ مِّنْ عَذَابِ ٱلْأَلَمِ ۖ تَوْمِنُونَ بِٱللَّهِ وَرُسُلِهِۦ وَتُجَاهِدُونَ فِي سَبِيلِ ٱللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ



O you who believe! Shall I guide you to a commerce that will save you from a painful torment. That you believe in Allāh and His Messenger (Muḥammad ﷺ), and that you strive hard and fight in the Cause of Allāh with your wealth and your lives, that will be better for you, if you but know!³³⁰¹

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا بِٱللَّهِ وَرُسُلِهِۦ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ ٱللَّهِ ۚ أُوْلَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ

Only those are the believers who have believed in Allāh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allāh. Those! They are the truthful.³³⁰²

۞ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تَوَدُّوا ٱلْأَمَنَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَن تَحْكُمُوا بِٱلْعَدْلِ ۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ ٱللَّهَ كَانَ سَمِيعًا بَصِيرًا

Verily! Allāh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allāh) gives you! Truly, Allāh is ever All-Hearer, All-Seer.³³⁰³

اجتهاد - Ijtihād – ‘Developmental thought’

2:219

2:265

3:90-91

۞ يَسْأَلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ ۖ قُلْ فِيهِمَا ٱكْبَرٌ مِّنْ نَّفْعٍ لِّلنَّاسِ وَٱكْبَرٌ مِّنْ نَّفْعِهِمَا ۚ وَمَن يَعْصِ ٱللَّهَ وَرُسُلَهُۥ فَهُوَ عَلَىٰ مَا خَلَءَ بِهِۦ شَدِيدٌ ۚ وَمَن يُعَصِّفْهُ ۖ فَهُوَ عَلَىٰ مَا خَلَءَ بِهِۦ سَلِيمٌ ۚ

³³⁰⁰ Sūrah Al Mā'idah (5), ayāh 35.

³³⁰¹ Sūrah Al Šaff' (61), āyāt 10-11.

³³⁰² Sūrah Al Ḥujurāt (49), ayāh 15.

³³⁰³ Sūrah Al Nisā' (4), ayāh 58.

الَّذِينَ تَعْلَمُونَ ۖ تَتَفَكَّرُونَ ﴿٢٥٤﴾

They ask you (O Mu ammad ﷺ) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allah makes clear to you His laws in order that you may give thought."³³⁰⁴

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ لِبَتْغَاءِ مَرْضَاتِ اللَّهِ وَتَنْفِيَتًا مِّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ
يَرْتَوْوْا أَصَابَهَا وَابِلٌ فَتَأْتِ أَكْطَاهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِيبْهَا وَابِلٌ فَطَلٌّ^{٣٣٠٥} وَاللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿٢٥٥﴾

*And the likeness of those who spend their wealth seeking Allah's pleasure while they in their own selves are sure and certain that Allah will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allah is All-Seer of (knows well) what you do.*³³⁰⁵

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَّنْ تَقْبَلَ تَوْبَتُهُمْ وَأُولَٰئِكَ هُمُ
الضَّالُّونَ ﴿٢٥٦﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِمْ مِّلَةٌ
الْأَرْضِ ذَهَبًا وَلَوْ أَفْتَدَىٰ بِهَا^{٣٣٠٦} أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَّاصِرِينَ ﴿٢٥٧﴾
*Verily, those who disbelieved after their belief and then went on increasing in their disbelief (i.e. disbelief in the Qur'an and in Prophet Muhammad ﷺ) - never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are astray. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. For them is a painful torment and they will have no helpers.*³³⁰⁶

The duties of 'mankind' as khalīfah

6:116 Differences in rank (rank, function, authority) as khalīfah are trials from Allāh.

وَإِن تُطِيعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يَضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ۚ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ
هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾

³³⁰⁴ Sūrah Al Baqarah (2), ayāh 219.

³³⁰⁵ Sūrah Al Baqarah (2), ayāh 265.

³³⁰⁶ Sūrah Al 'Imrān (3), āyāt 90-91.

And if you obey most of those on earth, they will mislead you far away from All h's Path. They follow nothing but conjectures, and they do nothing but lie.³³⁰⁷

24:55 Good khalifah's are those who are faithful, perform righteous deeds, submit to Allāh, and do not associate partners with Him.

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا
 اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ
 بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ
 هُمُ الْفَاسِقُونَ ﴿٢٤﴾

All h has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practise their religion, that which He has chosen for them (i.e. Isl m). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the F siq n (rebellious, disobedient to All h).³³⁰⁸

38:26 Uphold law with justice and do not follow the desires of their lusts.

يٰدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ
 فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا
 يَوْمَ الْحِسَابِ ﴿٣٨﴾

O D w d (David)! Verily! We have placed you as a khalifah (successor) on earth, so judge you between men in truth (and justice) and follow not your desire for it will mislead you from the Path of All h. Verily! Those who wander astray from the Path of All h (shall) have a severe torment, because they forgot the Day of Reckoning.³³⁰⁹

35:34 One in authority who is disbelieving and rebellious will be
 68:8-16 denounced by Allāh who will be angry towards 'him'; do not follow a person who denounces the Āyāt of Allāh.

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٥﴾

And they will say: "All the praises and thanks be to All h, who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, most ready to

³³⁰⁷ Sūrah Al An'ām (6), ayāh 116.

³³⁰⁸ Sūrah Al Nūr (24), ayāh 55.

³³⁰⁹ Sūrah Sād (38), ayāh 26.

appreciate (good deeds and to recompense).³³¹⁰

فَلَا تُطِيعِ الْمَكَذِّبِينَ ﴿٣٤﴾ وَذُؤُوا لَوْ تَدَّهِنُ فَيَدْهِنُونَ ﴿٣٥﴾ وَلَا تُطِيعِ كُلَّ حَلَافٍ
مَّهِينٍ ﴿٣٦﴾ هَمَّازٍ مَشَاءٍ بِنَمِيمٍ ﴿٣٧﴾ مَنَاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿٣٨﴾ عُثْلٌ بَعْدَ ذَلِكَ
زَيْمٍ ﴿٣٩﴾ أُنْكَانَ ذَا مَالٍ وَبَيْنٍ ﴿٤٠﴾ إِذَا تَتَلَّى عَلَيْهِ ءَايَتُنَا قَالَ أَسْطِيطُ الْأَوَّلِينَ
سَنَسِمُهُ عَلَى الْخُرُطُومِ ﴿٤١﴾

So (O Mu ammad ﴿٣٤﴾) obey not the deniers [(of Isl mic Monotheism those who belie the Verses of All h), the Oneness of All h, and the Messenger of All h (Mu ammad ﴿٣٤﴾), etc.]

They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you.

And obey not everyone who swears much, and is considered worthless, a slanderer, going about with calumnies,

hinderer of the good, transgressor, sinful, cruel, after all that base-born (of illegitimate birth),

(he was so) because he had wealth and children.

When Our Verses (of the Qur n) are recited to him, he says: "Tales of the men of old!"

We shall brand him over the nose!³³¹¹

The authority of a leader

10:65 All authority in truth belongs to Allāh, the Lord of the worlds.

وَلَا تَحْزَنْكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٥﴾

And let not their speech grieve you (O Mu ammad ﴿٦٥﴾), for all power and honour belong to All h. He is the All-Hearer, the All-Knower.³³¹²

3:26 Allāh is the sole possessor and controller of His kingdom.
2:247

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ
تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٤٧﴾

Say (O Mu ammad ﴿٢٤٧﴾): "O All h! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things."³³¹³

³³¹⁰ Sūrah Fāṭir [or Al Malā'ikah] (35), ayāh 34.

³³¹¹ Sūrah Al Qalam [or Nūn] (68), āyāt 8-16.

³³¹² Sūrah Yūnus (10), ayāh 65.

³³¹³ Sūrah Āl 'Imrān (3), ayāh 26.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤﴾

And their Prophet (Samuel) said to them, "Indeed Allah has appointed Talut (Saul) as a king over you." They said, "How can he be a king over us when we are better fitted than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allah has chosen him above you and has increased him abundantly in knowledge and stature. And Allah grants His Kingdom to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower."³³¹⁴

21:73 A good leader as in accordance with the guidelines of Islām is one
32:24 who performs programmes of goodness and goodly thinking, in accordance with the commands of Allāh.

وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ ﴿٣١﴾

And We made them leaders, guiding (mankind) by Our Command, and We inspired in them the doing of good deeds, performing al t (Iq mat-a - al t), and the giving of Zak t and of Us (Alone) they were worshippers.³³¹⁵

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِفَايْتِنَا يُوقِنُونَ ﴿٣٦﴾

And We made from among them (Children of Isr l), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our y t (proofs, evidences, verses, lessons, signs, revelations, etc.).³³¹⁶

4:59-70 It is obligatory to obey the leader as long as he upholds the laws of
4:83 Allāh and His Messenger ﷺ.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٢٥٦﴾ أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ

³³¹⁴ Sūrah Al Baqarah (2), ayāh 247.

³³¹⁵ Sūrah Al Anbiyā' (21), ayāh 73.

³³¹⁶ Sūrah Al Sajdah (32), ayāh 24.

قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِمْ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٥٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُونَ عَنْكَ صُدُودًا ﴿٥١﴾ فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءَهُمْ بِخَلْفُونَ بِأَلَّهِ إِنَّ أَرْضَنَا إِلَّا إِحْسَنًا وَتَوْفِيقًا ﴿٥٢﴾ أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿٥٣﴾ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٥٤﴾ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٥٥﴾ وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ احْتَجُوا مِنْ دِينِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَنبِيهًا ﴿٥٦﴾ وَإِذًا لَا تَبْتَغِيَهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا ﴿٥٧﴾ وَلَهْدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٥٨﴾ وَمَنْ يَطْعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا ﴿٥٩﴾ ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَلِيمًا ﴿٦٠﴾

O you who believe! Obey Allah and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (ﷺ), if you believe in Allah and in the Last Day. That is better and more suitable for final determination.

Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the gh t (false judges, etc.) while they have been ordered to reject them. But Shai n (Satan) wishes to lead them far astray.

And when it is said to them: "Come to what Allah has sent down and to the Messenger (Muhammad ﷺ)," you (Muhammad ﷺ) see the hypocrites turn away from you (Muhammad ﷺ) with aversion.

How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allah, "We meant no more than goodwill and conciliation!"

They (hypocrites) are those of whom Allah knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allah, worship Him, obey Him, and be afraid of Him) to reach their innerselves.

We sent no Messenger, but to be obeyed by Allah's Leave. If they

(hypocrites), when they had been unjust to themselves, had come to you (Mu ammad ﷺ) and begged All h's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found All h All-Forgiving (one who accepts repentance), Most Merciful.

But no, by your Lord, they can have no faith, until they make you (O Mu ammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.

And if We had ordered them (saying), "Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (faith);

And indeed We should then have bestowed upon them a great reward from Ourselves.

And indeed We should have guided them to a straight way.

And whoso obeys All h and the Messenger (Mu ammad ﷺ), then they will be in the company of those on whom All h has bestowed His Grace, of the Prophets, the idd q n (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr A - iddiq), the martyrs, and the righteous. And how excellent these companions are!

Such is the Bounty from All h, and All h is Sufficient as All-Knower.³³¹⁷

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ ۚ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٣٣﴾

When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of All h upon you, you would have followed Shai n (Satan), save a few of you.³³¹⁸

Mushāwarah as the means of remedying differences of opinion

4:59-60 When there are differences of opinion regarding some issue, then it is necessary to return and refer said differences of opinion to Allāh and His Messenger ﷺ, that is to Al Qur'an and the aḥādīth.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ ۚ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ

³³¹⁷ Sūrah Al Nisā' (4), āyāt 59-70.

³³¹⁸ Sūrah Al Nisā' (4), āyāt 83.

تَأْوِيلًا ﴿٣٨﴾ أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا أَنْزَلَ مِنْ قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِمْ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٣٩﴾

O you who believe! Obey All h and obey the Messenger (Mu ammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to All h and His Messenger (ﷺ), if you believe in All h and in the Last Day. That is better and more suitable for final determination.

Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the gh t (false judges, etc.) while they have been ordered to reject them. But Shai n (Satan) wishes to lead them far astray.³³¹⁹

42:38 Do not follow tāghūt (such as ordained by those people who establish laws based upon the desires of their lusts).

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ



And those who answer the call of their Lord [i.e. to believe that He is the Only One Lord (All h), and to worship none but Him Alone], and perform A - al t (Iq mat-a - al t), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them;³³²⁰

3:159 The command of Allāh is to consult in affairs of the world.

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿٣٢١﴾

And by the Mercy of All h, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (All h's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in All h, certainly, All h loves those who put their trust (in Him).³³²¹

4:58 It is the obligation of 'mankind' to establish and maintain laws
5:42 between 'mankind' in a just way based on the laws of Allāh, and to
4:105 decide upon issues in a just way based on the laws of Allāh.

³³¹⁹ Sūrah Al Nisā' (4), āyāt 59-60.

³³²⁰ Sūrah Al Shūra (42), ayāh 38.

³³²¹ Sūrah Āl 'Imrān (3), ayāh 159.

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴾

Verily! All h commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (All h) gives you! Truly, All h is ever All-Hearer, All-Seer.³³²²

سَمْعُوتَ ۖ لِلْكَذِبِ أَكَلُونَ لِلسُّخْتِ ۖ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ ۖ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا ۖ وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٤﴾

(They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Mu ammad ﷺ), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, All h loves those who act justly.³³²³

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۚ وَلَا تَكُنَ لِلْخَائِبِينَ حَصِيمًا ﴿٤٥﴾

Surely, We have sent down to you (O Mu ammad ﷺ) the Book (this Qur n) in truth that you might judge between men by that which All h has shown you (i.e. has taught you through Divine Inspiration), so be not a pleader for the treacherous.³³²⁴

5:43-50 Whoever decides upon issues not based upon the laws of Allāh then they are amongst the Kāfirūn, Zālimūn, and Fāsiqūn.

وَكَيْفَ تَحْكُمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٦﴾ إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ تَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّيْبِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُخْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ۚ فَلَا تَخْشَوُا النَّاسَ وَآخِشُوا ۚ وَلَا تَشْتَرُوا بِإِيتِي تَمَنَّا قَلِيلًا ۚ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٤٧﴾ وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنْ

³³²² Sūrah Al Nisā' (4), ayāh 58.

³³²³ Sūrah Al Mā'idah (5), ayāh 42.

³³²⁴ Sūrah Al Nisā' (4), ayāh 105.

النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْأُفِّ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ
 وَالْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ ۖ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ
 اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١٥﴾ وَقَفَّيْنَا عَلَىٰ آثَرِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا
 بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۚ وَإَتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ
 التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿١٦﴾ وَلَيَحْكُمَ أَهْلُ الْإِنجِيلِ بِمَا أَنزَلَ اللَّهُ فِيهِ ۖ وَمَن
 لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٧﴾ وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ
 بِالْحَقِّ مُصَدِّقًا لِّمَا بَيَّرَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهِيمًا عَلَيْهِ ۖ فَاحْكُم بَيْنَهُم بِمَا
 أَنزَلَ اللَّهُ ۚ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا
 ۚ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۚ فَاسْتَبِقُوا الْخَيْرَاتِ
 ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٨﴾ وَأَن آحْكَمَ بَيْنَهُم
 بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَن بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ
 ۚ فَإِن تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ ۗ وَإِن كَثِيرًا مِّنَ النَّاسِ
 لَفَاسِقُونَ ﴿١٩﴾ أَفَحَكَمَ الْجَاهِلِيَّةُ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوفُونَ

﴿٢٠﴾

But how do they come to you for decision while they have the Taur t (Torah), in which is the (plain) decision of All h; yet even after that, they turn away. for they are not (really) believers.

Verily, We did send down the Taur t (Torah) [to M s (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to All h's will, judged the Jews. And the rabbis and the priests [too judged the Jews by the Taur t (Torah) after those Prophets] for to them was entrusted the protection of All h's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what All h has revealed, such are the K fir n (i.e. disbelievers - of a lesser degree as they do not act on All h's laws).

And We ordained therein for them: "Life for life , eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which All h has revealed, such are the lim n (polytheists and wrong-doers - of a lesser degree).

And in their footsteps, We sent s (Jesus), son of Maryam (Mary), confirming the Taur t (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taur t (Torah) that had come before it, a guidance and an admonition

for Al-Muttaq n (the pious).

Let the people of the Injeel (Gospel) judge by what All h has revealed therein. And whosoever does not judge by what All h has revealed (then) such (people) are the F siq n (the rebellious i.e. disobedient (of a lesser degree) to All h.

And We have sent down to you (O Mu ammad ﷺ) the Book (this Qur n) in truth, confirming the Scripture that came before it and Muhayminan (trustworthy in highness and a witness) over it (old Scriptures). So judge between them by what All h has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If All h willed, He would have made you one nation, but that (He) may test you in what He has given you; so strive as in a race in good deeds. The return of you (all) is to All h; Then He will inform you about that in which you used to differ.

And so judge (you O Mu ammad ﷺ) between them by what All h has revealed and follow not their vain desires, but beware of them lest they turn you (O Mu ammad ﷺ) far away from some of that which All h has sent down to you. And if they turn away, then know that All h's will is to punish them for some sins of theirs. And truly, most of men are F siq n (rebellious and disobedient to All h).

Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than All h for a people who have firm faith.³³²⁵

Who is fit and proper to be (act as) a Walīy

It is not a disbeliever

14:28-30 Be careful of the type of person (leader) who calls towards destroying the community.

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ۖ جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ ۚ وَجَعَلُوا لِلَّهِ أُنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ ۗ قُلْ تَمَتَّعُوا فَإِن مَصِيرَكُمْ إِلَى النَّارِ ۚ ﴾

Have you not seen those who have changed the Blessings of All h into disbelief (by denying Prophet Mu ammad and his message of Isl m), and caused their people to dwell in the house of destruction?

Hell, in which they will burn, - and what an evil place to settle in!

And they set up rivals to All h, to mislead (men) from His Path! Say:

“Enjoy (your brief life)! But certainly, your destination is the (Hell)

Fire!”³³²⁶

3:28 Do not make a disbeliever leader, including parents and brothers
4:144 who are disbelievers, so as to receive Allāh's help; unless as a

³³²⁵ Sūrah Al Mā'idah (5), āyāt 43-50.

³³²⁶ Sūrah Ibrāhīm (14), āyāt 28-30.

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتُوا ۗ وَاللَّهُ تَعَالَى غَفُورٌ رَحِيمٌ
الْمَصِيرُ ﴿٢٣﴾

Let not the believers take the disbelievers as Auliya (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by All h in any way, except if you indeed fear a danger from them. And All h warns you against Himself (His punishment), and to All h is the final return.³³²⁷

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿٢٤﴾

O you who believe! Take not for Auliya (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer All h a manifest proof against yourselves?³³²⁸

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ ۚ وَمَنْ يَتَوَلَّهُمْ فَوَلَّيْكُمْ هُمْ الظَّالِمُونَ ﴿٢٥﴾

O you who believe! Take not for Auliya (supporters and helpers) your fathers and your brothers if they prefer disbelief to belief. And whoever of you does so, then he is one of the ظالمين (wrong-doers, etc.).³³²⁹

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۗ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ ۖ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ أُولَئِكَ حِزْبُ اللَّهِ ۚ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْفَائِزُونَ ﴿٢٦﴾

You (O Muhammad ﷺ) will not find any people who believe in All h and the Last Day, making friendship with those who oppose All h and His Messenger (Muhammad ﷺ), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written faith in their hearts, and strengthened them with R (proofs, light and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). All h is pleased with

³³²⁷ Sūrah Āl 'Imrān (3), ayāh 28.

³³²⁸ Sūrah Al Nisā' (4), ayāh 144.

³³²⁹ Sūrah Al Taubah (9), ayāh 23.

them, and they with Him. They are the party of All h. Verily, it is the party of All h that will be the successful.³³³⁰

It is not a Yahūdi nor a Naṣrānī

5:51 Do not have as a walīy a yahūdī or a naṣrānī because they will not
 4:49-54 bestow any good deeds whatsoever; they will create ridicule and
 5:57 mocking towards the religion of Allāh (Islām); they will not be
 2:120 satisfied until we (Muslims) follow their religion.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾³³³¹

*O you who believe! Take not the Jews and the Christians as Auliya (friends, protectors, helpers, etc.), they are but Auliya to one another. And if any amongst you takes them as Auliya, then surely he is one of them. Verily, All h guides not those people who are the ḍālimīn (polytheists and wrong-doers and unjust).*³³³¹

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنفُسَهُمْ ۚ بَلِ اللَّهُ يُرِيكَ مِنْ بَشَاءٍ وَلَا يُظْلَمُونَ فَتِيلًا﴾³³³² أَنْظِرْ
 كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۖ وَكَفَىٰ بِمَاءِ إِثْمًا مُبِينًا﴾³³³³ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا
 نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجَبْتِ وَالطُّغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ
 أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا﴾³³³⁴ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ يَجِدَ
 لَهُ نَصِيرًا﴾³³³⁵ أَمْ هُمْ نَصِيبٌ مِّنَ الْمَلَكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا﴾³³³⁶ أَمْ
 تَحْسُدُونَ النَّاسَ عَلَىٰ مَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ فَقَدْ ءَاتَيْنَا ءَالَ إِبْرَاهِيمَ الْكِتَابَ
 وَالْحِكْمَةَ وَءَاتَيْنَاهُمْ مُلْكًا عَظِيمًا﴾³³³⁷

Have you not seen those who claim sanctity for themselves. Nay - but All h sanctifies whom He pleases, and they will not be dealt with injustice even equal to the extent of a Fatilâ (a scallish thread in the long slit of a date-stone).

Look, how they invent a lie against All h, and enough is that as a manifest sin.

Have you not seen those who were given a portion of the Scripture? They believe in Jibt and ḡḥt and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

They are those whom All h has cursed, and he whom All h curses, you will not find for him (any) helper,

Or have they a share in the dominion? Then in that case they would not give

³³³⁰ Sūrah Al Mujādilah (58), ayāh 22.

³³³¹ Sūrah Al Mā'idah (5), ayāh 51.

mankind even a Naq'ra (speck on the back of a date-stone).

Or do they envy men (Mu'ammad and his followers) for what Allāh has given them of His Bounty? Then We had already given the family of 'Ibrāhīm (Abraham) the Book and Al-ikmah (As-Sunnah - Divine Inspiration to those Prophets not written in the form of a book), and conferred upon them a great kingdom.³³³²

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا
الْكِتَابَ مِن قَبْلِكُمْ وَالْكَافِرَ أُولِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنتُم مَّؤْمِنِينَ ﴿٥٧﴾

O you who believe! Take not for Auliya (protectors and helpers) those who take your Deen (religion) for a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers; and fear Allāh if you indeed are true believers.³³³³

وَلَن تَرْضَىٰ عَنكَ الْيَهُودُ وَلَا النَّصْرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۖ قُلْ إِنِّي هُدَىٰ اللَّهُ هُوَ
الْهُدَىٰ ۖ وَلَئِن أَتَّبَعْتُ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا
نَصِيرٍ ﴿٥٨﴾

Never will the Jews nor the Christians be pleased with you (O Mu'ammad ﷺ) till you follow their religion. Say: "Verily, the guidance of Allāh (i.e. Islāmic Monotheism) that is the (only) guidance. And if you (O Mu'ammad ﷺ) were to follow their (Jews and Christians) desires after what you have received of knowledge (i.e. the Qur'ān), then you would have against Allāh neither any Waliyy (protector or guardian) nor any helper."³³³⁴

It is not an enemy or enemies of Islām

58:14-17 Do not take as friends people who are enemies of Islām, because
60:1 they will always deny the truth and they expel people who are
60:8-9 faithful; all of this constitutes a trial of faith for us to choose and
9:16 find friends.

۞ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَّا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى
الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿٥٩﴾ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ
﴿٦٠﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُّهِينٌ ﴿٦١﴾ لَّن تَغْنَىٰ
عَنهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۖ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٦٢﴾

³³³² Sūrah Al Nisā' (4), āyāt 49-54.

³³³³ Sūrah Al Mā'idah (5), āyah 57.

³³³⁴ Sūrah Al Baqarah (2), āyah 120.

Have you (O Mu ammad ﷺ) not seen those (hypocrites) who take for friends a people upon whom is the Wrath of All h (i.e. Jews)? They are neither of you (Muslims) nor of them (Jews), and they swear to a lie while they know.

All h has prepared for them a severe torment. Evil indeed is that which they used to do.

They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the Path of All h, so they shall have a humiliating torment.

Their children and their wealth will avail them nothing against All h. They will be (the) dwellers of the Fire, to dwell therein forever.³³³⁵

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَتَّخِذُوْا عَدُوِّيْ وَعَدُوْكُمْ اَوْلِيَّاءَ تُلْقُوْنَ اِلَيْهِمْ بِالْمَوْدَّةِ وَقَدْ كَفَرُوْا بِمَا جَآءَكُمْ مِّنَ الْحَقِّ يُخْرِجُوْنَ الرَّسُوْلَ وَاِيَّاكُمْ ۚ اَنْ تُوْمِنُوْا بِاللّٰهِ رَبِّكُمْ اِنْ كُنْتُمْ حَرَجْتُمْ جِهَدًا فِى سَبِيْلِىْ وَابْتِغَاءَ مَرْضَاتِىْ تُسِرُّوْنَ اِلَيْهِمْ بِالْمَوْدَّةِ وَاَنَا اَعْلَمُ بِمَا اَخْفَيْتُمْ وَمَا اَعْلَنْتُمْ ۚ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيْلِ ﴿٣٣٣٥﴾

O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Isl mic Monotheism, this Qur n, and Mu ammad ﷺ), and have driven out the Messenger (Mu ammad ﷺ) and yourselves (from your homeland) because you believe in All h your Lord! If you have come forth to strive in My Cause and to seek My good pleasure, (then take not these disbelievers and polytheists, etc., as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray, (away) from the Straight Path.³³³⁶

لَا يَنْهٰكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِى الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبْرُوْهُمْ وَتُقْسِطُوْا اِلَيْهِمْ ۚ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ﴿٣٣٣٦﴾ اِنَّمَا يَنْهٰكُمُ اللّٰهُ عَنِ الَّذِيْنَ قَاتَلُوْكُمْ فِى الدِّيْنِ وَاَخْرَجُوْكُمْ مِّنْ دِيَارِكُمْ وَظَنُّوْهُمُ عَلٰى اِخْرَاجِكُمْ اَنْ تَوَلَّوْهُمْ ۚ وَمَنْ يَتَوَلَّهُمْ فَاُولٰٓئِكَ هُمُ الظَّالِمُوْنَ ﴿٣٣٣٦﴾

All h does not forbid you to deal justly and kindly with those who fought not against you on account of (the) Deen (religion) and did not drive you out of your homes. Verily, All h loves those who deal with equity.

It is only as regards those who fought against you on account of (the) Deen (religion), and have driven you out of your homes, and helped to drive you out, that All h forbids you to befriend them. And whosoever will befriend

³³³⁵ Sūrah Al Mujādilah (58), āyāt 14-17.

³³³⁶ Sūrah Al Mumtahinah (60), āyāh 1.

them, then such are the *lim n* (wrong-doers those who disobey All h).³³³⁷

أَمْرٌ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١٨﴾

*Do you think that you shall be left alone while All h has not yet tested those among you who have striven hard and fought and have not taken Wal jah [(Ba anah - helpers, advisors and consultants from disbelievers, pagans, etc.) giving openly to them their secrets] besides All h and His Messenger, and the believers. All h is Well-Acquainted with what you do.*³³³⁸

Choose a walīy who is faithful and pious from amongst the Muslims

3:118-119 Whenever we choose a walīy do not abandon ones faithful
4:138-139 friends, the muslimūn.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُؤًا مَا عَذِيبٌ قَدْ بَدَأَ الْبَعْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾ هَتَأْتُمْ آلَؤَاءَ خِيُبُونَهُمْ وَلَا يُخِيُبُونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لِقُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَصَوْا عَلَيْكُمْ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾

O you who believe! Take not as (your) Bi nah (advisors, consultants, protectors, helpers, friends, etc.) those outside your Deen (religion) (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the y t (proofs, evidences, verses) if you understand.

*Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taur t (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur n]. And when they meet you, they say, "We believe". But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, All h knows what is in the breasts (all the secrets)."*³³³⁹

بَشِيرِ الْمُتَنَفِّقِينَ بِأَنْ هُمْ عِدَابًا أَلِيمًا ﴿١١٩﴾ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ

³³³⁷ Sūrah Al Mumtahinah (60), āyāt 8-9.

³³³⁸ Sūrah Al Taubah (9), āyah 16.

³³³⁹ Sūrah Al 'Imrān (3), āyāt 118-119.

الْمُؤْمِنِينَ أَتَبْتَعُونَ ۚ عَنْهُمْ الْغَيْرَةُ فَإِنَّ الْغَيْرَةَ لِلَّهِ جَمِيعًا ﴿٣٤٠﴾

*Give to the hypocrites the tidings that there is for them a painful torment. Those who take disbelievers for Auliya (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allah belongs all honour, power and glory.*³³⁴⁰

5:55-56 Indeed it is only Allāh, His Messengers, and those with faith who
2:257 must be ones helpers.

إِنَّا وَلِيُّكُمْ اللَّهُ وَرَسُولُهُ ۚ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ
رَاكِعُونَ ﴿٣٤١﴾ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٣٤٢﴾

*Verily, your Wali (protector or helper) is Allah, His Messenger, and the believers, - those who perform A - al t (Iq - mat - a - al t), and give Zak at, and they bow down (submit themselves with obedience to Allah in prayer). And whosoever takes Allah, His Messenger, and those who have believed, as protectors, then the party of Allah will be the victorious.*³³⁴¹

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ
الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا
خَالِدُونَ ﴿٣٤٣﴾

*Allah is the Wali (protector or guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliya (supporters and helpers) are gh t [false deities and false leaders, etc.], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.*³³⁴²

10:62-63 Indeed the auliya' of Allāh are the faithful who are always pious.

قَالُوا يَنْصَلِحْ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَٰذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا
لَفِي شَكٍّ مِّمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ ﴿٣٤٤﴾ قَالَ يَفْقَهُمْ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن
رَّبِّي وَءَاتَنِي مِنهُ رَحْمَةً فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ ۖ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ

They said: "O li (Saleh)! You have been among us as a figure of good hope (and we wished for you to be our chief), till this [new thing which you have brought; that we leave our gods and worship your God (Allah) Alone]! Do you (now) forbid us the worship of what our fathers have

³³⁴⁰ Sūrah Al Nisā' (4), āyāt 138-139.

³³⁴¹ Sūrah Al Mā'idah (5), āyāt 55-56.

³³⁴² Sūrah Al Baqarah (2), āyah 257.

worshipped? But we are really in grave doubt as to that which you invite us to (monotheism).”

He said: “O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a mercy (Prophethood, etc.) from Him, who then can help me against Allāh, if I were to disobey him? Then you increase me not but in loss.”³³⁴³

Be on guard and wary of the disbelievers in the nation and their deliberations of hostility towards Islām

58:7-10 Reproach the hostile deliberations and discussions towards Islām.
86:15-17 The disbelievers make evil plans; Allāh also makes in truth plans, which will not fail.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ خَيْرٍ ثَلَاثَةٌ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٌ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٥٨﴾ أَلَمْ تَرَ إِلَى الَّذِينَ هُوُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا هُوُوا عَنْهُ وَيَتَنَجَّوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيُقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسِبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَبِئْسَ الْمَصِيرُ ﴿٥٩﴾ يَتْلُوهَا الَّذِينَ ءَامَنُوا إِذَا تَتَنَجَّيْتُمْ فَلَا تَتَنَجَّوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَتَنَجَّوْا بِالْبِرِّ وَالتَّقْوَى وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٦٠﴾ إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُونَ ﴿٦١﴾ الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْءٌ إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٦٢﴾

Have you not seen that All h knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najw (secret counsel) of three, but He is their fourth (with His knowledge, while He himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), not of less than that or more, but He is with them (with His knowledge) wheresoever they may be; and afterwards on the Day of Resurrection, He will inform them of what they did. Verily, All h is the All-Knower of everything.

Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrong doing and disobedience to the Messenger (Mu ammad ﷺ). And when they come to you, they greet you with a greeting wherewith All h greets you not, and say within themselves: “Why should All h punish us not for what we say?” Hell will be sufficient for them, they will burn therein, and worst indeed is that destination!

³³⁴³ Sūrah Yūnus (10), āyāt 62-63.

O you who believe! When you hold secret counsel, do it not for sin and wrong-doing, and disobedience towards the Messenger (Mu ammad ﷺ) but do it for Al-Birr (righteousness) and Taqw (virtues and piety); and fear All h unto whom you shall be gathered.

Secret counsels (conspiracies) are only from Shai n (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as All h permits, and in All h let the believers put their trust.³³⁴⁴

إِنَّهُمْ يَكِيدُونَ كَيْدًا ۖ وَأَكِيدُ كَيْدًا ۖ فَمَهْلُ الْكَافِرِينَ أَهْمُ لَهُمْ رُؤْيَا ۖ

Verily, they are but plotting a plot (against you O Mu ammad (ﷺ)).

And I (too) am planning a plan.

So give a respite to the disbelievers. Deal you gently with them for a while.³³⁴⁵

35:10 Punishment is for the plotters of evil plans.

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا ۖ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۚ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَمَكْرُ أُولَٰئِكَ هُوَ يُبْورُ ۖ

Whosoever desires honour, power and glory then to All h belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping All h (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (the goodly words i.e. the goodly words are not accepted by All h unless and until they are followed by good deeds), but those who plot evils, theirs will be severe torment. And the plotting of such will perish.³³⁴⁶

35:43 Evil plans will surely collapse and be destroyed and befall their planners.

أَسْتَكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ ۚ وَلَا تَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ۚ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ ۚ فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ۖ وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ۚ



(They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else), but the Sunnah (way of dealing) of the peoples of old? So no change will you find in All h's Sunnah (way of dealing), and no turning off will you find in All h's Sunnah (way of dealing).³³⁴⁷

3:149-157 Come let us be more wary of the challenges of the disbelievers; do

³³⁴⁴ Sūrah Al Mujādilah (58), āyāt 7-10.

³³⁴⁵ Sūrah Al Tāriq (86), āyāt 15-17.

³³⁴⁶ Sūrah Fāṭir [or Al Malā 'ikah] (35), āyāh 10.

³³⁴⁷ Sūrah Fāṭir [or Al Malā 'ikah] (35), āyāh 43.

3:196 not be taken in by the challenges of the disbelievers and the
 3:200 liberty of the disbelievers throughout the land; be ready and alert
 within ones territory.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنْ تُطِيعُوْا الَّذِيْنَ كَفَرُوْا يَرُدُّوْكُمْ عَلٰٓى اَعْقَبِكُمْ فَتَنْقَلِبُوْا
 خٰسِرِيْنَ ﴿٣٩٨﴾ بَلِ اللّٰهُ مَوْلٰىكُمْ ۖ وَهُوَ خَيْرُ النَّصِيْرِيْنَ ﴿٣٩٩﴾

O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from faith) as losers. Nay, All h is your Maul (Patron, Lord, Helper and Protector, etc.), and He is the best of helpers. ³³⁴⁸

لَا يَغُرُّكَ تَقَلُّبُ الَّذِيْنَ كَفَرُوْا فِى الْبَلَدِ ﴿٣٩٩﴾

Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. ³³⁴⁹

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوا اَصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا ۚ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿٤٠٠﴾

O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear All h, so that you may be successful. ³³⁵⁰

Jināyat

Jināyat encompasses various laws regarding the killing of a person, injury, amputation, the loss of the benefit of a body member, such as the loss of one of one's five senses.

The right to life

17:21
 17:33
 4:93
 2:195
 5:32

اَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلٰٓى بَعْضٍ ۚ وَلَآ خِرَةُ اَكْبَرُ دَرَجَتٍ وَّاَكْبَرُ تَفْضِيْلًا ﴿٣٥١﴾

See how We prefer one above another (in this world) and verily, the Hereafter will be greater in degrees and greater in preference. ³³⁵¹

³³⁴⁸ Sūrah Āl 'Imrān (3), āyāt 149-151.

³³⁴⁹ Sūrah Āl 'Imrān (3), ayāh 196.

³³⁵⁰ Sūrah Āl 'Imrān (3), ayāh 200.

³³⁵¹ Sūrah Al Isrā' (17), ayāh 21.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ
سُلْطَانًا فَلَا يُفْسِرُ فِي الْقَتْلِ ۖ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٣﴾

And do not kill anyone which All h has forbidden, except for a just cause. And whoever is killed (intentionally with hostility and oppression and not by mistake), We have given his heir the authority [(to demand Qi , Law of Equality in punishment or to forgive, or to take Diya (blood money))]. But let him not exceed limits in the matter of taking life (i.e he should not kill except the killer only). Verily, he is helped (by the Isl mic law).³³⁵²

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا فَقَدْ حَزَّاهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ
لَهُ عَذَابًا عَظِيمًا ﴿٣٤﴾

And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of All h are upon him, and a great punishment is prepared for him.³³⁵³

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۗ وَأَحْسِنُوا ۗ إِنَّ اللَّهَ يُحِبُّ
الْمُحْسِنِينَ ﴿٣٥﴾

And spend in the Cause of All h (i.e. Jih d of all kinds, etc.) and do not throw yourselves into destruction (by not spending your wealth in the Cause of All h), and do good. Truly, All h loves Al-Mu sin n (the good-doers).³³⁵⁴

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي
الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا
وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ
لَمُسْرِفُونَ ﴿٣٦﴾

Because of that We ordained for the Children of Isr l that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by All h by committing the major sins) in the land!³³⁵⁵

³³⁵² Sūrah Al Isrā' (17), ayāh 33.

³³⁵³ Sūrah Al Nisā' (4), ayāh 93.

³³⁵⁴ Sūrah Al Baqarah (2), ayāh 195.

³³⁵⁵ Sūrah Al Mā'idah (5), ayāh 32.

Qīṣāṣ - Law of equality in punishment

Qīṣāṣ is to take commensurate legal measures, that is, a kind of law which allows the same as has befallen on a person who has had something perpetrated against 'him'.³³⁵⁶

2:194 Qīṣāṣ takes place in warfare, even whilst in the month of Ḥarām.

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ ۚ فَمَنْ أَعْتَدَىٰ عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ
بِمِثْلِ مَا أَعْتَدَىٰ عَلَيْكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾

*The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (Qīṣāṣ). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allah, and know that Allah is with Al-Muttaqin (the pious).*³³⁵⁷

17:33 Qīṣāṣ takes place for hostile killing.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ
سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ ۚ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٣﴾

*And do not kill anyone which Allah has forbidden, except for a just cause. And whoever is killed (intentionally with hostility and oppression and not by mistake), We have given his heir the authority [(to demand Qīṣāṣ, Law of Equality in punishment or to forgive, or to take Diya (blood money)]. But let him not exceed limits in the matter of taking life (i.e. he should not kill except the killer only). Verily, he is helped (by the Islamic law).*³³⁵⁸

5:45 A life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, a wound for a wound. In order to compensate the sin of a person, one must discharge qīṣāṣ - do not be *ẓālim*.

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ
بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ ۚ فَمَنْ تَصَدَّقَ بِهِ ۖ فَهُوَ كَفَّارَةٌ لَهُ ۚ وَمَنْ
لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٤٥﴾

And We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allah has revealed, such are the

³³⁵⁶ Sulaiman Rasjid, H., Fiqh Islam (Islamic jurisprudence). Hukum fiqh lengkap (Complete Jurisprudential Laws), p. 405; Drs Shodiq SE, Kamus Istilah Agama (Technical Dictionary of Religion), p. 265.

³³⁵⁷ Sūrah Al Baqarah (2), ayāh 194.

³³⁵⁸ Sūrah Al Isrā' (17), ayāh 33.

16:126 When punishing, punish with a punishment the like of that which was afflicted; but it is better to be patient.

وَأِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۖ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٦﴾

And if you punish (your enemy, O you believers in the Oneness of All h), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for A - bir n (the patient ones, etc.).³³⁶⁰

Diyyat – blood money

Diyyat is the payment of a sum of money as compensation for a criminal act against a life or bodily part.

2:178-179

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ۚ أَلْحَقُوا بِالنَّفْسِ بِالنَّفْسِ وَبِالْعَبْدِ بِالْعَبْدِ
وَبِالْأُنْثَىٰ بِالْأُنْثَىٰ ۚ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعُ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَنٍ
ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۚ فَمَنِ اعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَتَأُولَىٰ آلَآئِبٍ لَّعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾

O you who believe! Al-Qi (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood money, then adhering to it with fairness and payment of the blood money, to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment. And there is (a saving of) life for you in Al-Qi (the Law of Equality in punishment), O men of understanding, that you may become Al-Muttaq n (the pious).³³⁶¹

4:92

وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً ۚ وَمَن قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ
مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ ۖ إِلَّا أَن يَصَّدَّقُوا ۚ فَإِن كَانَ مِن قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ

³³⁵⁹ Sūrah Al Mā'idah (5), ayah 45.

³³⁶⁰ Sūrah Al Nahl (16), ayah 126.

³³⁶¹ Sūrah Al Baqarah (2), āyāt 178-179.

مُؤْمِرٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدْيَةٌ
مُسْلِمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنْ
اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٦٤﴾

*It is not for a believer to kill a believer except (that it be) by mistake, and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood money, i.e. Diya) be given to the deceased's family, unless they remit it. If the deceased belonged to a people at war with you and he was a believer; the freeing of a believing slave (is prescribed), and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money - Diya) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from All h. And All h is ever All-Knowing, All-Wise.*³³⁶²

6:164 There is no inherited sin – one cannot be the bearer of the sin(s) of another.

قُلْ أَغْفِرَ اللَّهُ أَوْ لَا يَغْفِرَ لَكَ رَبُّكَ كُلُّ شَيْءٍ عِنْدَ رَبِّكَ بِمَا تُكَسِبُ كُلُّ نَفْسٍ إِلَّا عَلَاقًا وَلَا تَرَى
وَارِزَةً وَزَرَّ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكَ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٥﴾

*Say: "Shall I seek a Lord other than All h, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then unto your Lord is your return, so He will tell you that wherein you have been differing."*³³⁶³

4:93

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ
لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾

*And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of All h are upon him, and a great punishment is prepared for him.*³³⁶⁴

4:94 Be cautious and careful with these measures.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ ءَلَقَىٰ إِلَيْكُمْ
الْسَّلَامَ لَسْتَ مُؤْمِنًا تَتَّبِعُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيرَةٌ

³³⁶² Sūrah Al Nisā' (4), ayāh 92.

³³⁶³ Sūrah Al An'ām (6), ayāh 164.

³³⁶⁴ Sūrah Al Nisā' (4), ayāh 93.

كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ آتَاكُمْ عَلَيْكُمْ فَتَّبِعُوهُ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٣٦٥﴾

O you who believe! When you go (to fight) in the Cause of Allāh, verify (the truth), and say not to anyone who greets you (by embracing Islām): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allāh. Even as he is now, so were you yourselves before till Allāh conferred on you His Favours (i.e. guided you to Islām), therefore, be cautious in discrimination. Allāh is ever Well-Aware of what you do.³³⁶⁵

Hudūd

Hudūd is specific laws, which are obligatory for a person who has contravened or violated fixed prohibitions; such as zināʾ (adultery), accusation of zināʾ, drinking of alcohol, theft, stealing.

Zināʾ

17:32 Zināʾ is a despicable and shameful act and an evil path, so do not approach it.

وَلَا تَقْرُبُوا الزَّوْجَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٣٦٦﴾

And come not near to the unlawful sexual intercourse. Verily, it is a Fāḥishah [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allāh forgives him).³³⁶⁶

25:68-70 Whoever performs zināʾ will receive reprisal for that act.

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾

And those who invoke not any other Ilāh (God) along with Allāh, nor kill such life as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; Except those who repent and believe (in Islāmic Monotheism), and do

³³⁶⁵ Sūrah Al Nisāʾ (4), ayāh 94.

³³⁶⁶ Sūrah Al Isrāʾ (17), ayāh 32.

righteous deeds, for those, All h will change their sins into good deeds, and All h is Oft-Forgiving, Most Merciful.³³⁶⁷

24:33 Do not call upon a woman to enter prostitution looking for worldly profit.

وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ
الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَءَاتُوهُمْ مِنْ مَالِ اللَّهِ
الَّذِي ءَاتَاكُمْ وَلَا تُكْرِهُوا فَتِيْنَتَكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِيَبْتِغُوا عَرَضَ الْحَيَوةِ
الدُّنْيَا وَمَنْ يُكْرِهْنَهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ ﴿٣٣﴾

And let those who find not the financial means for marriage keep themselves chaste, until All h enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you know that they are good and trustworthy. And give them something yourselves out of the wealth of All h which He has bestowed upon you. And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, All h is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil action unwillingly).³³⁶⁸

24:1-2 Free people (virgins and single) who commit zinā' are sentenced to 100 lashes, witnessed by a gathering of believers.

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا ءَايَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾ الزَّانِيَةُ وَالزَّانِي
فَأَجْلِدُوا كُلَّ وَاحِدٍ مَبْهُمًا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيَشْهَدَ عِدَاؤُهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ ﴿٢﴾

(This is) a S ūrah (chapter of the Qur ān) which We have sent down and which We have enjoined, (ordained its legal laws) and in it We have revealed manifest ūyāt (proofs, evidences, verses, lessons, signs, revelations lawful and unlawful things, and set boundries of Isl āmic Religion), that you may remember.

The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by All h, if you believe in All h and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime but if married persons commit it, the punishment is to stone them to death, according to All h's law).³³⁶⁹

³³⁶⁷ S ūrah Al Furq ān (25), āyāt 68-70.

³³⁶⁸ S ūrah Al N ūr (24), āyāt 33.

³³⁶⁹ S ūrah Al N ūr (24), āyāt 1-2.

24:25 When the zinā' is with a slave or servant, then the sentence is half that of a free person (50 lashes).

يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾

On that Day All h will pay them the recompense of their deeds in full, and they will know that All h, He is the manifest truth.

Accusation of zinā'

24:4-5 The sentence for an accusation of zinā; against another person is 80 lashes if they cannot produce 4 witnesses to the act; or in the way of li'ān (page. 286).

وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٤﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾

*And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever, they indeed are the Fasiq n (liars, rebellious, disobedient to All h). Except those who repent thereafter and do righteous deeds, (for such) verily, All h is Oft-Forgiving, Most Merciful.*³³⁷⁰

24:11-26 The narrative of a false accusation against 'Ā'ishah [ؓ], mother of the mu'minūn, wife of the Prophet Muhammad ﷺ. When the accuser is a slave then the punishment for 'him' is half that of a free person – 40 lashes.

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ لَا تحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ لِكُلِّ امْرِئٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾ وَلَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ أَنْفُسَهُمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُبِينٌ ﴿١٢﴾ وَلَوْلَا جَاءُو عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٣﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ

³³⁷⁰ Sūrah Al Nūr (24), āyāt 4-5.

لَنَا أَنْ نَتَّكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَنٌ عَظِيمٌ ﴿١٠﴾ يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ
أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١﴾ وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٢﴾ إِنَّ
الَّذِينَ خُبِرُوا أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا
وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٣﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ
اللَّهَ رَءُوفٌ رَحِيمٌ ﴿١٤﴾ * يَتَأَيَّأُ الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوتَ الشَّيْطَانِ وَمَنْ يَتَّبِعْ
خُطُوتَ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا
زَكَّى مِنْكُمْ مِّنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٥﴾ وَلَا يَأْتِلِ
أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقَرْبَى وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي
سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٦﴾
إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَهُمْ
عَذَابٌ عَظِيمٌ ﴿١٧﴾ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ
﴿١٨﴾ يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿١٩﴾
الْحَقِيشَتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ
أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٠﴾

Verily! Those who brought forth the slander (against *ishah* ⁽⁹⁾ the wife of the Prophet ﷺ) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.

Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people and say: "This (charge) is an obvious lie?"

Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allah they are the liars.

Had it not been for the Grace of Allah and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.

When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allah it was very great.

And why did you not, when you heard it, say? "It is not right for us to speak of this. Glory be to You (O Allah) this is a great lie."

Allah forbids you from it and warns you not to repeat the like of it forever, if you are believers.

And Allah makes the *ya t* (proofs, evidences, verses, lessons, signs,

revelations, etc.) plain to you, and All h is All-Knowing, All-Wise. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And All h knows and you know not. And had it not been for the Grace of All h and His Mercy on you, (All h would have hastened the punishment upon you). And that All h is full of kindness, Most Merciful.

O you who believe! Follow not the footsteps of *Shai n* (Satan). And whosoever follows the footsteps of *Shai n* (Satan), then, verily he commands Al-Fa *sh* [i.e. to commit indecency (illegal sexual intercourse, etc.)], and Al-Munkar [disbelief and polytheism (i.e. to do evil and wicked deeds; to speak or to do what is forbidden in Isl m, etc.)]. And had it not been for the Grace of All h and His Mercy on you, not one of you would ever have been pure from sins. But All h purifies (guides to Isl m) whom He wills, and All h is All-Hearer, All-Knower.

And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Mas k n (the poor), and those who left their homes for All h's Cause. Let them pardon and forgive. Do you not love that All h should forgive you? And All h is Oft-Forgiving, Most Merciful.

Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment.

On the Day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do.

On that Day All h will pay them the Recompense of their deeds in full, and they will know that All h, He is the manifest truth.

Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). good statements are for good people (or good women for good men) and good people for good statements (or good men for good women), such (good people) are innocent of (each and every) bad statement which they say, for them is forgiveness, and Rizqun Kar m (generous provision i.e. Paradise).³³⁷¹

65:2 The witness or witnesses must be just.

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ
مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعَظُ بِهِ ۚ مَنْ كَانَ يُؤْمِرُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ

Then when they are about to fulfil their term appointed, either take them back in a good manner or part with them in a good manner. And take for witness two just persons from among you (Muslims). And establish the witness for All h. That will be an admonition given to him who believes in All h and the Last Day. And whosoever fears All h and keeps his duty to Him, He will make a way for him to get out (from every difficulty).³³⁷²

³³⁷¹ Sūrah Al Nūr (24), āyāt 11-26.

³³⁷² Sūrah Al Talāq (65), ayāh 2.

Stealing and theft

5:33-34

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٤﴾

The recompense of those who wage war against Allāh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.

*Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; In that case, know that Allāh is Oft-Forgiving, Most Merciful.*³³⁷³

5:38-39

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾ فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٩﴾

Cut off (from the wrist joint) the (right) Hand of the thief, male or female, as a recompense for that which they committed, a punishment by way of example from Allāh. And Allāh is All-Powerful, All-Wise.

*But whosoever repents after his crime and does righteous good deeds (by obeying Allāh), then Verily, Allāh will pardon him (accept his repentance). Verily, Allāh is Oft-Forgiving, Most Merciful.*³³⁷⁴

Drinking alcohol – imbibing intoxicants

Refer to page 273 (Desist from intoxicants and gambling). The existence of the issue of punishment bestowed upon a person who has consumed khāmr, alcohol, intoxicants is found in the ahādīth. As an explanation of this there is the following hādīth:

*“That the messenger of Allāh ﷺ once lashed a person who drunk alcohol with 2 stems (midribs) of a palm tree, 40 times.”*³³⁷⁵

³³⁷³ Sūrah Al Mā'idah (5), āyāt 33-34.

³³⁷⁴ Sūrah Al Mā'idah (5), āyāt 38-39.

³³⁷⁵ Narrated by Muslim.

Jihād and Qitāl

Jihād means to sincerely exert oneself in order to uphold the laws of Islām; whilst qitāl means to wage war (fight) – a part of jihād.

The life of jihād

2:218

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أَولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢١٨﴾

Verily, those who have believed, and those who have emigrated (for All h's religion) and have striven hard in the Way of All h, all these hope for All h's Mercy. And All h is Oft-Forgiving, Most-Merciful.³³⁷⁶

2:244 Qitāl (fighting) in the Way of Allāh.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾

And fight in the Way of All h and know that All h is All-Hearer, All-Knower.³³⁷⁷

5:35 Strive hard in His Cause.
9:24

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٤٤﴾

O you who believe! Do your duty to All h and fear Him. Seek the means of approach to Him, and strive hard in His Cause as much as you can. So that you may be successful.³³⁷⁸

فَلْإِنْ كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنْ آلِهِ وَرُسُلِهِ وَجَاهِدِ فِي سَبِيلِهِ فَعَرَّضْتُمْ حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤٥﴾

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and

³³⁷⁶ Sūrah Al Baqarah (2), ayāh 218.

³³⁷⁷ Sūrah Al Baqarah (2).

³³⁷⁸ Sūrah Al Mā'idah (5), ayāh 35.

the dwellings in which you delight ... are dearer to you than All h and His Messenger, and striving hard and fighting in His Cause, then wait until All h brings about His decision (torment). And All h guides not the people who are Al-F siq n (the rebellious, disobedient to All h).³³⁷⁹

9:87-89 Be sincere and true.
61:10-13

رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣٣٧٩﴾ لَكِنِ
الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۖ وَأُولَٰئِكَ لَهُمُ
الْخَيْرَاتُ ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٣٨٠﴾ أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿٣٣٨١﴾

They are content to be with those (the women) who sit behind (at home), their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not.

But the Messenger (Mu ammad ﷺ) and those who believed with him (in Isl mic Monotheism) strove hard and fought with their wealth and their lives (in All h's Cause). Such are they for whom are the good things, and it is they who will be successful.

For them All h has got ready Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.³³⁸⁰

يَا أَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَذِلُّكُمْ عَلَىٰ تَحَرِّقٍ تُنَجِّكُمْ مِنْ عَذَابٍ أَلِيمٍ ﴿٣٣٨٢﴾ تَوَمَّنْ يُؤْمِنُونَ ۖ
وَرَسُولُهُ ۖ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ۖ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ
ۖ يَغْفِرَ لَكُمْ ذُنُوبَكُمْ ۗ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٌ طَيِّبَةٌ فِي
جَنَّاتٍ عَدْنٍ ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿٣٣٨٣﴾ وَأُخْرَىٰ يُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ
وَبَشِيرُ الْمُؤْمِنِينَ ﴿٣٣٨٤﴾

O you who believe! Shall I guide you to a commerce that will save you from a painful torment.

That you believe in All h and His Messenger (Mu ammad ﷺ), and that you strive hard and fight in the Cause of All h with your wealth and your lives, that will be better for you, if you but know!

(If you do so) He will forgive you your sins, and admit you into gardens under which rivers flow, and pleasant dwelling in Gardens of Adn - Eternity [Adn (Eden) Paradise], that is indeed the great success.

And also (He will give you) another (blessing) which you love, help from All h (against your enemies) and a near victory. And give glad tidings (O

³³⁷⁹ Sūrah Al Taubah (9), ayāh 24.

³³⁸⁰ Sūrah Al Taubah (9), āyāt 87-89.

The spirit of jihad

- 9:38-43 O Prophet! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they are people who do not understand.³³⁸²

يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنَا قُلْنَا إِلَى الْأَرْضِ
أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعَ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ
إِلَّا تَنْفَرُوا يُعَذِّبُكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلَ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّهُ شَيْئًا
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ
كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا
فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ
كَفَرُوا السُّفْلَى ۚ وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ۝ أَنْفِرُوا خِفَافًا
وَثِقَالًا وَجُنْهَدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ۚ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ
تَعْلَمُونَ ۝ لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَنْهُمْ
الْشُّقَّةُ وَسَخِلَفُوكَ بِاللَّهِ لَوْ اسْتَطَعْنَا خُرُوجَنَا مَعَكُمْ يُلَاحِظُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ
لَكَذِبُونَ ۝ عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا
وَتَعْلَمَ الْكَذِبِينَ ۝

O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah (i.e. Jihad) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter.

If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and Allah is Able to do all things.

If you help him (Mu ammad ﷺ) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Mu ammad ﷺ and Abu Bakr ؓ) were in the cave, and he (ﷺ) said to his companion (Abu Bakr ؓ): "Be not sad (or afraid), surely Allah

³³⁸¹ Sūrah Al Šaff (61), āyāt 10-13.

³³⁸² Sūrah Al Anfāl (8), āyāh 65.

is with us.” Then All h sent down his Sak nah (calmness, tranquillity, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the word of All h that became the uppermost, and All h is All-Mighty, All-Wise.

March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of All h. This is better for you, if you but knew.

Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tab k expedition) was long for them, and they would swear by All h, “If we only could, we would certainly have come forth with you.” They destroy their own selves, and All h knows that they are liars.

May All h forgive you (O Muhammad ﷺ). Why did you grant them leave (for remaining behind, you should have persisted as regards your order to them to proceed on Jih d), until those who told the truth were seen by you in a clear light, and you had known the liars.³³⁸³

كَيْبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَّكُمْ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ
وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٣٨٤﴾

Jih d (holy fighting in All h's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. All h knows but you do not know.³³⁸⁴

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ عَسَىٰ اللَّهُ أَن يَكْفِ بِأَسِ
الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا ﴿٣٨٥﴾

Then fight (O Muhammad ﷺ) in the Cause of All h, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that All h will restrain the evil might of the disbelievers. And All h is stronger in might and stronger in punishing.³³⁸⁵

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَبِيرُونَ يَغْلِبُوا
مِائَتِينَ ۚ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا
يَفْقَهُونَ ﴿٣٨٦﴾ أَلْفَنَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ صَعْفًا ۚ إِنْ يَكُنْ مِنْكُمْ
مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ ۚ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ ۗ وَاللَّهُ مَعَ
الصَّابِرِينَ ﴿٣٨٧﴾

³³⁸³ Sūrah Al Taubah (9), āyāt 38-43.

³³⁸⁴ Sūrah Al Baqarah (2), āyah 216.

³³⁸⁵ Sūrah Al Nisā' (4), āyah 84.

O Prophet (Mu ammad ﷺ)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.

*Now All h has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand with the leave of All h. And All h is with A - bir n (the patient ones, etc.).*³³⁸⁶

29:6

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٢٩﴾

*And whosoever strives, he strives only for himself. Verily, All h is free of all wants from the lam n (mankind, jinns, and all that exists).*³³⁸⁷

The laws of jihad

- 8:15 The performance of jihad is by law farḍu 'aīn (individual duty)
- 8:45 when meeting with and being faced by enemy troops; when the
- 9:38 'Imām commands one to go to war; and or when the disbelievers
- 8:30-39 have already arrived in an Islāmic state for the purpose of
- 2:191-193 spreading fitnah that is dangerous to the inhabitants of that Islāmic state.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمُ الْأَدْبَارَ ﴿٣٠﴾

*O you who believe! When you meet those who disbelieve, in a battle-field, never turn your backs to them.*³³⁸⁸

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ

تُفْلِحُونَ ﴿٣١﴾

*O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of All h much (both with tongue and mind), so that you may be successful.*³³⁸⁹

يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنْتَقَلْتُمْ إِلَى الْأَرْضِ
أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعَ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٢﴾

³³⁸⁶ Sūrah Al Anfāl (8), āyāt 65-66.

³³⁸⁷ Sūrah Al 'Ankabūt (29), ayāh 6.

³³⁸⁸ Sūrah Al Anfāl (8), ayāh 15.

³³⁸⁹ Sūrah Al Anfāl (8), ayāh 45.

*O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah (i.e. Jihad) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter.*³³⁹⁰

وَإِذْ يَمَكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۗ وَاللَّهُ خَبِيرٌ الْمَكْرِينَ ﴿٣٣٩٠﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا ۖ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٣٣٩١﴾ وَإِذْ قَالُوا اللَّهُمَّ إِنَّا كَارِهٌ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَابًا مِنَ السَّمَاءِ أَوْ آتِنَا بَعْدَابٍ أَلَيْسَ ۖ وَمَا كَانَتْ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ۚ وَمَا كَانَتْ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣٩٢﴾ وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۗ إِنْ أَوْلِيَاءُؤُهُ إِلَّا الْمُتَفَقُّونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٣٩٣﴾ وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيَةٌ فَدُفِقُوا لَلْعَذَابِ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٣٩٤﴾ إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنِ سَبِيلِ اللَّهِ ۗ فَيُصْنَفُوقُنَّهَا ثُمَّ يُكُونُ عَلَيْهِمْ حَسْرَةٌ ثُمَّ يُغْلَبُونَ ۗ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ مُحْشَرُونَ ﴿٣٣٩٥﴾ لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمُهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ ۗ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٣٩٦﴾ قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ ۚ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ ﴿٣٣٩٧﴾ وَقَتِّلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ۚ فَإِنَّ آتَنَّهُمْ فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٣٩٨﴾

And (remember) when the disbelievers plotted against you (O Muhammad ﷺ) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allah too was planning, and Allah is the best of the planners.

And when Our Verses (of the Qur'an) are recited to them, they say: "We have heard this (the Qur'an); if we wish we can say the like of this. This is nothing but the tales of the ancients."

And (remember) when they said: "O Allah! If this (the Qur'an) is indeed the truth (revealed) from you, then rain down stones on us from the sky or bring on us a painful torment."

And Allah would not punish them while you (Muhammad ﷺ) are amongst

³³⁹⁰ Sūrah Al Taubah (9), ayāh 38.

them, nor will He punish them while they seek (All h's) Forgiveness. And why should not All h punish them while they stop (men) from Al-Masjid-al- ar m, and they are not its guardians? None can be its guardian except Al-Muttaq n (the pious), but most of them know not. Their al t (prayer) at the House (of All h, i.e. the Ka bah at Makkah) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve. Verily, those who disbelieve spend their wealth to hinder (men) from the Path of All h, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell. In order that All h may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Isl mic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one on another, heap them together and cast them into Hell. Those! It is they who are the losers. Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning). And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides All h) and the Deen (religion (worship)) will all be for All h alone [in the whole of the world]. But if they cease (worshipping others besides All h), then certainly, All h is All-Seer of what they do.³³⁹¹

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُم ۚ وَأَلْفِتْنَةً أَشَدَّ مِّنَ الْقَتْلِ ۚ وَلَا تَقْبِلُوهُمْ عِندَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقْتَلُوا فِيهِ ۚ فَإِن قَتَلُوكُمْ فَاقْتُلُوهُمْ ۚ كَذَٰلِكَ جَزَاءُ الْكَافِرِينَ ۚ فَإِن أَنتَهُوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝۱۱۱ وَاقْتُلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ۚ فَإِن أَنتَهُوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ۝۱۱۲

And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah is worse than killing. And fight not with them at Al-Masjid-al- ar m (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers. But if they cease, then All h is Oft-Forgiving, Most Merciful. And fight them until there is no more Fitnah (disbelief and worshipping of others along with All h) and (all and every kind of) worship is for All h (Alone). But if they cease, let there be no transgression except against A - lim n (the polytheists, and wrong-doers, etc.)³³⁹²

‘Udhr (pl. A‘dhār) – ‘Excuses’ for not participating in jihad

9:90-96 Various a‘dhār (excuses) are validated by law for not

³³⁹¹ Sūrah Al Anfāl (8), āyāt 30-39.

³³⁹² Sūrah Al Baqarah (2), āyāt 191-193.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ ۖ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿١٧﴾ لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ ۚ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١٨﴾ وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضٌ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿١٩﴾ * إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٢٠﴾ يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۚ قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ نَبَأْنَا اللَّهَ مِنْ أَحْبَارِكُمْ ۖ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ۚ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنْصِفُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢١﴾ سَيَخْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ ۖ فَأَعْرِضُوا عَنْهُمْ ۖ إِنَّهُمْ رَجَسٌ ۖ وَمَا وَنَهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٢٢﴾ يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۖ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٢٣﴾

And those who made excuses from the bedouins came (to you, O Prophet ﷺ) asking your permission to exempt them (from the battle), and those who had lied to Allah and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve.

There is no blame on those who are weak or ill or who find no resources to spend [in Holy fighting (Jihād)], if they are sincere and true (in duty) to Allah and His Messenger. No ground (of complaint) can there be against the Muhsinîn (good-doers³³⁹³). And Allah is Oft-Forgiving, Most Merciful. Nor (is there blame) on those who came to you to be provided with mounts, and when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihād).

The ground (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allah has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).

They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad ﷺ) "Present no excuses, we shall not

³³⁹³ Muhsinîn: Doers of good, i.e. those who perform good deeds totally for Allah's sake only without any show-off or to gain praise or fame, etc. and they do them in accordance with the Sunnah (legal ways) of Allah's Messenger, Muhammad ﷺ.

believe you. All h has already informed us of the news concerning you. All h and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (All h) will inform you of what you used to do.” [Tafsir At-Tabar]
 They will swear by All h to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijsun [i.e. Najasun (impure) because of their evil deeds], and Hell is their dwelling place, - a recompense for that which they used to earn.
 They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly All h is not pleased with the people who are Al-F siq n (rebellious, disobedient to All h).³³⁹⁴

لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ
 اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يَعدُوهُ عَدَاوًا أَلِيمًا



No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not forth to war). And whosoever obeys All h and His Messenger (Mu ammad ﷺ), He will admit him to gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.³³⁹⁵

9:122-123

﴿ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾ ﴿ يَتْلُوهَا الَّذِينَ ءَامَنُوا قَبِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلْظَةً ۚ وَأَعْلَمُوا أَنَّهُ مَعَ الْمُتَّقِينَ ﴾

And it is not (proper) for the believers to go out to fight (Jih d) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Isl mic) religion, and that they may warn their people when they return to them, so that they may beware (of evil). O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you, and know that All h is with those who are the Al-Muttaq n (the pious).³³⁹⁶

These last two Āyāt do not refer directly to a'dhār for not being willing to participate in war, but indeed there must be amongst the faithful those who do not take part (directly) in war in order to instruct those who remain in knowledge of the Deen; and also to perform da'wah (itself 'oral' jihād) amongst the community of the mu'minūn (who remain).

³³⁹⁴ Sūrah Al Taubah (9), āyāt 90-96.

³³⁹⁵ Sūrah Al Fath (48), ayāh 17.

³³⁹⁶ Sūrah Al Taubah (9), āyāt 122-123.

Be wary of the enemy

3:196-200 Do not be deceived nor taken in by the (apparent) independence of the disbelievers within a state; and hope that one is always in a state of preparation to fight the disbelievers with all ones capabilities.

لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبَلَدِ ﴿١٩٦﴾ مَتَّعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾ لَيْكِنَ الَّذِينَ اتَّقَوْا رَبَّهُمْ هُمْ جَنَّتْ حَزَىٰ مِنْ خَجَىٰهَا الْأَنْهَارُ خَالِدِينَ فِيهَا يُزَلُّا ۖ مِّنْ عِنْدِ اللَّهِ ۖ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِّلْآبِرَارِ ﴿١٩٨﴾ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَن يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشِيعِينَ لِلَّهِ لَا يَشْتَرُونَ بِعَيْدَتِ اللَّهِ ثَمَنًا قَلِيلًا ۖ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾ يٰأَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.

A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.

But, for those who fear their Lord, are gardens under which rivers flow (in Paradise); therein are they to dwell (for ever), an entertainment from All h; and that which is with All h is the best for Al-Abr r (those who are obedient to All h and follow strictly His Orders).

And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in All h and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before All h. They do not sell the Verses of All h for a little price, for them is a reward with their Lord. Surely, All h is Swift in account.

*O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear All h, so that you may be successful.*³³⁹⁷

فَقَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَن يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٠٠﴾

Fight against those who (1) believe not in All h, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by All h and His Messenger (4) and those who acknowledge not the Religion of Truth (i.e. Isl m) among the

³³⁹⁷ Sūrah Āl 'Imrān (3), āyāt 196-200.

people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.³³⁹⁸

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٣٣٩٩﴾

And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know. And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly.³³⁹⁹

2:190-193 They must be fought if they fight (attack) and be extremely wary of their endeavours.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتُلُونََكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٣٤٠٠﴾ وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ ۚ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ ۚ فَإِنْ قَتَلُوكُمْ فَاقْتُلُوهُمْ ۚ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٣٤٠١﴾ فَإِنْ أَنْتَهُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٤٠٢﴾ وَاقْتُلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ۚ فَإِنْ أَنْتَهُوا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿٣٤٠٣﴾

And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors. [This Verse is the first one that was revealed in connection with Jihad, but it was supplemented by another (V.9:36)].

And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah is worse than killing. And fight not with them at Al-Masjid-al-Haram (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

But if they cease, then Allah is Oft-Forgiving, Most Merciful.

And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah) and (all and every kind of) worship is for Allah (Alone). But if they cease, let there be no transgression except against Allah - alone (the polytheists, and wrong-doers, etc.)³⁴⁰⁰

³³⁹⁸ Sūrah Al Taubah (9), ayāh 29.

³³⁹⁹ Sūrah Al Anfāl (8), ayāh 60.

³⁴⁰⁰ Sūrah Al Baqarah (2), āyāt 190-193.

Rules of war

22:39 We may fight if we are fought against (attacked).

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٢٩﴾

Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, All h is Able to give them (believers) victory.³⁴⁰¹

60:7-9 Be just towards those who do not attack.

﴿٢٩﴾ عَسَىٰ اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُمْ مَّوَدَّةً ۚ وَاللَّهُ قَدِيرٌ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣٠﴾ لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٣١﴾ إِنَّمَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ ۚ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٣٢﴾

Perhaps All h will make friendship between you and those whom you hold as enemies. And All h has power (over all things), and All h is Oft-Forgiving, Most Merciful.

All h does not forbid you to deal justly and kindly with those who fought not against you on account of the Deen (religion) and did not drive you out of your homes. Verily, All h loves those who deal with equity.

It is only as regards those who fought against you on account of the Deen (religion), and have driven you out of your homes, and helped to drive you out, that All h forbids you to befriend them. And whosoever will befriend them, then such are the lim n (wrong-doers those who disobey All h).³⁴⁰²

4:71 Be prepared to advance in a group, within orderly ranks, like a solid structure.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوْ وَفِرُوا جَمِيعًا ﴿٧١﴾

O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.³⁴⁰³

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا ۖ كَانَهُمْ بُنْيَانٌ مَُّرْصُوصٌ ﴿٧٢﴾

Verily, All h loves those who fight in His Cause in rows (ranks) as if they were a solid structure.³⁴⁰⁴

³⁴⁰¹ Sūrah Al Hajj (22), ayāh 39.

³⁴⁰² Sūrah Al Mumtahinah (60), āyāt 7-9.

³⁴⁰³ Sūrah Al Nisā' (4), ayāh 71.

³⁴⁰⁴ Sūrah Al Šaff (61), ayāh 4.

4:94 Be careful in regards to those who are to be killed (verify their status).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ
السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيرَةٌ
كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ أَكُنْتُمْ عَلَىٰكُمْ فَتَبَيَّنُوا ۚ إِنَّ اللَّهَ كَانَ بِمَا
تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾

O you who believe! When you go (to fight) in the Cause of Allah, verify (the truth), and say not to anyone who greets you (by embracing Islam): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allah. Even as he is now, so were you yourselves before till Allah conferred on you His Favours (i.e. guided you to Islam), therefore, be cautious in discrimination. Allah is ever Well-Aware of what you do.³⁴⁰⁵

4:104 Do not kill those who are faithful.

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۚ إِن تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ
وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allah (for the Reward, i.e. Paradise) that for which they hope not, and Allah is ever All-Knowing, All-Wise.³⁴⁰⁶

8:45-47 Do not be weak of heart; it is hoped that one is firm of heart and do not boast amongst ones friends as this may cause dissension.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ
تُفْلِحُونَ ﴿٤٥﴾ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۚ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ
وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾ وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا
وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ ۚ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾

O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful. And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely,

³⁴⁰⁵ Sūrah Al Nisā' (4), ayāh 94.

³⁴⁰⁶ Sūrah Al Nisā' (4), ayāh 104.

All h is with those who are A - bir n (the patient ones, etc.).

And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of All h. And All h is Mu un (encircling and thoroughly comprehending) all that they do.³⁴⁰⁷

8:15-19 Do not retreat except in the case of a strategic manoeuvre; do not flee from the field of battle.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِذَا لَقِيْتُمْ الَّذِيْنَ كَفَرُوْا زَحٰفًا فَلَا تُوَلُّوْهُمْ اِلَّا ذُبٰرًا ۚ وَمَنْ
يُّوَلِّهِمْ يَوْمَئِذٍ دُبْرُهُۥٓ اِلَّا اَنْ مَّتَّحِرِفًا لِّقِتَالٍ اَوْ مَّتَّحِيْرًا اِلَّا فِتْنَةً فَقَدْ بَاۤءَ بِغَضَبٍ مِّنْ
اَللّٰهِ وَمَا وْنُهُۥ جَهَنَّمُ ۚ وَبِئْسَ الْمَصِيْرُ ۝۱۶ فَلَمْ تَقْتُلُوْهُمْ وَلٰكِنَّ اَللّٰهَ قَتَلَهُمْ ۚ وَمَا
رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اَللّٰهَ رَمٰٓى وَلِيْلَيِ الْمُؤْمِنِيْنَ مِنْهُ بَلَاءٌ حَسَنًا ۚ اِنَّ اَللّٰهَ
سَمِيْعٌ عَلِيْمٌ ۝۱۷ ذٰلِكُمْ وَاَنَّ اَللّٰهَ مُهِنٌ كَيْدَ الْكَافِرِيْنَ ۝۱۸ اِنْ تَسْتَفْتِحُوْا فَقَدْ
جَآءَكُمْ الْفَتْحُ ۚ وَاِنْ تَنْهَوْا فَهُوَ خَيْرٌ لَّكُمْ ۚ وَاِنْ تَعُوْدُوْا نَعُدَّ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ
شَيْۤا وَلَوْ كَثُرَتْ ۚ وَاَنَّ اَللّٰهَ مَعَ الْمُؤْمِنِيْنَ ۝۱۹

O you who believe! When you meet those who disbelieve, in a battle-field, never turn your backs to them.

And whoever turns his back to them on such a day - unless it be a stratagem of war, or to retreat to a troop (of his own), - he indeed has drawn upon himself Wrath from All h. And his abode is Hell, and worst indeed is that destination!

You killed them not, but All h killed them. And you (Mu ammad ﷺ) threw not when you did throw but All h threw, that He might test the believers by a fair trial from Him. Verily, All h is All-Hearer, All-Knower.

This (is the fact) and surely, All h weakens the deceitful plots of the disbelievers.

(O disbelievers) if you ask for a judgement, now has the judgement come unto you and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous it be, and verily, All h is with the believers.³⁴⁰⁸

8:67 Firstly, incapacitate the strength of the enemy; after that subdue the remainder of the enemy.

مَا كَانَ لِنَبِيٍّ اَنْ يَّكُوْنَ لَهُۥ اَسْرٰى حَتّٰى يُنْخَرِبَ فِي الْاَرْضِ ۚ تُرِيْدُوْنَ عَرَضَ
الدُّنْيَا وَاللّٰهُ يُرِيْدُ الْآخِرَةَ ۚ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ۝۶۷

It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in

³⁴⁰⁷ Sūrah Al Anfāl (8), āyāt 45-47.

³⁴⁰⁸ Sūrah Al Anfāl (8), āyāt 15-19.

the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but All h desires (for you) the Hereafter. And All h is All-Mighty, All-Wise.³⁴⁰⁹

Love (incline) towards peace

47:31-35 Within warfare it is prohibited for the mu'minūn to invite towards peace aforehand.

وَلَتَبْلُوكُمْ حَتَّىٰ نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَتَبْلُؤُوا أَخْبَارَكُمْ ﴿٣١﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُ يُضِلُّوهُ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِطُّ أَعْمَلُهُمْ ﴿٣٢﴾ * يَتَأَيُّبُ الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ ﴿٣٣﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ﴿٣٤﴾ فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ لَا أَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكُمُ أَعْمَالَكُمْ ﴿٣٥﴾

And surely, We shall try you till we test those who strive hard (for the Cause of All h) and the patient ones, and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).

Verily, those who disbelieve, and hinder (men) from the Path of All h (i.e. Isl m), and oppose the Messenger (ﷺ) (by standing against him and hurting him), after the guidance has been clearly shown to them, they will not hurt All h in the least, but He will make their deeds fruitless,

O you who believe! Obey All h, and obey the Messenger (Mu ammad ﷺ) and render not vain your deeds.

Verily, those who disbelieve, and hinder (men) from the Path of All h (i.e. Isl m); Then die while they are disbelievers, All h will not forgive them.

So be not weak and ask not for peace (from the enemies of Isl m), while you are having the upper hand. All h is with you, and will never decrease the reward of your good deeds.³⁴¹⁰

8:61-64 If the enemy inclines towards peace it is hoped that one also incline thereto (agree to that peace).

* وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْتَنِحْ هَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾ وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾ وَأَلْفَ بِرَّةٍ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتْ بِرَّةٌ قُلُوبِهِمْ ﴿٦٣﴾

³⁴⁰⁹ Sūrah Al Anfāl (8), ayāh 67.

³⁴¹⁰ Sūrah Muhammad (47), āyāt 31-35.

وَلَيْكِنَّ اللَّهَ أَلْفَ بَيْنِهِمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٥٠﴾ يٰٓأَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٥١﴾

*But if they incline to peace, you also incline to it, and (put your) trust in All h. Verily, He is the All-Hearer, the All-Knower. And if they intend to deceive you, then verily, All h is All-Sufficient for you. He it is who has supported you with His help and with the believers. And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but All h has united them. Certainly He is All-Mighty, All-Wise. O Prophet (Mu ammad ﷺ)! All h is sufficient for you and for the believers who follow you.*³⁴¹¹

4:88-91 We are forbidden to fight against a community with whom we already have a peace agreement.

﴿٥٠﴾ فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرَكَنَهُمْ بِمَا كَسَبُوا أَتَرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿٥١﴾ وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يَهَاجَرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا تَصِرُوا لَهُمْ أَوْلِيَاءَ ۚ الْإِلَٰهَ الَّذِي يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَنَتُوكُمْ فَلَمَّ يَغْتَابُكُم وَيُقَاتِلُوكُمْ أَلَيْسَ إِلَيْكُمُ السَّلَامُ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٥٢﴾ سَتَجِدُونَ أَءَٰخِرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلًّا مَا رُدُّوْا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا فَإِنْ لَمْ يَعْرِضُوا لَكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأُولَٰئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُّبِينًا ﴿٥٣﴾

Then what is the matter with you that you are divided into two parties about the hypocrites? All h has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom All h has made to go astray? And he whom All h has made to go astray, you will never find for him any way (of guidance). They wish that you reject faith, as they have rejected (faith), and thus that you all become equal (like one another). So take not Auliy (protectors or friends) from them, till they emigrate in the Way of All h (to Mu ammad ﷺ). But if they turn back (from Isl m), take (hold) of them and kill them wherever you find them, and take neither Auliy (protectors or friends) nor

³⁴¹¹ Sūrah Al Anfāl (8), āyāt 61-64.

helpers from them.

Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had All h willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then All h has opened no way for you against them. You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold) of them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.³⁴¹²

8:58-60 If a certain community betrays their agreement, it is hoped that they return to it in a good manner.

وَأِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِبِينَ ﴿٥٨﴾
وَلَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا سَفُوحًا ۚ إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾ وَأَعِدُوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ
قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ
لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا
تُظْلَمُونَ ﴿٦٠﴾

If you (O Muhammad ﷺ) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly All h likes not the treacherous. And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from All h's punishment). And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of All h and your enemy, and others besides whom, you may not know but whom All h does know. And whatever you shall spend in the Cause of All h shall be repaid unto you, and you shall not be treated unjustly.³⁴¹³

9:1-6 The muslimūn are free of responsibility towards agreements with the mushriqūn.

بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ۚ فَسِيحُوا فِي الْأَرْضِ
أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ۚ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ﴿١﴾ وَأَذِّنْ مِنْ
بَيْنِ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ ۚ

³⁴¹² Sūrah Al Nisā' (4), āyāt 88-91.

³⁴¹³ Sūrah Al Anfāl (8), āyāt 58-60.

فَإِنْ تَبَيَّنَ لَهُمْ خَيْرٌ لَّكُمْ ۖ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ۗ وَنَشِرَ الَّذِينَ كَفَرُوا بِعَذَابِ الْإِيمِ ۚ إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ اللَّهَ خَبِيرُ الْمُتَّقِينَ ۝ فَإِذَا أَسْلَحَ الْأَشْهُرُ الْحَرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُواهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ ۚ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝ وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ۝

Freedom from (all) obligations (is declared) from All h and His Messenger (ﷺ) to those of the Mushrik n (polytheists, pagans, idolaters, disbelievers in the Oneness of All h), with whom you made a treaty.

So travel freely (O Mushrik n) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) All h, and All h will disgrace the disbelievers.

And a declaration from All h and His Messenger to mankind on the greatest day (the 10th of Dh al- ijah - the 12th month of Isl mic calendar) that All h is free from (all) obligations to the Mushrik n and so is His Messenger. So if you (Mushrik n) repent, it is better for you, but if you turn away, then know that you cannot escape (from the punishment of) All h. And give tidings (O Mu ammad ﷺ) of a painful torment to those who disbelieve.

Except those of the Mushrik n with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty to them to the end of their term. Surely All h loves Al- Muttaq n (the pious).

Then when the sacred months (the 1st, 7th, 11th, and 12th months of the Isl mic calendar) have passed, then kill the Mushrik n wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform A - al t (Iq mat-a - al t), and give Zak t, then leave their way free. Verily, All h is Oft-Forgiving, Most Merciful.

And if anyone of the Mushrik n (polytheists, idolaters, pagans, disbelievers in the Oneness of All h) seeks your protection then grant him protection, so that he may hear the word of All h (the Qur n), and then escort him to where he can be secure, that is because they are men who know not.³⁴¹⁴

9:7-15 Whenever a mushriq does not hold to his peace agreement, this is reason for invalidation of the agreement.

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ

³⁴¹⁴ Sūrah Al Taubah (9), āyāt 1-6.

ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ فَمَا أَسْتَقِيمُوا لَكُمْ فَاسْتَقِيمُوا هُمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿١٠٠﴾
 كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا ذِمَّةً ۚ يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَىٰ
 قُلُوبُهُمْ وَأَكْثَرُهُمْ فَسِيقُونَ ﴿١٠١﴾ أَشَرُّوٓا۟ بِعَايَةِ ٱللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوٓا۟ عَنْ
 سَبِيلِهِ ۚ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٠٢﴾ لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا ذِمَّةً ۚ
 وَأُوْلَٰئِكَ هُمُ ٱلْمُعْتَدُونَ ﴿١٠٣﴾ فَإِنْ تَابُوا وَأَقَامُوا ٱلصَّلَاةَ وَءَاتَوْا ٱلزَّكَاةَ
 فَإِخْرَجُونَهُمْ فِي ٱلْدِينِ ۖ وَنَفْصِلُ ٱلْآيَةِ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٤﴾ وَإِنْ نَكَثُوا أَيْمَنَهُمْ مِنْۢ بَعْدِ
 عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ ٱلْكَفْرِ ۚ إِنَّهُمْ لَا أَيْمَنَ لَهُمْ لَعَلَّهُمْ
 يَنْتَهُوٓا۟ ﴿١٠٥﴾ أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَنَهُمْ وَهُمْ يُبَٰخِرُجُ ٱلرُّسُولَ وَهُمْ
 بَدَءُوكُمْ أَوَّلَ مَرَّةٍ ۚ أَتَخْشَوْنَهُمْ ۚ فَٱللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿١٠٦﴾
 فَتِلْوُهُمْ يُعَذِّبُهُمُ ٱللَّهُ بِأَيْدِيكُمْ وَتُخْزِيهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ
 مُّؤْمِنِينَ ﴿١٠٧﴾ وَيُذْهِبَ غِطَٔ قُلُوبِهِمْ وَيَتُوبَ ٱللَّهُ عَلَىٰ مَنْ يَشَآءُ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ

How can there be a covenant with All h and with His Messenger for the Mushrik n (polytheists, idolaters, pagans, disbelievers in the Oneness of All h) except those with whom you made a covenant near Al-Masjid-al- ar m (at Makkah)? So long, as they are true to you, stand you true to them. Verily, All h loves Al-Muttaq n (the pious).
 How (can there be such a covenant with them) that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are F siq n (rebellious, disobedient to All h).
 They have purchased with the y t (proofs, evidences, verses, lessons, signs, revelations, etc.) of All h a little gain, and they hindered men from His Way; evil indeed is that which they used to do.
 With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.
 But if they repent, perform A - al t (Iq mat-a - al t) and give Zak t, then they are your brethren in the Deen (religion). (In this way) We explain the y t (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who know.
 But if they violate their oaths after their covenant, and attack your Deen (religion) with disapproval and criticism then fight (you) the leaders of disbelief (chiefs of Quraish - pagans of Makkah) - for surely their oaths are nothing to them - so that they may stop (evil actions).
 Will you not fight a people who have violated their oaths (pagans of Makkah) and intended to expel the Messenger, while they did attack you

first? Do you fear them? All h has more right that you should fear him, if you are believers.

Fight against them so that All h will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,

And remove the anger of their (believers') hearts. All h accepts the repentance of whom He wills. All h is All-Knowing, All-Wise.³⁴¹⁵

The months of Ḥarām

9:36 Allāh forbids fighting in the months of Ḥarām, that is the four months of Muḥarram, Rajab, Dhūl Hijjah, and Dhūl Qa'dah.

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ۚ ذَٰلِكَ الْدِينُ الْقَيِّمُ ۚ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ ۚ وَقْتُلُوا الْمُشْرِكِينَ ۚ كَافَّةً ۚ كَمَا يُقْتُلُونَكُمْ كَافَّةً ۚ وَعَلِمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ



Verily, the number of months with All h is twelve months (in a year), so was it ordained by All h on the Day when He created the heavens and the earth; of them four are sacred, (i.e. the 1st, the 7th, the 11th and the 12th months of the Isl mic calendar). That is the right Deen (religion), so wrong not yourselves therein, and fight against the Mushrik n (polytheists, pagans, idolaters, disbelievers in the Oneness of All h) collectively, as they fight against you collectively. But know that All h is with those who are Al-Muttaq n (the pious).³⁴¹⁶

2:217 Fighting in these months is a great sin, so do not contravene the sanctity of those months. To keep postponing the months of Ḥarām is also by law ḥarām.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۚ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۚ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ ۚ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۚ وَلَا يَزَالُونَ يُقْتُلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَعُوا ۚ وَمَن يَرْتَدِدْ مِنكُم عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَلُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۚ هُمْ فِيهَا خَالِدُونَ

They ask you concerning fighting in the sacred months (i.e. 1st, 7th, 11th and 12th months of the Isl mic calendar). Say, “Fighting therein is a great

³⁴¹⁵ Sūrah Al Taubah (9), āyāt 7-15.

³⁴¹⁶ Sūrah Al Taubah (9), āyāt 36.

(transgression) but a greater (transgression) with All h is to prevent mankind from following the Way of All h, to disbelieve in Him, to prevent access to Al-Masjid-al- ar m (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing. And they will never cease fighting you until they turn you back from your Deen (religion) (Isl mic Monotheism) if they can. And whosoever of you turns back from his Deen (religion) and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.³⁴¹⁷

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْلُوا شَعِيرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْغُلَاقَ وَلَا
ءَامِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا
تَجْرِمَنَّكُمْ شَنَا نَقَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى
الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدُونِ ؕ وَأَتَّقُوا اللَّهَ ؕ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ



O you who believe! Violate not the sanctity of the Symbols of All h, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlanded people or animals, etc. [marked by the garlands on their necks made from the outer part of the tree-stems (of Makkah) for their security], nor the people coming to the sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the I r m (of ajj or Umrâh), you may hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid-al- ar m (at Makkah) lead you to transgression (and hostility on your part). Help you one another in Al-Birr and At-Taqw (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear All h. Verily, All h is severe in punishment.³⁴¹⁸

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضِلُّ بِهِ الَّذِينَ كَفَرُوا خَلَوْا عَامًا وَخُرُجُ مَوْنَهُ عَامًا
لِيُؤْطِقُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَحْلُوا مَا حَرَّمَ اللَّهُ زُرِبَ لَهُمْ سُوءُ أَعْمَالِهِمْ ؕ وَاللَّهُ لَا



يَهْدِي الْقَوْمَ الْكَافِرِينَ

The postponing (of a sacred month) is indeed an addition to disbelief; thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by All h, and make such forbidden ones lawful. The evil of their deeds seems pleasing to them. And All h guides not the people, who disbelieve.³⁴¹⁹

2:194 However, when attacked in those months it is obligatory to return

³⁴¹⁷ Sūrah Al Baqarah (2), ayāh 217.

³⁴¹⁸ Sūrah Al Mā'idah (5), ayāh 2.

³⁴¹⁹ Sūrah Al Taubah (9), ayāh 37.

5:97 that attack since qīṣāṣ occurs. It is Allāh who created those months of Ḥarām.

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ ۚ فَمَنْ أَعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ
بِمِثْلِ مَا أَعْتَدَى عَلَيْكُمْ ۖ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٩٧﴾

The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (Qīṣāṣ). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allāh, and know that Allāh is with Al-Muttaqīn (the pious).³⁴²⁰

﴿٩٨﴾ جَعَلَ اللَّهُ الْكَعْبَةَ الْغُرُوبِ الْحَرَامَ قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ
ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿٩٩﴾

Allāh has made the Ka'bah, the sacred House, an asylum of security and Hajj and Umrah (pilgrimage) for mankind, and also the sacred month and the animals of offerings and the garlanded (people or animals, etc. marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that Allāh has knowledge of all that is in the heavens and all that is in the earth, and that Allāh is the All-Knower of each and everything.³⁴²¹

The equipment of war

100:1-5 Allāh swears by that which runs speedily into battle (horses or other items of warfare with the potential at the time).

وَالْعَنَدَيْنِ صَبْحًا ﴿١﴾ فَالْمُورِيْنَ قَدْحًا ﴿٢﴾ فَالْغَيْرَتِ صَبْحًا ﴿٣﴾ فَأَثَرْنَ بِهِ نَقْعًا ﴿٤﴾
فَوَسَطْنَ بِهِ جَمْعًا ﴿٥﴾

By the (steeds) that run, with panting (breath),
striking sparks of fire (by their hooves),
and scouring to the raid at dawn
and raise the dust in clouds the while,
penetrating forthwith as one into the midst (of the foe);³⁴²²

57:25 Iron (weapons and items of war)- remember the Prophet Dawūd
21:80 ﴿ٱلَّذِى﴾ who made a chain metal jacket from iron (now tanks are available).

³⁴²⁰ Sūrah Al Baqarah (2), ayah 194.

³⁴²¹ Sūrah Al Mā'idah (5), ayah 97.

³⁴²² Sūrah Al 'Adiyāt (100), āyāt 1-5.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ
بِالْقِسْطِ ۖ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ
وَرُسُلَهُ بِالْغَيْبِ ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٨٥﴾

*Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that All h may test who it is that will help Him (His Religion), and His Messengers in the unseen. Verily, All h is All-Strong, All-Mighty.*³⁴²³

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِيُحَصِّنْكُمْ مِنْ بِأْسِكُمْ ۚ فَلَوْلَا أَنْتُمْ شَاكِرُونَ ﴿٨٦﴾

*And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful?*³⁴²⁴

8:60 And make ready all you can of power and ask for the help of Allāh against the enemy, which ‘mankind’ does not know of but Allāh knows of.

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ
وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي
سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٨٧﴾

*And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of All h and your enemy, and others besides whom, you may not know but whom All h does know. And whatever you shall spend in the Cause of All h shall be repaid unto you, and you shall not be treated unjustly.*³⁴²⁵

Ghanimah and Fā'i (Fai')

Ghanimah is the spoils of war (war booty – the spoils of war) that has been acquired from the disbelievers during the course of battle.³⁴²⁶ Fā'i is war booty obtained and acquired without engaging in combat.³⁴²⁷

³⁴²³ Sūrah Al Ḥadīd (57), ayāh 25.

³⁴²⁴ Sūrah Al Anbiyā' (21), ayāh 80.

³⁴²⁵ Sūrah Al Anfāl (8), ayāh 60.

³⁴²⁶ Ghanimah...what is obtained from the believers in a plurality of gods, by force, during war... Lane, Edward William, *An Arabic-English Lexicon*, Librairie du Liban, Beirut, 1968, p. 2301.

<http://www.studyquran.org/LaneLexicon/Volume6/00000085.pdf>

³⁴²⁷ Fā'i...such as Allāh has restored [as though it were theirs of right] to the people of His religion, of the possessions of those who have opposed them, without fighting, either by the latter's quitting their home and leaving them vacant to the Muslims, or by their making peace on the condition of paying a poll-tax or other money or property to save themselves from slaughter... Lane, Edward William, *An Arabic-English Lexicon*, Librairie du Liban, Beirut, 1968, p. 2468.

<http://www.studyquran.org/LaneLexicon/Volume6/00000252.pdf>

8:1 The division of ghanimah has already been commanded by Allāh
8:41 and His messenger ﷺ, as sanctioned in various Āyāt.

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ ﴿٤١﴾

They ask you (O Mu ammad ﷺ) about the spoils of war. Say: "The spoils are for Allāh and the Messenger." So fear Allāh and adjust all matters of difference among you, and obey Allāh and His Messenger (Mu ammad ﷺ), if you are believers.³⁴²⁸

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ إِن كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أُنْزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّلَاقِ أَلَجَمْعَانِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٢﴾

And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allāh, and to the Messenger, and to the near relatives [of the Messenger (Mu ammad ﷺ)], (and also) the orphans, Al-Mas k n (the poor) and the wayfarer, if you have believed in Allāh and in that which We sent down to Our slave (Mu ammad ﷺ) on the Day of Criterion (between right and wrong), the Day when the two forces met (the battle of Badr) - and Allāh is Able to do all things.³⁴²⁹

8:69 Ghanimah is inclusive of ḥalāl food.

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦٩﴾

So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allāh. Certainly, Allāh is Oft-Forgiving, Most Merciful.³⁴³⁰

59:6-8 These Āyāt explain the way to divide fā'i and its benefits.

وَمَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَىٰ مَنْ يَشَاءُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾ مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾ لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ

³⁴²⁸ Sūrah Al Anfāl (8), ayāh 1.

³⁴²⁹ Sūrah Al Anfāl (8), ayāh 41.

³⁴³⁰ Sūrah Al Anfāl (8), ayāh 69.

دِيرِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ

هُمُ الصَّانِدُونَ ﴿٤٣﴾

And what All h gave as booty (Fai' to His Messenger (Mu ammad ﷺ) from them, for which you made no expedition with either cavalry or camelry. But All h gives power to His Messengers over whomsoever He wills. And All h is Able to do all things.

What All h gave as booty (Fai') to His Messenger (Mu ammad ﷺ) from the people of the townships, - it is for All h, His Messenger (Mu ammad ﷺ), the kindred (of Messenger Mu ammad ﷺ), the orphans, Al-Mas k n (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Mu ammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear All h. Verily, All h is Severe in punishment.

(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking bounties from All h and to please Him. And helping All h (i.e. helping His religion) and His Messenger (Mu ammad ﷺ). Such are indeed the truthful (to what they say);³⁴³¹

Prisoners of war

47:1-4 Captured prisoners after having been defeated may be freed or
8:67-69 receive ransom from them until the war ends; do not capture them
8:70-71 them before having incapacitated their strength since that would
only be in order to seek worldly profits; give da'wah to the
captured.

الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ أَضَلَّ أَعْمَلُهُمْ ﴿٤٣﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَءَامَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِن رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ
وَأَصْلَحَ بَالَهُمْ ﴿٤٤﴾ ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ ءَامَنُوا اتَّبَعُوا
الْحَقَّ مِن رَبِّهِمْ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَلَهُمْ ﴿٤٥﴾ فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا
فَضَرْبِ الرِّقَابِ حَتَّىٰ إِذَا أَخْنَبْتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا بَعْدَ وَإِمَّا فِدَاءً حَتَّىٰ
تَضَعَ الْحَرْبُ أَوْزَارَهَا ۚ ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَكِن لِّيَبْلُوَ بَعْضَكُمْ
بِبَعْضٍ ۗ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَلُهُمْ ﴿٤٦﴾

Those who disbelieve [in the Oneness of All h, and in the message of Prophet Mu ammad ﷺ], and hinder (men) from the Path of All h (Isl mic Monotheism), He will render their deeds vain .

But those who believe and do righteous good deeds, and believe in that

³⁴³¹ Sūrah Al Hashr (59), āyāt 6-8.

which is sent down to Mu ammad (ﷺ), for it is the truth from their Lord, He will expiate from them their sins, and will make good their state. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does All h set forth their parables for mankind.

So, when you meet (in fight - Jih d in All h's Cause), those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Isl m), until the war lays down its burden. Thus [you are ordered by All h to continue in carrying out Jih d against the disbelievers till they embrace Isl m (i.e. are saved from the punishment in the Hell-fire) or at least come under your protection], but if it had been All h's will, He himself could certainly have punished them (without you). But (He lets you fight), in order to test you, some with others. But those who are killed in the Way of All h, He will never let their deeds be lost,³⁴³²

مَا كَانَتْ لِيَنِيَّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُنْجِرَ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ
الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ ۖ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٧﴾ لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ
فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٤٨﴾ فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ
اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٤٩﴾

It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but All h desires (for you) the Hereafter. And All h is All-Mighty, All-Wise.

Were it not a previous ordainment from All h, a severe torment would have touched you for what you took.

So enjoy what you have gotten of booty in war, lawful and good, and be afraid of All h. Certainly, All h is Oft-Forgiving, Most Merciful.³⁴³³

يَا أَيُّهَا النَّبِيُّ قُلْ لِّمَن فِي أَيْدِيكُمْ مِّنَ الْأَسْرَىٰ إِن يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ
خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ ۖ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٥٠﴾ وَإِن يُرِيدُوا خِيَانَتَكَ
فَقَدْ خَانُوا اللَّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥١﴾

O Prophet! Say to the captives that are in your hands: "If All h knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and All h is Oft-Forgiving, Most Merciful."

But if they intend to betray you (O Mu ammad ﷺ), they have already betrayed All h before. So He gave (you) power over them. And All h is

³⁴³² Sūrah Muḥammad (47), āyāt 1-4.

³⁴³³ Sūrah Al Anfāl (8), āyāt 67-69.

Shuhadā' – martyrs

9:111 Allāh recompenses the wealth of people who fight in His way with Paradise.

﴿ إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبِشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۚ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۝ ﴾

Verily, Allāh has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allāh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurāt (Torah) and the Injeel (Gospel) and the Qur'ān. And who is truer to His Covenant than Allāh? Then rejoice in the bargain which you have concluded. That is the supreme success.³⁴³⁵

33:23 Huge rewards are for those people who take part in fighting;
4:74 whether they lose or win, whether they be kill or are killed; those
2:154 people who fall (die) live in a different world with full blessings
3:169-172 to gladden their hearts; and they are included within the group
4:69 which is favoured with the blessings of Allāh.

﴿ مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ ۚ وَمَا بَدَّلُوا تَبْدِيلًا ۝ ﴾

Among the believers are men who have been true to their covenant with Allāh [i.e. they have gone out for Jihād (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allāh] in the least.³⁴³⁶

﴿ فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الدُّنْيَا بِالْآخِرَةِ ۚ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ۝ ﴾

Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allāh, and whoso fights in the Cause of Allāh, and is killed or

³⁴³⁴ Sūrah Al Anfāl (8), āyāt 70-71.

³⁴³⁵ Sūrah Al Taubah (9), āyāt 111.

³⁴³⁶ Sūrah Al Ahzāb (33), āyāt 23.

gets victory, We shall bestow on him a great reward.³⁴³⁷

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ ۚ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿٢٤٣٧﴾

And say not of those who are killed in the Way of Allāh, "They are dead." Nay, they are living, but you perceive (it) not.³⁴³⁸

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمُوتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿٢٤٣٨﴾
فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٤٣٩﴾ * يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلِهِ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿٢٤٤٠﴾ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿٢٤٤١﴾

Think not of those who are killed in the Way of Allāh as dead. Nay, they are alive, with their Lord, and they have provision.

They rejoice in what Allāh has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

They rejoice in a grace and a bounty from Allāh, and that Allāh will not waste the reward of the believers.

Those who answered (the call of) Allāh and the Messenger (Muḥammad ﷺ) after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward.³⁴³⁹

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالضَّالِّينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٢٤٤٢﴾

And whoso obeys Allāh and the Messenger (Muḥammad ﷺ), then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the ṣāliqīn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr Aḥmad - iddiq), the martyrs, and the righteous. And how excellent these companions are!³⁴⁴⁰

Ṣalāt within battle

4:101-104 Within whatever state it is obligatory for 'mankind' to perform ṣalāt; there is a manner of performing ṣalāt at the time of war as classified in these Āyāt.

³⁴³⁷ Sūrah Al Nisā' (4), ayāh 74.

³⁴³⁸ Sūrah Al Baqarah (2), ayāh 154.

³⁴³⁹ Sūrah Al 'Imrān (3), āyāt 169-172.

³⁴⁴⁰ Sūrah Al Nisā' (4), ayāh 69.

وَإِذَا صَرَيْتُمْ فِي الْأَرْضِ فَلْيَسْ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا ﴿٣٤﴾ وَإِذَا كُنْتُمْ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ ۖ وَخُذُوا حِذْرَكُمْ ۚ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٣٥﴾ فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْذَكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿٣٦﴾ وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۚ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٣٧﴾

And when you (Muslims) travel in the land, there is no sin on you if you shorten your al - al t (prayer) if you fear that the disbelievers may attack you, verily, the disbelievers are ever unto you open enemies.

When you (O Messenger Muhammad ﷺ) are among them, and lead them in A - al t (the prayer), let one party of them stand up [in al - al t (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which has not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, All h has prepared a humiliating torment for the disbelievers.

When you have finished A - al t (the prayer - congregational), remember All h standing, sitting down, and lying down on your sides, but when you are free from danger, perform A - al t (Iq mat-a - al t). Verily, the prayer is enjoined on the believers at fixed hours.

And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from All h (for the Reward, i.e. Paradise) that for which they hope not, and All h is ever All-Knowing, All-Wise.³⁴⁴¹

Dislike of war

There are some people who whenever commanded to perform jihād feel

³⁴⁴¹ Sūrah Al Nisā' (4), āyāt 101-104.

dislike (of it) and do not want to go (take part in it). If (when) a party of the mu'minūn win they (those just mentioned) are jealous and state that had they gone then it would have been a great victory. Furthermore, whenever a party of the mu'minūn suffers a loss they (those mentioned) are content (pleased) and do not feel at all saddened by it.

4:72-76
9:38-52
9:56-57
9:81-83
9:86-87
33:13-20
48:11-16

وَإِنْ مِنْكُمْ لَمَنْ لَّيْطَئِنَّ فَإِنْ أَصَبْتُمْ مُصِيبَةً قَالُوا قَدْ أَنْعَمَ اللَّهُ عَلَيْنَا إِذْ لَمْ أَكُنْ مَعَهُمْ سَهِيْدًا ﴿٧٢﴾ وَإِنْ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلْبِثَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيْمًا ﴿٧٣﴾ * فَلْيَقْتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقْتَلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيْمًا ﴿٧٤﴾ وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيْرًا ﴿٧٥﴾ الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيْفًا ﴿٧٦﴾

There is certainly among you he who would linger behind (from fighting in All h's Cause). If a misfortune befalls you, he says, "Indeed All h has favoured me in that I was not present among them."

But if a bounty (victory and booty) comes to you from All h, he would surely say - as if there had never been ties of affection between you and him - "Oh! I wish I had been with them; Then I would have achieved a great success (a good share of booty)."

Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of All h, and whoso fights in the Cause of All h, and is killed or gets victory, We shall bestow on him a great reward.

And what is wrong with you that you fight not in the Cause of All h, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."

Those who believe, fight in the Cause of All h, and those who disbelieve, fight in the Cause of gh t (Satan, etc.). So fight you against the friends of

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنَا قُلْتُمْ إِلَى الْأَرْضِ
 أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعَ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ
 ٢٨ إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلَ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّهُ شَيْئًا
 ٢٩ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٣٠ إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ
 كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا
 ٣١ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ
 كَفَرُوا السُّفْلَى ٣٢ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ٣٣ وَاللَّهُ عَزِيزٌ حَكِيمٌ ٣٤ أَنْفِرُوا خِفَافًا
 وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ
 تَعْلَمُونَ ٣٥ لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ
 أَلْسِنَةٌ وَسَخِلْفُونَ بِاللَّهِ لَوْ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ
 لَكَاذِبُونَ ٣٦ عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ الَّذِينَ صَدَقُوا
 وَتَعْلَمَ الْكَاذِبِينَ ٣٧ لَا يَسْتَنْدِثُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ
 يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ٣٨ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ٣٩ إِنَّمَا يَسْتَنْدِثُكَ الَّذِينَ لَا
 يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَآزَنَاتٍ فَالُوبُهُمْ فَهُمْ فِي رَبِّهِمْ يَتَرَدَّدُونَ ٤٠ *
 وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا
 مَعَ الْقَاعِدِينَ ٤١ لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا خِلَالَكُمْ
 يَبْغُونَكُمْ أَلْفِئَةً وَفِيكُمْ سَمْعُونَ هُمْ ٤٢ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ٤٣ لَقَدْ اتَّخَذُوا
 أَلْفِئَةً مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَرِهُوا
 ٤٤ وَمِنْهُمْ مَنْ يَقُولُ أَئِذَنْ لِي وَلَا تَفْتِنِي أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ
 لَمُحِيطَةٌ بِالْكَافِرِينَ ٤٥ إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ ٤٦ وَإِنْ تُصِيبَكَ مُصِيبَةٌ
 يَقُولُوا قَدْ أَخَذْنَا أَمْرًا مِنْ قَبْلُ وَتَوَلَّوْا وَهُمْ فَرِحُوا ٤٧ قُلْ لَنْ يُصِيبَنَا إِلَّا مَا

³⁴⁴² Sūrah Al Nisā' (4), āyāt 72-76.

كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٢٤﴾ قُلْ هَلْ تَرْتَضُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ ۖ وَخَنَ تَرْتَضُ بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِمَّنْ عِنْدِهِ ۚ أَوْ يَأْتِيَنَا فَتَرْتَضُوا إِنَّا مَعَكُمْ مُتَرْتَضُونَ ﴿٢٥﴾

O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allāh (i.e. Jihād) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter.

If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and Allāh is Able to do all things.

If you help him (Mu'ammad ﷺ) not (it does not matter), for Allāh did indeed help him when the disbelievers drove him out, the second of two, when they (Mu'ammad ﷺ and Abu Bakr ؓ) were in the cave, and he (ﷺ) said to his companion (Abu Bakr ؓ): "Be not sad (or afraid), surely Allāh is with us." Then Allāh sent down His Saknah (calmness, tranquillity, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the word of Allāh that became the uppermost, and Allāh is All-Mighty, All-Wise.

March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of Allāh. This is better for you, if you but knew.

Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabūk expedition) was long for them, and they would swear by Allāh, "If we only could, we would certainly have come forth with you." They destroy their own selves, and Allāh knows that they are liars.

May Allāh forgive you (O Mu'ammad ﷺ). Why did you grant them leave (for remaining behind, you should have persisted as regards your order to them to proceed on Jihād), until those who told the truth were seen by you in a clear light, and you had known the liars?

Those who believe in Allāh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives, and Allāh is the All-Knower of Al-Muttaqīn (the pious).

It is only those who believe not in Allāh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from Jihād). So in their doubts they waver.

And if they had intended to march out, certainly, they would have made some preparation for it, but Allāh was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home)."

Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you, and there are some among you who would have listened to them. And Allāh is the All-Knower of the Ḥimīn (polytheists and wrong-doers, etc.).

Verily, they had plotted sedition before, and had upset matters for you, -

until the truth (victory) came and the decree of Allāh (His religion, Islām) became manifest though they hated it.
 And among them is he who says: "Grant me leave (to be exempted from Jihād) and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.
 If good befalls you (O Muḥammad ﷺ), it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand," and they turn away rejoicing.
 Say: "Nothing shall ever happen to us except what Allāh has ordained for us. He is our Maulā (Lord, Helper and Protector)." And in Allāh let the believers put their trust.
 Say: "Do you wait for Us (anything) except one of the two best things (martyrdom or victory); while We Await for you either that Allāh will afflict you with a punishment from Himself or at Our hands. So wait, We too are waiting with you."³⁴⁴³

وَيَخْلِفُونَ بِاللَّهِ إِيَّاهُمْ لِمَنْكُم مَّا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْقَهُونَ ۚ
 تَجِدُونَ مَلِجًا أَوْ مَغْرَبًا أَوْ مَدْخَلًا لَّوْلُوا إِلَيْهِ وَهُمْ يَحْمَحُونَ ۚ

They swear by Allāh that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).
 Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.³⁴⁴⁴

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ۚ فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ۚ فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَعَذُّوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْفُجُودِ أَوَّلَ مَرَّةٍ فَاقْعَدُوا مَعَ الْخَائِلِينَ ۚ

Those who stayed away (from Tabūk expedition) rejoiced in their staying behind the Messenger of Allāh; they hated to strive and fight with their properties and their lives in the Cause of Allāh, and they said: "March not forth in the heat." Say: "The Fire of Hell is more intense in heat", if only they could understand!
 So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).
 If Allāh brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me, nor fight an enemy with me; You agreed to sit inactive on the first occasion, then you sit (now) with those who lag behind."³⁴⁴⁵

³⁴⁴³ Sūrah Al Taubah (9), āyāt 38-52.

³⁴⁴⁴ Sūrah Al Taubah (9), āyāt 56-57.

³⁴⁴⁵ Sūrah Al Taubah (9), āyāt 81-83.

وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ ءَامِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَعْذَرْنَا أَنْ أُولَئِ السَّاطِلِ مِنْهُمْ
وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ ﴿٨٦﴾ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى
قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾

And when a S ūrah (chapter from the Qur ān) is revealed, enjoining them to believe in All āh and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them (from Jih ād) and say, "Leave us (behind), we would be with those who sit (at home)." They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not.³⁴⁴⁶

وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَأْهْلُ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا ﴿٨٨﴾ وَلَوْ دُخِلَتْ عَلَيْهِمْ مِنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَا تَنْوَاهَا وَمَا تَلَبَّثُوا فِيهَا إِلَّا بَسِيرًا ﴿٨٩﴾ وَلَقَدْ كَانُوا عَاهِدُوا اللَّهَ مِنْ قَبْلُ لَا يُؤَلَّفُونَ إِلَّا ذَبِيرًا وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿٩٠﴾ قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تُمْتَعُونَ إِلَّا قَلِيلًا ﴿٩١﴾ قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا تَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿٩٢﴾ قَدْ يَعْلَمُ اللَّهُ الْمُنَافِقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَاسَ إِلَّا قَلِيلًا ﴿٩٣﴾ أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ ؕ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٩٤﴾ تَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَتَلُوا إِلَّا قَلِيلًا ﴿٩٥﴾

And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission of the Prophet (ﷺ) saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee.

³⁴⁴⁶ S ūrah Al Taubah (9), āyāt 86-86.

And if the enemy had entered from all sides (of the city), and they had been exhorted to Al-Fitnah (i.e. to renegade from Islām to polytheism) they would surely have committed it and would have hesitated thereupon but little.

And indeed they had already made a covenant with Allāh not to turn their backs, and a covenant with Allāh must be answered for.

Say (O Muḥammad ﷺ to these hypocrites who ask your permission to run away from you): "Flight will not avail you if you flee from death or killing, and then you will enjoy no more than a little while!"

Say: "Who is he who can protect you from Allāh if He intends to harm you, or intends Mercy on you?" And they will not find, besides Allāh, for themselves any Walī (Protector, Supporter, etc.) or any helper.

Allāh already knows those among you who keep back (men) from fighting in Allāh's Cause, and those who say to their brethren "Come here towards us," while they (themselves) come not to the battle except a little.

Being miserly towards you (as regards help and aid in Allāh's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death, but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore Allāh makes their deeds fruitless, and that is ever easy for Allāh. They think that Al-Aḥzāb (the Confederates) have not yet withdrawn, and if Al-Aḥzāb (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little.³⁴⁴⁷

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا^{٣٤٤٧}
يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ^{٣٤٤٨} قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنْ رَبِّ اللَّهِ شَيْئًا إِنْ أَرَادَ
بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا^{٣٤٤٩} بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا^{٣٤٥٠} بَلْ ظَنَنْتُمْ أَنْ لَنْ
يَنْقَلِبَ الرَّسُولَ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَٰلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ
ظَرْبَ السَّوْءِ وَكُنْتُمْ قَوْمًا بُورًا^{٣٤٥١} وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا
لِلْكَافِرِينَ سَعِيرًا^{٣٤٥٢} وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ^{٣٤٥٣} يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا^{٣٤٥٤} سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَىٰ مَغَائِمٍ
لِنَأْخُذْهَا ذُرُوءًا نَتَّبِعْكُمْ^{٣٤٥٥} يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ^{٣٤٥٦} قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ
قَالَ اللَّهُ مِنْ قَبْلُ^{٣٤٥٧} فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا^{٣٤٥٨} بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا^{٣٤٥٩}
قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سِتْرٌ^{٣٤٦٠} يُدْعَوْنَ إِلَىٰ قَوْمٍ أُولَىٰ بِأَسْ شَدِيدٍ تَقْتُلُونَهُمْ أَوْ يُسْلَمُونَ

³⁴⁴⁷ Sūrah Al Ahzāb (33), āyāt 13-20.

فَإِنْ تُطِيعُوا اللَّهَ أَجْرًا حَسَنًا ۖ وَإِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا

أَلِيمًا ﴿٣٤٨﴾

Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with All h, if He intends you hurt or intends you benefit? Nay, but All h is ever All-Aware of what you do.

"Nay, but you thought that the Messenger (ﷺ) and the believers would never return to their families; and that was made fair-seeming in their hearts, and you did think an evil thought and you became a useless people going for destruction."

And whosoever does not believe in All h and His Messenger (Mu ammad ﷺ), then verily, We have prepared for the disbelievers a blazing Fire .

And to All h belongs the sovereignty of the heavens and the earth, He forgives whom He wills, and punishes whom He wills. And All h is ever Oft-Forgiving, Most Merciful.

Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you," they want to change All h's words. Say: "You shall not follow us; Thus All h has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.

Say (O Mu ammad ﷺ) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, All h will give you a fair reward, but if you turn away as you did turn away before, He will punish you with a painful torment."³⁴⁴⁸

The time of glory and the destruction of the community

3:140-141

إِنْ يَمَسُّكُمْ فَرْحٌ فَقَدْ مَسَّ الْقَوْمَ فَرْحٌ مِثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ

وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٣٤٩﴾

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكَافِرِينَ ﴿٣٥٠﴾

If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that All h may test those who believe, and that He may take martyrs from among you. And All h likes not the *lim n* (polytheists and wrong-doers).

And that All h may test (or purify) the believers (from sins) and destroy the disbelievers.³⁴⁴⁹

³⁴⁴⁸ Sūrah Al Fath (48), āyāt 11-16.

³⁴⁴⁹ Sūrah Āl 'Imrān (3), āyāt 140-141.

Narratives of war and peace

Battle of Badr – 2H

8:5-6 The muslimūn received the command to fight against the disbelievers.

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرِهُونَ
تُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ

As your Lord caused you (O Mu ammad ﷺ) to go out from your home with the truth, and verily, a party among the believers disliked it; Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it).³⁴⁵⁰

8:42-44 Allāh showers His mercy upon the muslimūn; and weakens
3:13 (makes benign) the deceit of the disbelievers.

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لَأَخْتَلَفْتُمْ فِي الْمِيعَادِ وَلَكِنْ لَيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ
مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَى مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ
يُرِيكُمُ اللَّهُ فِي مَوَازِكٍ قَلِيلًا وَلَوْ أَرَدْنَاكُمْ كَثِيرًا لَفَشِلْتُمْ وَلَتَنْزَعْتُمْ فِي الْأَمْرِ
وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ
أَعْيُنَكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ

تَرْجِعُ الْأُمُورُ

(And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that All h might accomplish a matter already ordained (in His Knowledge); so that those who were to be destroyed (for their rejecting the faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, All h is All-Hearer, All-Knower. (And remember) when All h showed them to you as few in your (i.e. Mu ammad's ﷺ) dream, if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But All h saved (you). Certainly, He is the All-Knower of what is in the breasts.

³⁴⁵⁰ Sūrah Al Anfal (8), āyāt 5-6.

And (remember) when you met (the army of the disbelievers on the day of the Battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that All h might accomplish a matter already ordained (in His Knowledge), and to All h return all matters (for decision).³⁴⁵¹

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا ۖ فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ
يَرَوْنَهُمْ مِّثْلَهُمْ رَأَىٰ الْعَيْنُ ۗ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ ۚ مَنْ يَشَاءُ ۗ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً
لِّأُولِي الْأَبْصَارِ ﴿٤٤﴾

There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the Battle of Badr): one was fighting in the Cause of All h, and as for the other (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And All h supports with His victory whom He pleases. Verily, in this is a lesson for those who understand. (See Verse 8:44). (Tafsir At-Tabar)³⁴⁵²

8:7-14 Allāh bestows help towards the muslimūn in the form of rain, a feeling of slumber (security), and angels to strengthen the stance
3:123-129 of the muslimūn. Consequently this war was won by a contingent of the muslimūn.

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ
تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَن يُخَيِّقَ الْحَقَّ بِكَلِمَاتِهِ ۖ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ﴿٤٥﴾ لِيُحَقِّقَ
الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٤٦﴾ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ
لَكُمْ أَنِّي مُّمِدُّكُمْ بِالْفَلَاحِ مِنَ الْمَلَكَةِ مُرْدِفِينَ ﴿٤٧﴾ وَمَا جَعَلَ اللَّهُ إِلَّا بَشْرَىٰ
وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٨﴾ إِذْ
يُغَشِّيكُمُ النُّعَاسُ أَمَنَةً مِنْهُ وَيُنْزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ
عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿٤٩﴾ إِذْ يُوحِي رَبُّكَ
إِلَى الْمَلَكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ ءَامَنُوا ۖ سَأَلَنِ فِي قُلُوبِ الَّذِينَ كَفَرُوا
الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿٥٠﴾ ذَٰلِكَ بِأَنَّهُمْ شَاقُوا
اللَّهَ وَرَسُولَهُ ۗ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٥١﴾ ذَٰلِكُمْ

³⁴⁵¹ Sūrah Al Anfāl (8), āyāt 42-44.

³⁴⁵² Sūrah Āl 'Imrān (3), āyāh 13.

فَذُوْقُوْهُ وَأَنِتَّ لِلْكَافِرِيْنَ عَذَابُ النَّارِ ﴿١٠٠﴾

And (remember) when All h promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours, you wished that the one not armed (the caravan) should be yours, but All h willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the Battle of Badr).

That He might cause the truth to triumph and bring falsehood to nothing, even though the Mujrim n (disbelievers, polytheists, sinners, criminals, etc.) hate it.

(Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession."

All h made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from All h. Verily, All h is All-Mighty, All-Wise.

(Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evil-suggestions, etc.) of Shai n (Satan), and to strengthen your hearts, and make your feet firm thereby.

(Remember) when your Lord inspired the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."

This is because they defied and disobeyed All h and His Messenger. And whoever defies and disobeys All h and His Messenger, then verily, All h is severe in punishment.

This is the torment, so taste it, and surely for the disbelievers is the torment of the Fire.

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٠١﴾ إِذْ تَقُولُ
لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آفَافٍ مِنَ الْمَلَائِكَةِ مُزِيلِينَ ﴿١٠٢﴾
بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُمِدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ آفَافٍ مِنَ
الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٠٣﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ ۖ وَمَا
النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٠٤﴾ لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ
فَيَنْقَلِبُوا خَائِبِينَ ﴿١٠٥﴾ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ
ظَالِمُونَ ﴿١٠٦﴾ وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن
يَشَاءُ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٠٧﴾

And All h has already made you victorious at Badr, when you were a weak little force. So fear All h much [abstain from all kinds of sins and evil deeds which He has forbidden and love All h much, perform all kinds of good

deeds which He has ordained] that you may be grateful.
 (Remember) when you (Mu ammad ﷺ) said to the believers, “Is it not enough for you that your Lord (All h) should help you with three thousand angels; sent down?”
 “Yes, if you hold on to patience and piety, and the enemy comes rushing at you; Your Lord will help you with five thousand angels having marks (of distinction).”
 All h made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from All h, the All-Mighty, the All-Wise.
 That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.
 Not for you (O Mu ammad ﷺ) but for All h) is the decision; whether He turns in mercy to (pardons) them or punishes them; Verily, they are the lim n (polytheists, disobedients, and wrong-doers, etc.).
 And to All h belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And All h is Oft-Forgiving, Most Merciful.³⁴⁵³

Battle of Uḥud – 3H

3:121-129 Allāh reminded the muslimūn at the time of the Battle of Uḥud of the help He bestowed to them at the time of the Battle of Badr; it is therefore hoped that the muslimūn will be patient.

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدَ لِلْقِتَالِ ۖ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾
 هَمَّتْ طَافِقَتَانِ مِنْكُمْ أَنْ تَفْشَلَا ۖ وَاللَّهُ وَلِيُّهَا ۖ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾
 وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ ۖ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾
 لِلْمُؤْمِنِينَ ۚ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آفَافٍ مِنَ الْمَلَائِكَةِ مُزِيلِينَ ﴿١٢٤﴾
 بَلَىٰ ۚ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فُورِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آفَافٍ مِنَ
 الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ ۚ وَمَا
 النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾ لِيَقْطَعَ طَرَفًا مِنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ
 فَيَنْقَلِبُوا خَافِينَ ﴿١٢٧﴾ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ
 ظَالِمُونَ ﴿١٢٨﴾ وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن
 يَشَاءُ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١٢٩﴾

And (remember) when you (Mu ammad ﷺ) left your household in the morning to post the believers at their stations for the battle (of U ḥud). And

³⁴⁵³ Sūrah Āl 'Imrān (3), āyāt 123-129.

All h is All-Hearer, All-Knower.

When two parties from among you were about to lose heart, but All h was their Wal y (Supporter and Protector). And in All h should the believers put their trust.

And All h has already made you victorious at Badr, when you were a weak little force. So fear All h much [abstain from all kinds of sins and evil deeds which He has forbidden and love All h much, perform all kinds of good deeds which He has ordained] that you may be grateful.

(Remember) when you (Mu ammad ﷺ) said to the believers, "Is it not enough for you that your Lord (All h) should help you with three thousand angels; sent down?"

"Yes, if you hold on to patience and piety, and the enemy comes rushing at you; Your Lord will help you with five thousand angels having marks (of distinction)."

All h made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from All h, the All-Mighty, the All-Wise.

That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.

Not for you (O Mu ammad ﷺ) but for All h) is the decision; whether He turns in mercy to (pardons) them or punishes them; Verily, they are the lim n (polytheists, disobedients, and wrong-doers, etc.).

And to All h belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And All h is Oft-Forgiving, Most Merciful.³⁴⁵⁴

3:137-148 Allāh reminded the Muslimūn not to denounce His Messenger ﷺ.

فَدَخَلَ مِنْ قَبْلِكُمْ سُنَّ قَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَنِ الْمَكْدِبِينَ ﴿١٣٧﴾
هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾ وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ
الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣٩﴾ إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ ۚ وَتِلْكَ
الْآيَاتُ نُنَادِيهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا
يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾ وَلِيُمَخِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكَافِرِينَ ﴿١٤١﴾ أَمَرَ
حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾
وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٣﴾ وَمَا
مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَلَا يَنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ
ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۚ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾ وَمَا
كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُوَجَّلًا ۚ وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ

³⁴⁵⁴ Sūrah Āl 'Imrān (3), āyāt 121-129.

مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَجِّزِ الشَّكْرِينَ ﴿٣٤﴾ وَكَأَيِّنْ مِنْ نَبِيِّ
 قَتَلَ مَعَهُ رِثْيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا
 وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿٣٥﴾ وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا
 فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٣٦﴾ فَكَانَتْ لَهُمْ ثَوَابٌ
 الدُّنْيَا وَحَسَنَ ثَوَابِ الْآخِرَةِ ۗ وَاللَّهُ يُحِبُّ الْحَسِينَ ﴿٣٧﴾

Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of U'ud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allah, and disobeyed Him and His Messengers).

This (the Qur'an) is a plain statement for mankind, a guidance and instruction to those who are Al-Muttaqin (the pious).

So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.

If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the timid (polytheists and wrong-doers).

And that Allah may test (or purify) the believers (from sins) and destroy the disbelievers.

Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are A - birin (the patient ones, etc.)?

You did indeed wish for death (Ash-Shahadah - martyrdom) before you met it. Now you have seen it openly with your own eyes.

Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful.

And no person can ever die except by Allah's leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.

And many a Prophet (i.e. many from amongst the Prophets) fought (in Allah's Cause) and along with Him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allah's way, nor did they weaken nor degrade themselves. And Allah loves A - birin (the patient ones, etc.).

And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk."

So Allah gave them the reward of this world, and the excellent reward of the

3:149-151 Allāh commanded the Muslimūn to always be wary of the disbelievers.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يُرْذِلْكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا
خَسِرِينَ ﴿٣٤٥﴾ بَلِ اللَّهُ مَوْلَاكُمْ ۖ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿٣٤٦﴾ سَنُلْقِي فِي قُلُوبِ الَّذِينَ
كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا ۖ وَمَأْوَاهُمُ النَّارُ ۖ وَبِئْسَ
مَثْوَى الظَّالِمِينَ ﴿٣٤٧﴾

O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from faith) as losers.

Nay, Allāh is your Maulā (Patron, Lord, Helper and Protector, etc.), and He is the best of helpers.

We shall cast terror into the hearts of those who disbelieve, because they joined others in Worship with Allāh, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the ṣāliḥīn (polytheists and wrong-doers).³⁴⁵⁶

3:152-155 Since the Muslimūn disagreed over the judgement to engage in that battle and did not want to follow the command of the Prophet ﷺ, as well as there being some who only desired the booty, Allāh did not allow the Muslimūn to win this battle.

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ ۖ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي
الْأَمْرِ وَعَصَيْتُم مِّن بَعْدِ مَا أَرْسَلْنَاكُمْ مَّا نُجِيبُكُم مِّنكُمْ مَّن يُرِيدُ الدُّنْيَا وَمِنْكُمْ
مَّن يُرِيدُ الْآخِرَةَ ۖ ثُمَّ صَرَّفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنْكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ
عَلَى الْمُؤْمِنِينَ ﴿٣٤٨﴾ * إِذْ تَضَعُورُونَ وَلَا تُلَوِّدُونَ عَلَىٰ أَحَدٍ وَلَا رَسُولٍ
يَدْعُوكُمْ فِي أُخْرَىٰكُمْ فَأَتَّيْبَكُمْ غَمًّا بِغَمٍ لَّكَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا
أَصَابَكُمْ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٣٤٩﴾ ثُمَّ أُنْزِلَ عَلَيْكُمْ مِّن بَعْدِ الْغَمِّ أَمْنَةً نُّعَاسًا
يَغْشَىٰ طَآئِفَةً مِّنكُمْ ۖ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ
الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ ۗ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ ۚ يُخْفُونَ فِي
أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قُتِلْنَا هُنَا ۗ قُلْ لَوْ

³⁴⁵⁵ Sūrah Āl 'Imrān (3), āyāt 137-148.

³⁴⁵⁶ Sūrah Āl 'Imrān (3), āyāt 149-151.

كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٤٥﴾ إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٣٤٦﴾

And Allāh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allāh is Most Gracious to the believers.

(And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muḥammad ﷺ) was in your rear calling you back. There did Allāh give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allāh is Well-Aware of all that you do.

Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet ﷺ) and thought wrongly of Allāh - the thought of ignorance. They said, "Have we any part in the affair?" Say you (O Muḥammad ﷺ): "Indeed the affair belongs wholly to Allāh." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allāh might test what is in your breasts; and to Ma'īn that which was in your hearts (sins), and Allāh is All-Knower of what is in (your) breasts.

Those of you who turned back on the day the two hosts met (i.e. the Battle of Uhud), it was *Shayṭān* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allāh, indeed, has forgiven them. Surely, Allāh is Oft-Forgiving, Most Forbearing.³⁴⁵⁷

3:159-164 Allāh reminded the Prophet ﷺ to forgive the Muslimūn and ask for their forgiveness; and to consult them in the affairs of that battle.

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لَنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿٣٤٧﴾ إِنَّ يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي

³⁴⁵⁷ Sūrah Āl 'Imrān (3), āyāt 152-155.

يَنْصُرُكُمْ مِنْ بَعْدِهِ ۖ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٦٥﴾ وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ ۚ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ۚ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٦٦﴾ أَفَمَنْ أَتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَا لَهُ جَهَنَّمَ ۖ وَبِئْسَ الْمَصِيرُ ﴿٦٧﴾ هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ ۖ وَاللَّهُ بِصِرِّهِمْ بَصِيرٌ ۖ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ ءَايَاتِهِ ۖ وَزَكَرِيَّهُمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٦٨﴾

And by the Mercy of All h, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (All h's) forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in All h, certainly, All h loves those who put their trust (in Him).

If All h helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in All h (Alone) let believers put their trust.

It is not for any Prophet to take illegally a part of booty (Ghul l), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, - and they shall not be dealt with unjustly.

Is then one who follows (seeks) the good pleasure of All h (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of All h (by taking a part of the booty illegally - Ghul l)? - his abode is Hell, - and worst, indeed is that destination!

They are in varying grades with All h, and All h is All-Seer of what they do.

Indeed All h conferred a great favour on the believers when He sent among them a Messenger (Mu ammad ﷺ) from among themselves, reciting unto them His Verses (the Qur n), and purifying them (from sins by their following Him), and instructing them (in) the Book (the Qur n) and Al- ikmah [the wisdom and the Sunnah of the Prophet (i.e. his legal ways, statements, acts of worship, etc.)], while before that they had been in manifest error.³⁴⁵⁸

3:169-175 Allāh bestowed rewards upon the Muslimūn who fought in the Battle of 'Little Badr', which took place after the Battle of Uhud, around 4H.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ وَدَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا

³⁴⁵⁸ Sūrah Āl 'Imrān (3), āyāt 159-164.

خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٤٥﴾ * يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٤٦﴾ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِن بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٤٧﴾ الَّذِينَ قَالُوا لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَبَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٤٨﴾ فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّ لَهُمْ سُوءٌ وَأَتَّبِعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٤٩﴾ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ مُّؤْمِنِينَ ﴿١٥٠﴾

Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision.

They rejoice in what Allah has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

They rejoice in a grace and a bounty from Allah, and that Allah will not waste the reward of the believers.

Those who answered (the call of) Allah and the Messenger (Muhammad ﷺ) after being wounded; for those of them who did good deeds and feared Allah, there is a great reward.

Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in faith, and they said: "Allah (Alone) is sufficient for us, and He is the best Disposer of Affairs (for us)."

So they returned with grace and bounty from Allah. No harm touched them; and they followed the good pleasure of Allah. And Allah is the Owner of Great Bounty.

It is only Shayṭān (Satan) that suggests to you the fear of his Auliya [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad ﷺ)], so fear them not, but fear Me, if you are (true) believers.³⁴⁵⁹

The expulsion of the Yahūdī from Banī an Naḍīr and Banī al Qainuqā'

- 2:109 The objective of the yahūdī³⁴⁶⁰ was a desire to have the Mu'minūn return to disbelief (state of); the yahūdī of the Banī an Naḍīr wanted to kill the Prophet Muḥammad ﷺ but were found out.
- 5:11

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ

³⁴⁵⁹ Sūrah Āl 'Imrān (3), āyāt 169-175.

³⁴⁶⁰ Yahūdī, sing. Yahūdī, Jews, Jew.

أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤﴾

Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even, after the truth (that Mu ammad ﷺ is All h's Messenger) has become manifest unto them. But forgive and overlook, till All h brings His Command. Verily, All h is Able to do all things.³⁴⁶¹

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَن يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ ۖ وَاتَّقُوا اللَّهَ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٥﴾

O you who believe! Remember the Favour of All h unto you when some people desired (made a plan) to stretch out their hands against you, but (All h) withheld their hands from you. So fear All h. And in All h let believers put their trust.³⁴⁶²

59:11-14 The Munafiqūn did not fulfil their promise, that is they did not go together with the Banī an Naḍīr after they were expelled from Madinah.

۞ أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَیْنٌ أَخْرَجْتُمْ لَتَخْرُجُنَّ مَعَكُمْ وَلَا نَطِيعُ فِیْكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾ لَیْنٌ أَخْرَجُوا لَا تَخْرُجُونَ مَعَهُمْ وَلَیْنٌ قُوتِلُوا لَا يَنْصُرُوهُمْ وَلَیْنٌ نَّصَرُوهُمْ لَیُّوْلُوا ۚ أَلَا دَبْرٌ ثُمَّ لَا تُنْصَرُونَ ﴿١٢﴾ لَأَنْتُمْ أَشَدُّ رَهْبَةً فِی صُدُورِهِمْ مِنَ اللَّهِ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا یَفْقَهُونَ ﴿١٣﴾ لَا یُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِی قُرَىٰ مُحْصَنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ ۚ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا یَعْقِلُونَ ﴿١٤﴾

Have you (O Mu ammad ﷺ) not observed the hypocrites who say to their friends among the People of the Scripture who disbelieve: “(By All h) if you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you, and if you are attacked (in fight), we shall indeed help you.” But All h is witness, that they verily, are liars. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them, and if they are attacked, they will never help them. And if they do help them, they (hypocrites) will turn their backs, so they will not be victorious. Verily, you (believers in the Oneness of All h - Isl mic Monotheism) are

³⁴⁶¹ Sūrah Al Baqarah (2), ayāh 109.

³⁴⁶² Sūrah Al Mā'idah (5), ayāh 11.

more awful as a fear in their (Jews of Ban An-Na r) breasts than All h. That is because they are a people who comprehend not (the Majesty and Power of All h). They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided, that is because they are a people who understand not.³⁴⁶³

59:15-17 The expulsion of the Banī an Naḍīr (4H) was like the expulsion that occurred to the Banī al Qainuqā' (2H).

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهُمْ وَهُمْ عَذَابٌ أَلِيمٌ ﴿٥٩﴾ كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٦٠﴾ فَكَانَ عَقِبَهُمَا أَهْمًا فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٦١﴾

They are like their immediate predecessors (the Jews of Ban Qainuq , who suffered), they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment:-

(Their allies deceived them) like Shai n (Satan), when he says to man: "Disbelieve in All h." But when (man) disbelieves in All h, Shai n (Satan) says: "I am free of you, I fear All h, the Lord of the lam n (mankind, jinns and all that exists)!"

So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the lim n (i.e. polytheists, wrong-doers, disbelievers in All h and in His Oneness, etc.).³⁴⁶⁴

The Battle of Al Aḥzāb (Battle of Confederates)/Battle of the Khandaq - Trench) - 5H

33:9-12 The help of Allāh for the Muslimūn at the time of the Battle of Al Aḥzāb came in the form of wind and an army of angels.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾ إِذْ جَاءَ وَكُومٌ مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا ﴿١٠﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١١﴾ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾

O you who believe! Remember All h's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw

³⁴⁶³ Sūrah Al Hashr (59), āyāt 11-14.

³⁴⁶⁴ Sūrah Al Hashr (59), āyāt 15-17.

not [i.e. troops of angels during the battle of Al-A z b (the Confederates)].
 and All h is ever All-Seer of what you do.
 When they came upon you from above you and from below you, and when
 the eyes grew wild and the hearts reached to the throats, and you were
 harbouring doubts about All h.
 There, the believers were tried and shaken with a mighty shaking.
 And when the hypocrites and those in whose hearts is a disease (of doubts)
 said: "All h and His Messenger (ﷺ) promised us nothing but delusions!"³⁴⁶⁵

33:13-21 At the time of the Battle of Al Ahzāb many of the Munafiqūn were
 averse to going forward to the battlefield.

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَأْتِهِلْ يَرْبُ لَا مَقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ
 يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾ وَلَوْ دَخَلَتْ عَلَيْهِمْ
 مِّنْ أَقْطَارِهَا ثُمَّ سَأَلُوا الْفِتْنَةَ لَآتَوْنَهَا وَمَا تَلَبَّثُوا فِيهَا إِلَّا بَسِيرًا ﴿١٤﴾ وَلَقَدْ كَانُوا عَاهِدُوا
 اللَّهَ مِنْ قَبْلُ لَا يُؤَلُّوهُمُ الْأَدَبِيرُ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾ قُلْ لَّن يَنْفَعَكُمُ الْفِرَارُ
 إِن فَرَرْتُمْ مِّنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تُمْتَعُونَ إِلَّا قَلِيلًا ﴿١٦﴾ قُلْ مَن ذَا الَّذِي
 يَعْصِمُكُمْ مِّنَ اللَّهِ إِن أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا تَحِذُّونَ لَهُم مِّنْ دُونِ
 اللَّهِ وَلْيَا وَلَا نَصِيرًا ﴿١٧﴾ قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ
 إِلَيْنَا وَلَا يَأْتُونَ الْبَاسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ
 يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ
 سَلَقُوكُمْ بِاللَّسِنَةِ جِدَارٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَٰئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ
 وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾ تَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِن يَأْتِ الْأَحْزَابُ
 يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا
 قَتَلُوا إِلَّا قَلِيلًا ﴿٢٠﴾ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ
 وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

And when a party of them said: "O people of Yathrib (Al-Madinah)! There
 is no stand (possible) for you (against the enemy attack!) Therefore go
 back!" And a band of them ask for permission of the Prophet (ﷺ) saying:
 "Truly, our homes lie open (to the enemy)." And they lay not open. They but
 wished to flee.

And if the enemy had entered from all sides (of the city), and they had been
 exhorted to Al-Fitnah (i.e. to renegade from Isl m to polytheism) they

³⁴⁶⁵ Sūrah Al Ahzāb (33), āyāt 9-12.

would surely have committed it and would have hesitated thereupon but little.

And indeed they had already made a covenant with Allāh not to turn their backs, and a covenant with Allāh must be answered for.

Say (O Mu'ammad ﷺ to these hypocrites who ask your permission to run away from you): "Flight will not avail you if you flee from death or killing, and then you will enjoy no more than a little while!"

Say: "Who is he who can protect you from Allāh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allāh, for themselves any Walī (Protector, Supporter, etc.) or any helper.

Allāh already knows those among you who keep back (men) from fighting in Allāh's Cause, and those who say to their brethren "Come here towards us," while they (themselves) come not to the battle except a little.

Being miserly towards you (as regards help and aid in Allāh's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death, but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore Allāh makes their deeds fruitless, and that is ever easy for Allāh. They think that Al-Azab (the Confederates) have not yet withdrawn, and if Al-Azab (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little.

Indeed in the Messenger of Allāh (Mu'ammad ﷺ) you have a good example to follow for him who hopes in (the Meeting with) Allāh and the Last Day and remembers Allāh much.³⁴⁶⁶

33:22-25 At the time of this battle the Mu'minūn witnessed the signs of victory promised to them by Allāh.

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ، وَصَدَقَ اللَّهُ وَرَسُولُهُ،
 وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿٢٢﴾ مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ
 عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ ۖ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٣﴾ لَيَجَزِيَ اللَّهُ
 الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبُ الْمُنَافِقِينَ - إِن شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ اللَّهَ كَانَ
 غَفُورًا رَّحِيمًا ﴿٢٤﴾ وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِعَيْثِهِمْ لَمْ يَأْتُوا حَرِيرًا ۖ وَكَفَىٰ اللَّهُ
 الْمُؤْمِنِينَ الْفِتَالَ ۚ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾

And when the believers saw Al-Azab (the Confederates), they said: "This is what Allāh and His Messenger (Mu'ammad ﷺ) had promised us, and Allāh and His Messenger (Mu'ammad ﷺ) had spoken the truth, and it only added to their faith and to their submissiveness (to Allāh).

Among the believers are men who have been true to their covenant with Allāh [i.e. they have gone out for Jihād (holy fighting), and showed not their

³⁴⁶⁶ Sūrah Al Ahzāb (33), āyāt 13-21.

backs to the disbelievers], of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allāh] in the least.

That Allāh may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allāh), and punish the hypocrites if He will or accept their repentance by turning to them in mercy. Verily, Allāh is Oft-Forgiving, Most Merciful.

And Allāh drove back those who disbelieved. In their rage, they gained no advantage (booty, etc.). Allāh sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allāh is ever All-Strong, All-Mighty.³⁴⁶⁷

The Battle with the Banī Quraizah – 5H

33:26 Allāh commanded the mu'minūn to destroy the Banī Quraizah and expel them from their fortress; afterwards all males who joined in the battle were killed and the women and children captured.

وَأَنزَلَ الَّذِينَ ظَاهَرُوهُمْ مِّنْ أَهْلِ الْكِتَابِ مِنْ صَاحِبَيْهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ
فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٥٨﴾

And those of the people of the Scripture who backed them (the disbelievers) Allāh brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives.³⁴⁶⁸

33:27 Allāh bequeathed what was left of them (possessions, etc) to the Muslimūn.

وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطْطُوهَا ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرًا ﴿٥٩﴾

And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allāh is Able to do all things.³⁴⁶⁹

The Bai'at ur Ridwān and the Agreement of Ḥudaiybiyah – 6H

48:1-7 Glad tidings for the Prophet ﷺ and the Muslimūn for the peace (reconciliation) of Ḥudaiybiyah, which was for the Muslimūn a great victory, forgiveness, help, strengthening of imān, as well as

³⁴⁶⁷ Sūrah Al Ahzāb (33), āyāt 22-25.

³⁴⁶⁸ Sūrah Al Ahzāb (33), āyāt 26.

³⁴⁶⁹ Sūrah Al Ahzāb (33), āyāt 27.

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿٤٨﴾ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ
 بِعَمَلِهِ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ﴿٤٩﴾ وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا ﴿٥٠﴾ هُوَ
 الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيْمَانِهِمْ ۖ وَلِلَّهِ جُنُودُ
 السَّمَوَاتِ وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٥١﴾ لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
 جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ ۖ وَكَانَ ذَلِكَ عِنْدَ
 اللَّهِ فَوْزًا عَظِيمًا ﴿٥٢﴾ وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ
 وَالظَّالِمِينَ ۖ بِاللَّهِ ظَرْفٌ السَّوْءِ ۖ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۖ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ
 لَهُمْ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿٥٣﴾ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَزِيزًا
 حَكِيمًا ﴿٥٤﴾

Verily, We have given you (O Mu ammad ﷺ) a manifest victory.

That All h may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on the straight path;

And that All h may help you with strong help.

He it is who sent down As-Sak nah (calmness and tranquillity) into the hearts of the believers, that they may grow more in faith along with their (present) faith. And to All h belong the hosts of the heavens and the earth, and All h is ever All-Knower, All-Wise.

That He may admit the believing men and the believing women to gardens under which rivers flow (i.e. Paradise), to abide therein forever, and to expiate from them their sins, and that is with All h, a supreme success,

And that He may punish the Mun fiq n (hypocrites), men and women, and also the Mushrik n men and women, who think evil thoughts about All h, for them is a disgraceful torment, and the Anger of All h is upon them, and He has cursed them and prepared Hell for them, and worst indeed is that destination.

And to All h belong the hosts of the heavens and the earth. And All h is ever All-Knower, All-Wise.³⁴⁷⁰

- 48:8-10 The occurrence of the Bai'āt ur Ridwān for the Mu'minūn towards the Prophet Muḥammad ﷺ was in order to attack the Quraish after hearing the news that Uthmān ؓ (sent by the Prophet ﷺ to convey news of the coming of the Muslimūn to Makkah for 'Umrah) had been captured and news was spread that he had been killed. The Bai'āt ur Ridwān caused the Mushriqūn of the Quraish to tremble with fear so much so that they released Uthmān ؓ and agreed to a peace agreement known by the name of ul ul udaybiyah – Peace (Reconciliation) of Hudaibiyah.

³⁴⁷⁰ Sūrah Al Fath (48), āyāt 1-7.

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٨﴾ لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ
وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٩﴾ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ
فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٥٠﴾

Verily, We have sent you (O Mu ammad ﷺ) as a witness, as a bearer of glad tidings, and as a warner.

In order that you (O mankind) may believe in Allah and His Messenger (ﷺ), and that you assist and honour him (ﷺ), and (that you) glorify (Allah's) praises morning and afternoon.

Verily, those who give Bai'at (pledge) to you (O Mu ammad ﷺ) they are giving Bai'at (pledge) to Allah. the Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks only to his own harm, and whosoever fulfills what he has covenanted with Allah, He will bestow on him a great reward.³⁴⁷¹

48:11-17 Those Munafiqūn who did not go to Hudaibiyah were put to great shame.

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا ۖ
يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۚ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا إِنْ أَرَادَ
بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ۚ بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٥١﴾ بَلْ ظَنَنْتُمْ أَنْ لَّنَ
يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزُيِّرَ ذَٰلِكَ فِي قُلُوبِكُمْ ۖ وَظَنَنْتُمْ
ظَرْبَ السَّوْءِ وَكُنْتُمْ قَوْمًا بُورًا ﴿٥٢﴾ وَمَنْ لَّمْ يُؤْمِنِ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا
لِلْكَافِرِينَ سَعِيرًا ﴿٥٣﴾ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۚ
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٥٤﴾ سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَىٰ مَغَائِمٍ
لِّتَأْخُذُواهَا دَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ ۖ قُلْ لَّنْ تَتَّبِعُونَا كَذَٰلِكُمْ
قَالَ اللَّهُ مِنْ قَبْلُ ۖ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۚ بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿٥٥﴾
قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُنَدَعُونَ إِلَىٰ قَوْمٍ أُولَىٰ بِأَسْ شَدِيدِ تَغْيِيلِهِمْ أَوْ يُسَلِّمُونَ
ۖ فَإِنْ تَطِيعُوا اللَّهَ اللَّهَ أَجْرًا حَسَنًا ۚ وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا
أَلِيمًا ﴿٥٦﴾ لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ

³⁴⁷¹ Sūrah Al Fath (48), āyāt 8-10.

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ

عَذَابًا أَلِيمًا ﴿١٧﴾

Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with All h, if He intends you hurt or intends you benefit? Nay, but All h is ever All-Aware of what you do.

"Nay, but you thought that the Messenger (ﷺ) and the believers would never return to their families; and that was made fair-seeming in their hearts, and you did think an evil thought and you became a useless people going for destruction."

And whosoever does not believe in All h and His Messenger (Mu ammad ﷺ), then verily, We have prepared for the disbelievers a blazing Fire.

And to All h belongs the sovereignty of the heavens and the earth, He forgives whom He wills, and punishes whom He wills. And All h is ever Oft-Forgiving, Most Merciful.

Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you," they want to change All h's words. Say: "You shall not follow us; Thus All h has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.

Say (O Mu ammad ﷺ) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, All h will give you a fair reward, but if you turn away as you did turn away before, He will punish you with a painful torment."

No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not forth to war). And whosoever obeys All h and His Messenger (Mu ammad ﷺ), He will admit him to gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.³⁴⁷²

48:18-26 Allāh blessed the Bai'āt ur Ridwān of the Mu'minūn and gave victory to the Muslimūn.

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾ وَعَدْتُكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ ءَايَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ﴿٢٠﴾ وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾ وَلَوْ فَتَلَكُمْ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَذْيَرُ ثُمَّ لَا خِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾ سُنَّةَ اللَّهِ الَّتِي

³⁴⁷² Sūrah Al Fath (48), āyāt 11-17.

قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٥﴾ وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ
 وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا
 ﴿٢٦﴾ هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ
 يَبْلُغَ حُلَاهُ ۚ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فِتْنَتُكُمْ
 مِنْهُمْ مَعَرَّةٌ بَغِيرَ عِلْمٍ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ ۚ لَوْ تَرَبَّلُوا لَعَذَّبْنَا الَّذِينَ
 كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٧﴾ إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ
 الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ ۖ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ
 التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٨﴾

Indeed, All h was pleased with the believers when they gave their Bai (pledge) to you (O Mu ammad ﷺ) under the tree, He knew what was in their hearts, and He sent down As-Sak nah (calmness and tranquillity) upon them, and He rewarded them with a near victory, And abundant spoils that they will capture. And All h is ever All-Mighty, All-Wise.

All h has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to a straight path.

And other (victories and much booty there are, He promises you) which are not yet within your power, indeed All h compasses them, and All h is ever Able to do all things.

And if those who disbelieve fight against you, they certainly would have turned their backs, then they would have found neither a Wal y (protector) nor a helper.

That has been the Way of All h already with those who passed away before. And you will not find any change in the Way of All h.

And He it is who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And All h is ever the All-Seer of what you do.

They are the ones who disbelieved (in the Oneness of All h - Isl mic Monotheism), and hindered you from Al-Masjid-al- ar m (the sacred mosque of Makkah) and the sacrificial animals, detained from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them, and on whose account a sin would have been committed by you without (your) knowledge, that All h might bring into His Mercy whom He will, if they (the believers and the disbelievers) should have been apart, We verily had punished those of them who disbelieved, with painful torment.

When those who disbelieve had put in their hearts pride and haughtiness the pride and haughtiness of the time of ignorance, then All h sent down His Sak nah (calmness and tranquillity) upon His Messenger (ﷺ) and upon the believers, and made them stick to the word of piety (i.e. none has the

right to be worshipped but All h), and they were well entitled to it and worthy of it. And All h is the All-Knower of everything.³⁴⁷³

48:27 The truth of the Prophet's ﷺ dream of entering the city of Makkah in safety was proven.

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ
ءَامِينَ مَخْلِقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ
دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾

Indeed All h shall fulfil the true vision which He showed to His Messenger (ﷺ) [i.e. the Prophet ﷺ saw a dream that he has entered Makkah along with his companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter Al-Masjid-al-haram; if All h wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.³⁴⁷⁴

The Battle of Hunain – 8H

9:25-29 Allāh bestowed help upon the Muslimūn and caused disaster to befall the disbelievers. A party of the Muslimūn won the battle.

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ
تُغْنِ عَنْكُمْ شَيْفًا وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾
ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا
وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾ ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ
عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٧﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ
نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عِيلَةً فَسُوفَ
يُغْنِيَكُمْ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾ فَنَبِلُوا الَّذِينَ لَا
يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ
دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾

³⁴⁷³ Sūrah Al Fath (48), āyāt 18-26.

³⁴⁷⁴ Sūrah Al Fath (48), āyah 27.

Truly All h has given you victory on many battle fields, and on the Day of unain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.

Then All h did send down His Sak nah (calmness, tranquillity and reassurance, etc.) on the Messenger (Mu ammad ﷺ), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. such is the recompense of disbelievers.

Then after that All h will accept the repentance of whom He will. And All h is Oft-Forgiving, Most Merciful.

O you who believe (in All h's Oneness and in His Messenger (Mu ammad ﷺ)! Verily, the Mushrik n (polytheists, pagans, idolaters, disbelievers in the Oneness of All h, and in the message of Mu ammad ﷺ) are Najasun (impure). So let them not come near Al-Masjid-al- ar m (at Makkah) after this year, and if you fear poverty, All h will enrich you if He will, out of His Bounty. Surely, All h is All-Knowing, All-Wise.

Fight against those who (1) believe not in All h, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by All h and His Messenger (4) and those who acknowledge not the Religion of Truth (i.e. Isl m) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.³⁴⁷⁵

The Battle of Tabūk – 9H

9:38-41 The command of Allāh to perform jihād in the Battle of Tabūk to those people with faith.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ تَفَعَّلُوا فِي سَبِيلِ اللَّهِ أَتَأْتَلْتُمْ إِلَى الْأَرْضِ
أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعَ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ
إِلَّا تَتَفَرَّوْا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلَ قَوْمًا غَيْرَكُمْ وَلَا تَنْصُرُوهُ شَيْئًا
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ
كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا
فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ
كَفَرُوا السُّفْلَى ۚ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ ۝ أَنْفَرُوا خِفَافًا
وَرَثَقَافًا وَجَنِّهُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ
تَعْلَمُونَ ۝

O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of All h (i.e. Jih d) you cling heavily to the earth?

³⁴⁷⁵ Sūrah Al Taubah (9), āyāt 25-29.

Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter.

If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and All h is Able to do all things.

If you help him (Mu ammad ﷺ) not (it does not matter), for All h did indeed help him when the disbelievers drove him out, the second of two, when they (Mu ammad ﷺ and Abu Bakr ؓ) were in the cave, and he (ﷺ) said to his companion (Abu Bakr ؓ): "Be not sad (or afraid), surely All h is with us." Then All h sent down His Sak nah (calmness, tranquillity, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the word of All h that became the uppermost, and All h is All-Mighty, All-Wise.

March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of All h. This is better for you, if you but knew.³⁴⁷⁶

- 9:42-47 However, many of the Munafiqūn were reluctant to go to fight;
9:48-52 giving various reasons in order to lie to the messenger ﷺ and thereby weaken the faith of the Muslimūn.

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشُّقَّةُ ۚ
وَسَيَخْلِفُونَكَ بِاللَّهِ لَوْ اسْتَضَعْنَا خُرَجَانَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ
لَكَاذِبُونَ ﴿٤٢﴾ عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى يَتَّبِعَ لَكَ الَّذِينَ صَدَقُوا
وَتَعْلَمَ الْكَاذِبِينَ ﴿٤٣﴾ لَا يَسْتَنْدِئُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ
يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۖ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿٤٤﴾ إِنَّمَا يَسْتَنْدِئُكَ الَّذِينَ لَا
يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَزَّاتَبَتْ قُلُوبُهُمْ فَبُهِمَ فِي رَيْبِهِمْ يَتَذَكَّرُونَ ﴿٤٥﴾ *
وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا
مَعَ الْقَاعِدِينَ ﴿٤٦﴾ لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا خِلَالَكُمْ
يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمْعُونُ هُمْ ۖ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾

Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tab k expedition) was long for them, and they would swear by All h, "If we only could, we would certainly have come forth with you." They destroy their own selves, and All h knows that they are liars.

May All h forgive you (O Mu ammad ﷺ). Why did you grant them leave (for remaining behind, you should have persisted as regards your order to

³⁴⁷⁶ Sūrah Al Taubah (9), āyāt 38-41.

them to proceed on Jih d), until those who told the truth were seen by you in a clear light, and you had known the liars?

Those who believe in All h and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives, and All h is the All-Knower of Al-Muttaq n (the pious).

It is only those who believe not in All h and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from Jih d). So in their doubts they waver.

And if they had intended to march out, certainly, they would have made some preparation for it, but All h was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home)."

Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you, and there are some among you who would have listened to them. And All h is the All-Knower of the lim n (polytheists and wrong-doers, etc.).³⁴⁷⁷

لَقَدْ اِتَّفَعُوا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ ﴿٩٧﴾ وَمِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَلَا تَفْتِنِّي ۚ أَلَا فِي الْفِتْنَةِ سَقَطُوا ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٩٨﴾ إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ ﴿٩٩﴾ قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠٠﴾ قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ ۖ وَتَحْنُ نَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ ۖ أَوْ بِأَيْدِينَا ۖ فَتَرَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ ﴿١٠١﴾

Verily, they had plotted sedition before, and had upset matters for you, - until the truth (victory) came and the decree of All h (His religion, Isl m) became manifest though they hated it.

And among them is he who says: "Grant me leave (to be exempted from Jih d) and put me not into trial." Surely, they have fallen into trial. and verily, Hell is surrounding the disbelievers.

If good befalls you (O Mu ammad ﷺ), it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand," and they turn away rejoicing.

Say: "Nothing shall ever happen to us except what All h has ordained for us. He is our Maul (Lord, Helper and Protector)." And in All h let the believers put their trust.

Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory); while we await for you either that All h will afflict you with a punishment from himself or at our hands. So wait, we too are waiting with you."³⁴⁷⁸

³⁴⁷⁷ Sūrah Al Taubah (9), āyāt 42-47.

³⁴⁷⁸ Sūrah Al Taubah (9), āyāt 48-52.

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ إِنْ كُنْتُمْ قَوْمًا فَاسِقِينَ ﴿٥٣﴾ وَمَا مَنَعَهُمْ أَنْ تُقَبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنْهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَرِهُونَ ﴿٥٤﴾ فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِمَا فِي الْحَيَاةِ الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾ وَتَخْلَفُونَ بِاللَّهِ إِيَّاهُمْ لِمَنْكُم مِمَّا هُمْ مِنْكُمْ وَلِيَكُنَّهُمْ قَوْمٌ يَعْرِفُونَ ﴿٥٦﴾ لَوْ جَدُّوْنَ مَلَجًا أَوْ مَغْرَاتٍ أَوْ مَدَخَلًا لَّوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾ وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾ وَلَوْ أَنَّهُمْ رَضُوا مَا ءَاتَيْنَهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾ * إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَآبِنِ السَّبِيلِ ۚ فَرِيضَةً مِّنَ اللَّهِ ۖ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾ وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا مِنْكُمْ ۚ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾

Say: "Spend (in All h's Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are F siq n (rebellious, disobedient to All h)."

And nothing prevents their contributions from being accepted from them except that they disbelieved in All h and in His Messenger (Mu ammad ﷺ); and that they came not to A - al t (the prayer) except in a lazy state ; and that they offer not contributions but unwillingly.

So let not their wealth or their children amaze you (O Mu ammad ﷺ); in reality All h's Plan is to punish them with these things in the life of the this world, and that their souls shall depart (die) while they are disbelievers.

They swear by All h that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).

Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

And of them are some who accuse you (O Mu ammad ﷺ) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!

Would that they were contented with what All h and His Messenger (ﷺ) gave them and had said: "All h is sufficient for us. All h will give us of His

Bounty, and (also) His Messenger (from alms, etc.). We implore Allāh (to enrich us).”

A - adaq t (here it means Zakāt) are only for the Fuqarā (poor), and Al-Masākīn (the poor) and those employed to collect (the funds); and for to attract the hearts of those who have been inclined (towards Islām); and to free the captives; and for those in debt; and for Allāh's Cause (i.e. for Mujahidīn - those fighting in the Holy wars), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allāh. And Allāh is All-Knower, All-Wise.

And among them are men who hurt the Prophet (Muhammad ﷺ) and say: “He is (lending his) ear (to every news).” Say: “He listens to what is best for you; He believes in Allāh; has faith in the believers; and is a mercy to those of you who believe.” But those who hurt Allāh's Messenger (Muhammad ﷺ) will have a painful torment.³⁴⁷⁹

9:62-70 Various forms of ridicule and complaints towards the Prophet ﷺ forthcoming from the Munāfiqūn, and they are threatened by Allāh with His punishment.

تَخْفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ ﴿٦٢﴾ أَلَمْ يَعْلَمُوا أَنَّهُ مِّنْ خُذَادِ اللَّهِ وَرَسُولِهِ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْحَزْنُ الْعَظِيمُ ﴿٦٣﴾ خَذَرُ الْمُتَنَفِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَزِرُّوا رَبَّ إِنَّ اللَّهَ خَرِجَ مَا تَخَذَرُونَ ﴿٦٤﴾ وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَكْبِرُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفَ عَنْ طَائِفَةٍ مِّنْكُمْ يُعَذِّبُ طَائِفَةٌ بَأْسُهُمْ كَانُوا مُجْرِمِينَ ﴿٦٦﴾ الْمُتَنَفِقُونَ وَالْمُتَنَفِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنْفِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٧﴾ وَعَدَ اللَّهُ الْمُنْفِقِينَ وَالْمُنْفِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّهِمٌ ﴿٦٨﴾ كَذِبَتْ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأُولَدًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُصِمْتُمْ كَالَّذِي خَاضُوا أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَسِرُونَ ﴿٦٩﴾ أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ

³⁴⁷⁹ Sūrah Al Taubah (9), āyāt 53-61.

وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ ۚ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ ۖ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٧٢﴾

They swear by Allāh to you (Muslims) in order to please you, but it is more fitting that they should please Allāh and His Messenger (Muḥammad ﷺ), if they are believers.

Know they not that whoever opposes and shows hostility to Allāh (ﷻ) and His Messenger (ﷺ), certainly for him will be the Fire of Hell to abide therein. That is extreme disgrace.

The hypocrites fear lest a Sūrah (chapter of the Qurʾān) should be revealed about them, showing them what is in their hearts. Say: “(Go ahead and) mock! But certainly Allāh will bring to light all that you fear.”

If you ask them (about this), they declare: “We were only talking idly and joking.” Say: “Was it at Allāh (ﷻ), and His Rṣy (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (ﷺ) that you were mocking?”

Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrim (disbelievers, polytheists, sinners, criminals, etc.).

The hypocrites, men and women, are from one another, they enjoin (on the people) Al-Munkar (i.e. disbelief and polytheism of all kinds and all that Islām has forbidden), and forbid (people) from Al-Maḥr f (i.e. Islāmic Monotheism and all that Islām orders one to do), and they close their hands [from giving (spending in Allāh's Cause) alms, etc.]. They have forgotten Allāh, so He has forgotten them. Verily, the hypocrites are the Fāsiq (rebellious, disobedient to Allāh).

Allāh has promised the hypocrites; men and women, and the disbelievers, the Fire of Hell, therein shall they abide. It will suffice them. Allāh has cursed them and for them is the lasting torment.

Like those before you, they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion awhile, so enjoy your portion awhile as those before you enjoyed their portion awhile; and you indulged in play and pastime (and in telling lies against Allāh and His Messenger Muḥammad ﷺ) as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.

Has not the story reached them of those before them? - the people of Nūh (Noah), Ḥūd, and Ṭhāmūd, the people of 'Ibrāhīm (Abraham), the dwellers of Madyan (Midian) and the cities overthrown [i.e. the people to whom Lūṭ (Lot) preached], to them came their Messengers with clear proofs. So it was not Allāh who wronged them, but they used to wrong themselves.³⁴⁸⁰

9:71-72 Allāh recommends the Mu'minūn to become helpers between others of the Mu'minūn, and the recompense for them is Paradise 'Adn.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ

³⁴⁸⁰ Sūrah Al Taubah (9), āyāt 62-70.

الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧٣﴾ وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكَنٌ طَيِّبٌ ۚ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٤﴾

The believers, men and women, are Auliya (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform Al-At (Iqmat-a - al t) and give the Zakat, and obey Allah and His Messenger. Allah will have His Mercy on them. Surely Allah is All-Mighty, All-Wise.

*Allah has promised to the believers - men and women, - gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of Adn (Eden Paradise). But the greatest bliss is the good pleasure of Allah. That is the supreme success.*³⁴⁸¹

9:73-74 The command of Allāh in order that the Islāmic community is resolute against the Kāfirūn and the Munāfiqūn.

يَتَّخِذُ الْبَنِيُّ جِهْدَ الْكُفَّارِ وَالْمُنَافِقِينَ وَأَغْلَظَ عَلَيْهِمْ ۚ وَمَأْوَهُمْ جَهَنَّمُ ۚ وَيَسْأَلُ الْمَصِيرُ ﴿٧٥﴾ تَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ يَوْمَئِذٍ بِمَا لَمْ يُنَالُوا ۖ وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ ۚ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ ۖ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَمَا لَهُمْ فِي الْأَرْضِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٦﴾

O Prophet (Muhammad ﷺ) strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, - and worst indeed is that destination.

*They swear by Allah that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islam, and they resolved that (plot to murder Prophet Muhammad ﷺ) which they were unable to carry out, and they could not find any cause to do so except that Allah and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away, Allah will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a Wali (supporter, protector) or a helper.*³⁴⁸²

9:75-78 The contract of the Munāfiqūn cannot be believed in any form –

³⁴⁸¹ Sūrah Al Taubah (9), āyāt 71-72.

³⁴⁸² Sūrah Al Taubah (9), āyāt 73-74.

we must remember this.

﴿ وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِىۡنَ اٰتٰنَا مِنْ فَضْلِهٖ لَنَصَّدَّقَنَّ وَلَنَكُوْنَنَّ مِنَ الصّٰلِحِيْنَ ۚ فَلَمَّآ اٰتٰهُمْ مِّنْ فَضْلِهٖ بَخِلُوْا بِهٖ وَتَوَلَّوْا وَهُمْ مُّعْرِضُوْنَ ۝۶۷ ۚ فَاَعْقَبَهُمْ نِفَاقًا فِىۡ قُلُوْبِهِمْ اِلٰى يَوْمٍ يَلْقَوْنَہُۚ يَمَّا اَخْلَفُوْا اللّٰهَ مَا وَعَدُوْهُ وَبِمَا كَانُوْا يَكْذِبُوْنَ ۝۶۸ اَلَمْ يَعْلَمُوْا اَنَّ اللّٰهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَاَنَّ اللّٰهَ عَلٰمُ الْغُیُوْبِ ۝۶۹﴾

And of them are some who made a covenant with All h (saying): "If He bestowed on us of His Bounty, we will verily, give adaq h (Zak t and voluntary charity in All h's Cause) and will be certainly among those who are righteous."

Then when He gave them of His Bounty, they became niggardly [refused to pay the adaq h (Zak t or voluntary charity)], and turned away, averse.

So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with All h) which they had promised Him and because they used to tell lies.

Know they not that All h knows their secret ideas, and their Najwa (secret counsels), and that All h is the All-Knower of the unseen.³⁴⁸³

9:79-80 The sin of hypocrisy will not be forgiven, and it is worthless to ask forgiveness (for that).

﴿ الَّذِيۡنَ يَلْمِزُوْنَ الْمُطَّوْعِيۡنَ مِمَّنِ الْمُؤْمِنِيۡنَ فِى الصَّدَقٰتِ وَالَّذِيۡنَ لَا يَجِدُوْنَ اِلَّا جُهْدَهُمْ فَيَسْخَرُوْنَ مِنْہُمْۚ سَخَرَ اللّٰهُ مِنْہُمْ وَهُمْ عَدٰۤى اِلَيْہٖ ۝۶۹ اَسْتَغْفِرُہُمْ اَوْ لَا تَسْتَغْفِرُہُمْۙ اِنْ تَسْتَغْفِرْ لَہُمْ سَبْعِيۡنَ مَرَّةً فَلَنْ يَغْفِرَ اللّٰهُ ۚ اِنَّہُمْۙ ذٰلِكَ بِاٰنْہُمْۙ كَفَرُوْۤا بِاللّٰهِ وَرَسُوْلِهٖ ۚ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيۡنَ ۝۷۰﴾

Those who defame such of the believers who give charity (in All h's Cause) voluntarily, and those who could not find to give charity (in All h's Cause) except what is available to them, so they mock at them (believers), All h will throw back their mockery on them, and they shall have a painful torment.

Whether you (O Mu ammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them ... (and even) if you ask seventy times for their forgiveness ... All h will not forgive them, because they have disbelieved in All h and His Messenger (Mu ammad ﷺ). And All h guides not those people who are F siq n (rebellious, disobedient to All h).³⁴⁸⁴

9:81-84 The situation whereby the Munafiqūn did not involve themselves in battle, and the prohibition of attending their funeral prayers are explained within these Āyāt.

³⁴⁸³ Sūrah Al Taubah (9), āyāt 75-78.

³⁴⁸⁴ Sūrah Al Taubah (9), āyāt 79-80.

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا
يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾ فَإِنْ
رَجَعَلَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَدْنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ
تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخُلَفَاءِ ﴿٨٣﴾ وَلَا
تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا
وَهُمْ فَاسِقُونَ ﴿٨٤﴾

Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allah; they hated to strive and fight with their properties and their lives in the Cause of Allah, and they said: "March not forth in the heat." Say: "The Fire of Hell is more intense in heat", if only they could understand!

So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).

If Allah brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me, nor fight an enemy with me; you agreed to sit inactive on the first occasion, then you sit (now) with those who lag behind."

And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were Fasiqun (rebellious, -disobedient to Allah and His Messenger).³⁴⁸⁵

³⁴⁸⁵ Sūrah Al Taubah (9), āyāt 81-84.

CHAPTER 17

Concerning Various Acts of Worship

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

لَا شَرِيكَ لَهُ^ط وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

Say (O Mu ammad ﷺ): “Verily, my al t (prayer), my sacrifice, my living, and my dying are for All h, the Lord of the lam n (mankind, jinns and all that exists).

“He has no partner. And of this I have been commanded, and I am the first of the Muslims.”³⁴⁸⁶

³⁴⁸⁶ Sūrah Al An’ām (6), āyāt 162-163.

Purification: Wuḍū', Ṭahārah, Tayammum.

Water as a purifying agent

8:11 Clean, pure water from the sky

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمْنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ
عَنكُم رِّجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

(Remember) when He covered you with a slumber as a security from him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evil-suggestions, etc.) of Shaiṭān (Satan), and to strengthen your hearts, and make your feet firm thereby. ³⁴⁸⁷

25:48

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا يَبْرِئُ يَدَى رَحْمَتِهِ ۖ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا



And it is He who sends the winds as heralds of glad tidings, going before His Mercy (rain), and We send down pure water from the sky, ³⁴⁸⁸

Purification

2:222 Ḥaid (menstruation) is impure, and because of that men are prohibited from approaching their wives until they (their wives) are cleansed therefrom.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ
حَتَّى يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ
وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

They ask you concerning menstruation. Say: that is an *Adḥa* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allāh has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allāh loves those who turn unto Him in repentance and

³⁴⁸⁷ Sūrah Al Anfal (8), ayāh 11.

³⁴⁸⁸ Sūrah Al Furqān (25), ayāh 48.

loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.).³⁴⁸⁹

- 4:43 Whenever we need to perform ṣalāt and one is in a state of ḥadaṭh (uncleanliness), then it is obligatory for one to perform wuḍū' (ablution); when it is that one is in a state of 'greater' ḥadaṭh then one must perform ṭahārah (bathe); but if one cannot find water or one is sick and cannot come into contact with water (as a result of the sickness), then one may make use of tayammum (use of clean earth). The methods of wuḍū' and tayammum are exemplified in these āyāt.
- 5:6

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿٥٦﴾

*O you who believe! Approach not A - al t (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Jan ba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum). Truly, All h is ever Oft-Pardoning, Oft-Forgiving.*³⁴⁹⁰

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوْهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۗ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٧﴾

O you who believe! When you intend to offer A - al t (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Jan ba (i.e. had a sexual discharge), purify yourself (bathe your

³⁴⁸⁹ Sūrah Al Baqarah (2), ayāh 222.

³⁴⁹⁰ Sūrah Al Nisā' (4), ayāh 43.

whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. All h does not want to place you in difficulty, but He wants to purify you, and to complete His Favour on you that you may be thankful.³⁴⁹¹

Ṣalāt.

The command to perform Ṣalāt and to pay Zakāt

21:73 Ṣalāt and Zakāt were ordered (to be performed) upon ‘Ibrāhīm (عليه السلام) (and his offspring), ‘Ishāq (عليه السلام), Ya‘qūb (عليه السلام), and ‘Ismā‘īl (عليه السلام), and their communities.

وَجَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ ﴿٢١﴾

And We made them (‘Ibrāhīm (عليه السلام) (and his offspring), ‘Ishāq (عليه السلام), Ya‘qūb (عليه السلام), and ‘Ismā‘īl (عليه السلام)) leaders, guiding (mankind) by Our Command, and We inspired in them the doing of good deeds, performing al t (Iq mat-a - al t), and the giving of Zakāt and of Us (Alone) they were worshippers.³⁴⁹²

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٢٢﴾

And he used to enjoin on his (‘Ismā‘īl (عليه السلام)) family and his people Al - al t (the prayers) and the Zakāt, and his Lord was pleased with him.³⁴⁹³

2:83 Also upon the Banī ‘Isrā‘īl;
5:12

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَيَالِ الْوَالِدِينَ إِحْسَانًا وَذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ
تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٢٣﴾

And (remember) when We took a covenant from the Children of Isrā‘īl, (saying): Worship none but All h (Alone) and be dutiful and good to parents, and to kindred, and to orphans and Al-Mas k n (the poor), [Tafsir At-Tabar , Vol. 10, Page 158 (Verse 9:60)] and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Mu ammādh

³⁴⁹¹ Sūrah Al Mā‘idah (5), ayāh 6.

³⁴⁹² Sūrah Al Anbiyā‘ (21), ayāh 73.

³⁴⁹³ Sūrah Maryam (19), ayāh 55.

﴿﴾], and perform A - al t (Iq mat-a - al t), and give Zak t. Then you slid back, except a few of you, while you are backsliders. (Tafsir Al-Qurtub , Vol. 2, Page 392).³⁴⁹⁴

﴿ وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴾

Indeed All h took the covenant from the Children of Isr l (Jews), and We appointed twelve leaders among them. And All h said: "I am with you if you perform A - al t (Iq mat-a - al t) and give Zak t and believe in My Messengers; honour and assist them, and lend to All h a good loan. Verily, I will remit your sins and admit you to gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the straight path."³⁴⁹⁵

19:30-31 Upon the followers of 'Isā' ﴿﴾; and also upon those people who had been given Al Kitāb (the Book), including the community of the Prophet Muḥammad ﴿﴾.

﴿ قَالَ إِنِّي عَبْدُ اللَّهِ ؕ آتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ؕ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴾

"He [s (Jesus)] said: Verily! I am a slave of Allh, He has given me the Scripture and made me a Prophet;"
 "And He has made me blessed wheresoever I be, and has enjoined on me al t (prayer), and Zak t, as long as I live."³⁴⁹⁶

98:5 Many other Āyāt of the Qur'ān command ṣalāt followed by the command to pay zakāt.

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴾

And they were commanded not, but that they should worship All h, and worship none but Him alone (abstaining from ascribing partners to Him), and perform A - al t (Iq mat-a - al t) and give Zak t: and that is the right Deen (religion).³⁴⁹⁷

³⁴⁹⁴ Sūrah Al Baqarah (2), ayāh 83.

³⁴⁹⁵ Sūrah Al Mā'idah (5), ayāh 12.

³⁴⁹⁶ Sūrah Maryam (19), āyāt 30-31.

³⁴⁹⁷ Sūrah Al Baiyinah (98), ayāh 5.

Fardh Şalāt – Obligatory Şalāt

20:14 The command to worship Allāh and perform Şalāt.

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿٢٠﴾

*“Verily! I am All h! L il ha illa Ana (none has the right to be worshipped but I), so worship Me, and perform A - al t (Iq mat-a - al t) for My remembrance.”*³⁴⁹⁸

4:103 Confirmation of the obligation of Şalāt at specific times of day.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا ﴿١٠٣﴾

*When you have finished A - al t (the prayer - congregational), remember All h standing, sitting down, and lying down on your sides, but when you are free from danger, perform A - al t (Iq mat-a - al t). Verily, the prayer is enjoined on the believers at fixed hours.”*³⁴⁹⁹

17:78 Times for Şalāt.

أَقِمِ الصَّلَاةَ لِذِكْرِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ ۖ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾

*Perform A - al t (Iqam t-a - al t) from mid-day till the darkness of the night (i.e. the Zuhr, Asr, Maghrib, and Ish prayers), and recite the Qur n in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur n in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night). ”*³⁵⁰⁰

4:101-103 Allāh has made it obligatory for ‘mankind’ to perform şalāt in whatever condition one finds oneself in, in the manner enjoined upon them.

وَإِذَا صَرَيْتُمْ فِي الْأَرْضِ فَلْيَسَّ عَلَيْكُمُ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ ۖ إِنَّ خِفَافًا يَفْتَنُكُمُ الَّذِينَ كَفَرُوا ۖ إِنَّ الْكَافِرِينَ كَانُوا لَكُمُ عَدُوًّا مُّبِينًا ﴿١٠١﴾ وَإِذَا كُنْتُمْ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَافِةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ ۚ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَافِةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ

³⁴⁹⁸ Surāh Tā-hā (20), ayāh 14.

³⁴⁹⁹ Surāh Al Nisā’ (4), ayāh 103.

³⁵⁰⁰ Surāh Al Isrā’ (17), ayāh 78.

وَأَسْلَحَتْهُمْ³⁵⁰¹ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ³⁵⁰² وَخُذُوا حِذْرَكُمْ³⁵⁰³ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٦٦﴾ فَإِذَا فَضَيْتُمْ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَفُجُودًا وَعَلَىٰ جُنُوبِكُمْ³⁵⁰⁴ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ³⁵⁰⁵ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُورًا ﴿٦٧﴾

And when you (Muslims) travel in the land, there is no sin on you if you shorten your al t (prayer) if you fear that the disbelievers may attack you, verily, the disbelievers are ever unto you open enemies.

When you (O Messenger Muhammad ﷺ) are among them, and lead them in A - al t (the prayer), let one party of them stand up [in al t (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which has not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allah has prepared a humiliating torment for the disbelievers.

When you have finished A - al t (the prayer - congregational), remember Allah standing, sitting down, and lying down on your sides, but when you are free from danger, perform A - al t (Iq mat-a - al t). Verily, the prayer is enjoined on the believers at fixed hours.³⁵⁰¹

Ṣalātul Jum‘ah – Friday Ṣalāt

62:9 Whenever the call for Ṣalātul Jum‘ah is announced, then it is obligatory upon the Islāmic community to fulfil the call of the Mu‘adhdhin and desist from all work in order to remember Allāh.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ³⁵⁰² ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٦٢﴾

O you who believe (Muslims)! When the call is proclaimed for the al t (prayer) on the Day of Friday (Jumu‘ah prayer), come to the remembrance of Allah [Jumu‘ah religious talk (Khutbah) and al t (prayer)] and leave off business (and every other thing), that is better for you if you did but know!³⁵⁰²

³⁵⁰¹ Sūrah Al Nisā’ (4), āyāt 101-103.

³⁵⁰² Sūrah Al Jumu‘ah (62), āyah 9.

Night Ṣalāt

73:1-9 Night Ṣalāt, in its beginnings, was obligatory (Farḍ by law);
 73:20 afterwards it became sunnah (with the revelation of āyāh 20 of
 25:64 Surāh Al Muzzammil). Allāh commands this in order that we
 perform this (form of) Ṣalāt with the intention only for Him.

يَتَّخِذُهَا الْمُرْمِلُ ﴿١﴾ فَمِ اللَّيْلِ إِلَّا قَلِيلًا ﴿٢﴾ نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْ زِدْ
 عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾ إِنَّ نَاشِئَةَ اللَّيْلِ
 هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا ﴿٦﴾ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾ وَادْكُرْ اسْمَ رَبِّكَ
 وَتَبَتَّلْ إِلَيْهِ تَتَبَّلًا ﴿٨﴾ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾

O you wrapped in garments (i.e. Prophet Mu ammad ﷺ)!

Stand (to pray) all night, except a little.

Half of it, or a little less than that,

or a little more; and recite the Qur ān (aloud) in a slow, (pleasant tone and) style.

Verily, We shall send down to you a weighty word (i.e. obligations, legal laws, etc.).

Verily, the rising by night (for Tahajjud prayer) is very hard and most potent and good for governing (the soul), and most suitable for (understanding) the word (of All h).

Verily, there is for you by day prolonged occupation with ordinary duties, and remember the Name of your Lord and devote yourself to Him with a complete devotion.

(He alone is) the Lord of the east and the west, L il lā illa Huwa (none has the right to be worshipped but He). So take Him alone as Wak l (Disposer of your affairs).³⁵⁰³

﴿١٠﴾ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ، وَثُلُثَهُ، وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ
 ۚ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۚ عَلِمَ أَن لَّنْ حُضُوهٖ فَتَابَ عَلَيْكُمْ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ
 الْقُرْآنِ ۚ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ ۚ وَءَاخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن
 فَضْلِ اللَّهِ ۚ وَءَاخَرُونَ يُقْتَتِلُونَ فِي سَبِيلِ اللَّهِ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا الصَّلَاةَ
 وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِن خَيْرٍ جَدُّهُ عِنْدَ
 اللَّهِ ۚ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا ۚ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١١﴾

Verily, your Lord knows that you do stand (to pray at night) a little less than two-thirds of the night, or half the night, or a third of the night, and so do a party of those with you, and All h measures the night and the day. He

³⁵⁰³ Surāh Al Muzzammil (73), āyāt 1-9.

knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'an as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allāh's Bounty; yet others fighting in Allāh's Cause. So recite as much of the Qur'an as may be easy (for you), and perform A - al t (Iq mat-a - al t) and give Zakāt, and lend to Allāh a goodly loan, and whatever good you send before you for yourselves, (i.e. Naw fil non-obligatory acts of worship: prayers, charity, fasting, Hajj and Umrah, etc.), you will certainly find it with Allāh, better and greater in reward. And seek forgiveness of Allāh. Verily, Allāh is Oft-Forgiving, Most-Merciful.³⁵⁰⁴

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَمًا ﴿٦٩﴾

And those who spend the night before their Lord, prostrate and standing.³⁵⁰⁵

17:79

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ ۖ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٠﴾

And in some parts of the night (also) offer the A - al t (prayer) with it (i.e. recite the Qur'an in the prayer), as an additional prayer (Tahajjud optional prayer Naw fil) for you (O Mu ammad ﷺ). It may be that your Lord will raise you to Maq man Ma m da (a station of praise and glory, i.e. the highest degree in Paradise!).³⁵⁰⁶

52:48-49 Be patient and wait for the decision of Allāh; perform ṣalāt and glorify His praises in parts of the night; thus Allāh commands us.

وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾ وَمِنَ اللَّيْلِ

فَسَبِّحْهُ وَادْبَرْ النُّجُومِ ﴿٤٩﴾

So wait patiently (O Mu ammad ﷺ) for the decision of your Lord, for verily, you are under Our eyes, and glorify the praises of your Lord when you get up from sleep.

And in the night-time, also glorify His Praises, and at the setting of the stars.³⁵⁰⁷

The culture and etiquette of Ṣalāt

17:110 The command is that during the performance of Ṣalāt, it is not to be too loud or too soft (of voice) whilst reciting the Āyāt of Al Qur'ān in communal Ṣalāt; it is enough that it can be heard by the believers.

³⁵⁰⁴ Sūrah Al Muzzammil (73), āyāh 20.

³⁵⁰⁵ Sūrah Al Furqān (25), āyāh 64.

³⁵⁰⁶ Sūrah Al Isrā' (17), āyāh 79.

³⁵⁰⁷ Sūrah Al Tūr (52), āyāt 48-49.

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ ۚ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۖ وَلَا تَجْهَرُوا
بِصَلَاتِكُمْ وَلَا تَخَافُتُمْهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١٠٧﴾

Say (O Mu ammad ﷺ): "Invoke All h or invoke the Most Beneficent (All h), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your al t (prayer) neither aloud nor in a low voice, but follow a way between.³⁵⁰⁸

107:4-6 Remember Allāh; do not be negligent of Ṣalāt and do not perform it merely to be observed doing it.

فَوَيْلٌ لِلْمُصَلِّينَ ﴿١٠٨﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿١٠٩﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿١١٠﴾

So woe unto those performers of al t (prayers) (hypocrites), who delay their al t (prayer) from their stated fixed times, those who do good deeds only to be seen (of men),³⁵⁰⁹

7:29 It should already be that our main attention is towards Allāh and that we bestow our attention towards Allāh during the time of Ṣalāt.

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ ۚ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ
الدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿١١١﴾

Say (O Mu ammad ﷺ): My Lord has commanded justice and (said) that you should face Him Only (i.e. worship none but All h and face the Qiblah, i.e. the Ka bah at Makkah during prayers) ie each and Every place of worship, in prayers (and not to face other false deities and idols), and invoke Him Only making your Deen [religion] sincere to Him by not joining in worship any partner to Him and with the intention that you are doing your deeds for All h's sake only. As He brought you (into being) in the beginning, so shall you be brought into being (on the Day of Resurrection) [in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers)].³⁵¹⁰

The wisdom of Ṣalāt

20:14 Ṣalāt is a means for 'mankind' to connect 'himself' with Allāh.

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿٢٠﴾

³⁵⁰⁸ Sūrah Al Isrā' (17), ayāh 110.

³⁵⁰⁹ Sūrah Al Mā' ūn (107), āyāt 4-6.

³⁵¹⁰ Sūrah Al A' rāf (7), ayāh 29.

"Verily! I am All h! L il ha illa Ana (none has the right to be worshipped but I), so worship Me, and perform A - al t (Iq mat-a - al t) for My remembrance.³⁵¹¹

2:153 Ṣalāt and patience as helpers (aids), preventatives for the doing
29:45 of that which is shameful, and that which is prohibited;
70:19-23

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ۚ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ﴿٢٥١﴾

O you who believe! Seek help in patience and A - al t (the prayer). Truly! All h is with A - bir n (the patient ones, etc.).³⁵¹²

اَتْلُ مَا أُوحِيَ اِلَيْكَ مِنْ كِتٰبٍ وَّاَقِمِ الصَّلٰوةَ ۚ اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ ۗ وَلَذِكْرُ اللّٰهِ اَكْبَرُ ۗ وَاللّٰهُ يَعْلَمُ مَا تَصْنَعُوْنَ ﴿٢٥٢﴾

Recite (O Mu ammad ﷺ) what has been revealed to you of the Book (the Qur n), and perform A - al t (Iq mat-a - al t). Verily, A - al t (the prayer) prevents from Al-Fa sh (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.) and the remembering (praising, etc.) of (you by) All h (in front of the angels) is greater indeed [than your remembering (praising, etc.) All h in prayers, etc.]. And All h knows what you do.³⁵¹³

۞ اِنَّ الْاِنْسَانَ خُلِقَ هَلُوْعًا ﴿٢٥٣﴾ اِذَا مَسَّهُ الشَّرُّ جَزُوْعًا ﴿٢٥٤﴾ وَاِذَا مَسَّهُ الْخَيْرُ مَنُوْعًا ﴿٢٥٥﴾ اِلَّا الْمُسْلِمِيْنَ ﴿٢٥٦﴾ الَّذِيْنَ هُمْ عَلٰى صَلٰتِهِمْ دٰۤاِیْمُوْنَ ﴿٢٥٧﴾

Verily, man (disbeliever) was created very impatient;
Irritable (discontented) when evil touches him;
And niggardly when good touches him;-
except those devoted to al t (prayers)
those who remain constant in their al t (prayers).³⁵¹⁴

11:114 as a self discipline (regarding time); fostering agreement and
4:102 equality, oneness, and brotherhood; a constant means of guarding
5:6 ones purity.

وَأَقِمِ الصَّلٰوةَ طَرَفِي الْبَارِ وَزُلْفًا مِّنَ اللَّيْلِ ۚ اِنَّ الْحَسَنَتِ يُدْهِنُ اللَّيِّتَاتِ ۚ ذٰلِكَ ذِكْرٰى
لِّلذِّكْرِ ﴿٢٥٨﴾

And perform A - al t (Iq mat-a - al t), at the two ends of the day and in some hours of the night [i.e. the five compulsory al t (prayers)]. Verily,

³⁵¹¹ Sūrah Tā-Hā (20), ayāh 14.

³⁵¹² Sūrah Al Baqarah (2), ayāh 153.

³⁵¹³ Sūrah Al 'Ankabūt (29), ayāh 45.

³⁵¹⁴ Sūrah Al Ma'ārij (70), āyāt 19-23.

the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).³⁵¹⁵

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُمْ مَّعَكَ وَلْيَأْخُذُوا أَسْلِحَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِن وَرَائِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَىٰ لَّآ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَآخُذُوا حِذْرَهُمْ وَأَسْلِحَهُمْ ۗ وَالدَّيْنِ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحِكُمْ وَأَمْتِعِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَّيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ أَن تَضَعُوا أَسْلِحَتَكُمْ ۖ وَخُذُوا حِذْرَكُمْ ۚ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١١٤﴾

When you (O Messenger Muhammad ﷺ) are among them, and lead them in A - al t (the prayer), let one party of them stand up [in al t (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which has not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allah has prepared a humiliating torment for the disbelievers.³⁵¹⁶

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِن كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِن كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۖ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿١١٥﴾

O you who believe! When you intend to offer A - al t (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Jan ba (i.e. had a sexual discharge), purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allah does not want to

³⁵¹⁵ Sūrah Hūd (11), ayāh 114.

³⁵¹⁶ Sūrah Al Nisā' (4), ayāh 102.

place you in difficulty, but He wants to purify you, and to complete His Favour on you that you may be thankful.³⁵¹⁷

Paradise for those who perform Ṣalāt

2:238-239 The command of Allāh is to perform all ṣalāt in humility; it is
4:101-103 obligatory to perform Ṣalāt in whatever situation we are in, in
accordance with our capabilities.

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾ فَإِنْ خِفْتُمْ فَرِجَالًا
أَوْ رُكْبَانًا ۖ فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ ۚ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾

Guard strictly (five obligatory) A - alaw t (the prayers) especially the middle al t (i.e. the best prayer - A r). And stand before All h with obedience [and do not speak to others during the al t (prayers)]. And if you fear (an enemy), perfrom al t (pray) on foot or riding. And when you are in safety, offer the al t (prayer) in the manner He has taught you, which you knew not (before).³⁵¹⁸

وَإِذَا صَرْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ
يَفْتِنَكُمْ الَّذِينَ كَفَرُوا ۚ إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا ﴿٢٤٠﴾ وَإِذَا كُنْتُمْ فِيهِمْ فَأَقَمْتَ
لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ
وَرَائِكُمْ وَلِتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ
وَأَسْلِحَتَهُمْ ۚ وَالَّذِينَ كَفَرُوا لَوِ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعِكُمْ فَيَمِيلُونَ عَلَيْكُمْ
مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَىٰ أَنْ
تَضَعُوا أَسْلِحَتَكُمْ ۖ وَخُذُوا حِذْرَكُمْ ۚ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٢٤١﴾ فَإِذَا
قَضَيْتُمُ الصَّلَاةَ فَأَذْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ
فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿٢٤٢﴾

And when you (Muslims) travel in the land, there is no sin on you if you shorten your al t (prayer) if you fear that the disbelievers may attack you, verily, the disbelievers are ever unto you open enemies.

When you (O Messenger Mu ammad ﷺ) are among them, and lead them in A - al t (the prayer), let one party of them stand up [in al t (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which has not yet prayed, and let them pray with you taking all the precautions

³⁵¹⁷ Sūrah Al Mā'idah (5), ayah 6.

³⁵¹⁸ Sūrah Al Baqarah (2), āyat 238-239.

and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, All h has prepared a humiliating torment for the disbelievers.

When you have finished A - al t (the prayer - congregational), remember All h standing, sitting down, and lying down on your sides, but when you are free from danger, perform A - al t (Iq mat-a - al t). Verily, the prayer is enjoined on the believers at fixed hours.³⁵¹⁹

23:1-2 Extremely successful are those people who are humble and who
23:9-11 always guard and maintain their Ṣalāt (with intention and the time of its performance). For them is Paradise.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

Successful indeed are the believers.

Those who offer their al t (prayers) with all solemnity and full submissiveness.³⁵²⁰

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٣﴾ أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿٤﴾ الَّذِينَ يَرِثُونَ
الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿٥﴾

And those who strictly guard their (five compulsory congregational) alaw t (prayers) (at their fixed stated hours).

These are indeed the inheritors.

Who shall inherit the Firdaus (Paradise). They shall dwell therein forever.³⁵²¹

Agony for those who do not perform Ṣalāt

66:6 It is hoped that one guard ones family from the agonies of Hell by
20:132 instructing family members to perform Ṣalāt and to be patient in its performance.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ
غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿١﴾

O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the commands they receive from All h, but do that which they are commanded.³⁵²²

³⁵¹⁹ Sūrah Al Nisā' (4), āyāt 101-103.

³⁵²⁰ Sūrah Al Mu'minūn (23), āyāt 1-2.

³⁵²¹ Sūrah Al Mu'minūn (23), āyāt 9-11.

³⁵²² Sūrah Al Tahrīm (66), ayāh 6.

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا تَسْأَلْكَ رِزْقًا خَشْيُ نَزْقِكَ وَالْعَنِقَبَةُ لِلتَّقْوَى



And enjoin A - al t (the prayer) on your family, and be patient in offering them [i.e. the al t (prayers)]. We ask not of you a provision (i.e. to give Us something: money, etc.); We provide for you. And the good end (i.e. Paradise) is for the Muttaq n (pious).³⁵²³

2:45-46 Ṣalāt is extremely heavy except for those people who are humble.

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿١٣٢﴾ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿١٣٣﴾

And seek help in patience and A - al t (the prayer) and truly it is extremely heavy and hard except for Al-Kh shi n [i.e. the true believers in All h - those who obey All h with full submission, fear much from His Punishment, and believe in His Promise (Paradise, etc.) and in His Warnings (Hell, etc.)].

(They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.³⁵²⁴

74:42-47 Indeed, the agony of Hell is for those who do not perform Ṣalāt.

مَا سَلَكَكُمْ فِي سَقَرٍ ﴿١٣٤﴾ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿١٣٥﴾ وَلَمْ نَكُ نُطْعِمِ الْمَسْكِينِ ﴿١٣٦﴾ وَكُنَّا خَوْضٌ مَعَ الْخَائِضِينَ ﴿١٣٧﴾ وَكُنَّا نَكْذِبُ بَيَوْمِ الدِّينِ ﴿١٣٨﴾ حَتَّىٰ أَتَيْنَا الْيَقِينَ ﴿١٣٩﴾

“What has caused you to enter Hell?”

They will say: “We were not of those who used to offer their al t (prayers)

“Nor we used to feed Al-Misk n (the poor);

“And we used to talk falsehood (all that which All h hated) with vain talkers.

“And we used to belie the Day of Recompense

“Until there came to us (the death) that is certain.”³⁵²⁵

The Command for Zakāt and Ṣadaqah

The command for Zakāt on wealth

9:103 Ṣadaqah in order to purify...

³⁵²³ Sūrah Tā-Hā (20), ayāh 132.

³⁵²⁴ Sūrah Al Baqarah (2), ayāt 45-46.

³⁵²⁵ Sūrah Al Muddaththir (74), ayāt 42-47.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٢٦﴾

Take *adaqah* (alms) from their wealth in order to purify them and sanctify them with it, and invoke All h for them. Verily! Your invocations are a source of security for them, and All h is All-Hearer, All-Knower.³⁵²⁶

2:267 Zakāt on the yield of agricultural produce/mining; and on the product of labour.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَحْرَجْنَا لَكُمْ مِنَ الْأَرْضِ
وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِفَاحِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۚ وَاعْلَمُوا أَنَّ
اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٣٢٧﴾

O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that All h is rich (Free of All wants), and Worthy of All praise.³⁵²⁷

6:141-142 Zakāt on the yield of plants/fruit; and Zakāt on cattle.

۞ وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْثَرُهُ
وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ۚ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَءَاتُوا
حَقَّهُ يَوْمَ حَصَادِهِ ۚ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤١﴾ وَمِنَ الْأَنْعَامِ
حُمُولٌ ۚ وَفَرَسَاتٌ ۚ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ
مُبِينٌ ﴿١٤٢﴾

And it is He who produces Gardens trellised and untrellised, and date-palms, and crops of different shape and taste (its fruits and its seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its Zak t, according to All h's orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance. Verily, He likes not Al-Musrif n (those who waste by extravagance),
And of the cattle (are some) for burden (like camels etc.) and (some are) small (unable to carry burden like sheep, goats etc. for food, meat, milk, wool etc.). Eat of what All h has provided for you, and follow not the

³⁵²⁶ Sūrah Al Taubah (9), ayāh 103.

³⁵²⁷ Sūrah Al Baqarah (2), ayāh 267.

9:34-35 Zakāt on gold and silver.

﴿يَأْتِيَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيُصْذَوْنَ عَنِ سَبِيلِ اللَّهِ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبِئْسَ لَهُم بَعْدَابُ الْيَوْمِ ﴿٣٤﴾ يَوْمَ نَخْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَيُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْتُمُونَ ﴿٣٥﴾﴾

O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of All h (i.e. All h's Religion of Isl mic Monotheism). And those who hoard up gold and silver [Al-Kanz: the money, the Zak t of which has not been paid], and spend it not in the Way of All h, - announce unto them a painful torment.

*On the Day when that (Al-Kanz: money, gold and silver, etc., the Zak t of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them):- "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard."*³⁵²⁹

17:26 Zakāt on other forms of wealth.

﴿وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ تَبْذِيرًا ﴿٢٦﴾﴾

*And give to the kindred his due and to the Misk n (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift. [Tafsir At-Tabar , Vol. 10, Page 158 (Verse 9: 60)].*³⁵³⁰

The command to give *Ṣadaqah* and that spent in maintenance of wealth in the Way of Allāh.

2:254 The likeness of those who spend their wealth in the Way of Allāh,
3:92 is as the likeness of a grain (of corn); it grows seven ears, and
14:31 each ear has a hundred grains.

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَكُمْ مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفْعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾﴾

³⁵²⁸ Sūrah Al An'ām (6), āyāt 141-142.

³⁵²⁹ Sūrah Al Taubah (9), āyāt 34-35.

³⁵³⁰ Sūrah Al Isrā' (17), āyāt 26.

*O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the ḥalīmūn (wrong-doers, etc.).*³⁵³¹

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا حُبِبْتُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٣٥٣١﴾
*By no means shall you attain Al-Birr (piety, righteousness, etc., it means here Allāh's Reward, i.e. Paradise), unless you spend (in Allāh's Cause) of that which you love; and whatever of good you spend, Allāh knows it well.*³⁵³²

قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالٌ ﴿٣٥٣٢﴾
*Say (O Muḥammad ﷺ) to Ibad (My slaves) who have believed, that they should perform Aṣ-ṣalāt (Iqmat-aṣ-ṣalāt), and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.*³⁵³³

57:7 Allāh gives manifold increase to whom He pleases.

ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَحِلِّينَ فِيهِ ۚ فَالَّذِينَ ءَامَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴿٣٥٣٤﴾
*Believe in Allāh and His Messenger (Muḥammad ﷺ), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allāh's way), theirs will be a great reward.*³⁵³⁴

63:10-11 And Allāh is All-Sufficient for his creatures' needs,
 2:261 All-Knower.³⁵³⁵

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِنَ الصَّالِحِينَ ﴿٣٥٣٥﴾ وَلَنْ يُؤَخَّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٣٥٣٦﴾
And spend (in charity) of that with which We have provided you, before death comes to one of you and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give sadaqah (i.e. Zakāt) of my wealth, and be among the righteous [i.e. perform

³⁵³¹ Sūrah Al Baqarah (2), ayāh 254.

³⁵³² Sūrah Āl 'Imrān (3), ayāh 92.

³⁵³³ Sūrah Ibrāhīm (14), ayāh 31.

³⁵³⁴ Sūrah Al Ḥadīd (57), ayāh 7.

³⁵³⁵ Sūrah Al Baqarah (2), ayāh 261.

ajj (pilgrimage to Makkah)].
 And All h grants respite to none when his appointed time (death) comes.
 And All h is All-Aware of what you do.³⁵³⁶

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ
 سُنبُلَةٍ مِائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٥٣٦﴾

The likeness of those who spend their wealth in the Way of All h, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. All h gives manifold increase to whom He pleases. And All h is All-Sufficient for His creatures' needs, All-Knower.³⁵³⁷

9:99

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَتٍ عِنْدَ اللَّهِ
 وَصَلَوَاتِ الرَّسُولِ ۚ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ ۖ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٥٣٧﴾

And of the bedouins there are some who believe in All h and the Last Day, and look upon what they spend in All h's Cause as approaches to All h, and a cause of receiving the Messenger's invocations. Indeed these (spendings in All h's Cause) are an approach for them. All h will admit them to His Mercy. Certainly All h is Oft-Forgiving, Most Merciful.³⁵³⁸

Those who have the right to receive Zakāt and who are suitable to receive Zakāt

9:60

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَفَةِ قُلُوبِهِمْ وَفِي الرِّقَابِ
 وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ۖ فَرِيضَةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝٣٥٣٨﴾

A - adaq t (here it means Zak t) are only for the Fuqar (poor), and Al-Mas k n (the poor) and those employed to collect (the funds); and for to attract the hearts of those who have been inclined (towards Isl m); and to free the captives; and for those in debt; and for All h's Cause (i.e. for Muj hid n - those fighting in the Holy wars), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by All h. And All h is All-Knower, All-Wise.³⁵³⁹

³⁵³⁶ Sūrah Al Munāfiqūn (63), āyāt 10-11.

³⁵³⁷ Sūrah Al Baqarah (2), ayāh 261.

³⁵³⁸ Sūrah Al Taubah (9), ayāh 99.

³⁵³⁹ Sūrah Al Taubah (9), ayāh 60.

2:215 Nafiq (from the good of wealth) is for parents, relatives, orphans,
 51:19 the poor (those who request and those who do not request), the
 2:261 wayfarer, and those who use it in the Way of Allāh, to free slaves,
 2:177 etc.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۖ قُلْ مَا أُنْفِقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ
 وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

*They ask you (O Muhammad ﷺ) what they should spend. Say: whatever you spend of good must be for parents and kindred and orphans and Al-Mas k n (the poor) and the wayfarers, and whatever you do of good deeds, truly, All h knows it well.*³⁵⁴⁰

وَفِي أَمْوَالِهِمْ حَقٌّ لِلْسَّائِلِ وَالْمَحْرُومِ ﴿٢١٦﴾

*And in their properties there was the right of the beggar, and the Ma r m (the poor who does not ask the others).*³⁵⁴¹

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ
 سُنبُلَةٍ مِائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢١٧﴾ يُنْفِقُونَ

*The likeness of those who spend their wealth in the Way of All h, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. All h gives manifold increase to whom He pleases. And All h is All-Sufficient for His creatures' needs, All-Knower.*³⁵⁴²

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ فِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ
 وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۚ وَالْفِتْنَةُ أَكْبَرُ مِنَ
 الْقَتْلِ ۗ وَلَا يَزَالُونَ يُقْتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَعُوا ۚ وَمَنْ يَرْتَدِدْ
 مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ
 وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢١٨﴾ قُلْ مَا أُنْفِقْتُمْ

They ask you concerning fighting in the sacred months (i.e. 1st, 7th, 11th and 12th months of the Isl mic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with All h is to prevent mankind from following the Way of All h, to disbelieve in Him, to prevent access to Al-Masjid-al- ar m (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing. And they will never cease fighting you until they turn you back from your Deen (religion) (Isl mic Monotheism) if they can. And whosoever of you turns back from his Deen (religion) and

³⁵⁴⁰ Sūrah Al Baqarah (2), ayāh 215.

³⁵⁴¹ Sūrah Al Dhāriyāt (51), ayāh 19.

³⁵⁴² Sūrah Al Baqarah (2), ayāh 261.

dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.”³⁵⁴³

Good Ṣadaqah

76:8-9	Ṣadaqāh that is good is something which they in fact love; giving of Ṣadaqāh is only in the hope of seeking the blessing of Allāh;
4:38	it is not goiven in a subjective manner (to be seen doing so);
9:79	it is given voluntarily;
17:29	not over extravagantly,
25:67	and not over miserly;
74:6	given not in expectation of recompense (for doing so).

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾

And they give food, inspite of their love for it (or for the love of him), to Misk n (poor), the orphan, and the captive, (saying): “We feed you seeking All h’s Countenance only. We wish for no reward, nor thanks from you.”³⁵⁴⁴

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَن يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٩٠﴾

And (also) those who spend of their substance to be seen of men, and believe not in All h and the Last Day [they are the friends of Shai n (Satan)], and whoever takes Shai n (Satan) as an intimate; Then what a dreadful intimate he has!³⁵⁴⁵

الَّذِينَ يَلْمُزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٩١﴾

Those who defame such of the believers who give charity (in All h’s Cause) voluntarily, and those who could not find to give charity (in All h’s Cause) except what is available to them, so they mock at them (believers), All h will throw back their mockery on them, and they shall have a painful torment.³⁵⁴⁶

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٩٢﴾

³⁵⁴³ Sūrah Al Baqarah (2), ayāh 177.

³⁵⁴⁴ Sūrah Al ‘Insān [or Al Dahr] (76), āyāt 8-9.

³⁵⁴⁵ Sūrah Al Nisā’ (4), ayāh 38.

³⁵⁴⁶ Sūrah Al Taubah (9), ayāh 79.

And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.³⁵⁴⁷

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٢٦٥﴾

And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).³⁵⁴⁸

وَلَا تَمْنُنْ تَسْتَكْثِرُ ﴿٢٦٦﴾

And give not a thing in order to have more (or consider not your deeds of All h's obedience as a favour to All h).³⁵⁴⁹

2:265-266 These two āyāt hold the contents of a parable of those people who give ṣadaqah as explained above.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ اتِّبَاعًا مَرْضَاتٍ لِلَّهِ وَتَنبِيئًا مِّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ يَّرْبُوْنَ أَصَابَهَا وَابِلٌ فَكَانَتْ أَكْثَا ضَعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطُلٌّ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾ أَيُّوْدُ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

And the likeness of those who spend their wealth seeking All h's pleasure while they in their own selves are sure and certain that All h will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. and if it does not receive heavy rain, light rain suffices it. And All h is All-Seer of (knows well) what you do.

Would any of you wish to have a garden with date-palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does All h make clear His y t (proofs, evidences, verses) to you that you may give thought.³⁵⁵⁰

Ṣadaqah that is not good

³⁵⁴⁷ Sūrah Al Isrā' (17), āyah 29.

³⁵⁴⁸ Sūrah Al Furqān (25), āyah 67.

³⁵⁴⁹ Sūrah Al Muddaththir (74), āyah 6.

³⁵⁵⁰ Sūrah Al Baqarah (2), āyāt 265-266.

2:262-264 These āyāt illustrate the way of people who give ṣadaqah in an unseemly manner; kind words are better than the giving of ṣadaqah followed by injury;

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى ۖ هُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾ * قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذًى ۗ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾ يَتَأَيَّهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَتَكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدُرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾

Those who spend their wealth in the Cause of All h, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve. Kind words and forgiving of faults are better than ṣadaqah (charity) followed by injury. And All h is rich (Free of All wants) and He is Most-Forbearing.

O you who believe! Do not render in vain your ṣadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in All h, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And All h does not guide the disbelieving people.³⁵⁵¹

وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِّنَ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ﴿٢٦٥﴾

And if you (O Mu ammad ﷺ) turn away from them (kindred, poor, wayfarer, etc. whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft kind word (i.e. All h will give me and I shall give you).³⁵⁵²

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ ﴿٢٦٦﴾

And when it is said to them: "Spend of that with which All h has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if All h willed, He (himself) would have fed? You are only in a plain error."³⁵⁵³

³⁵⁵¹ Sūrah Al Baqarah (2), āyāt 262-264.

³⁵⁵² Sūrah Al Isrā' (17), āyah 28.

³⁵⁵³ Sūrah Yā-Sin (36), āyah 47.

69:34-37 It is Allāh who calculates and gives recompense to those people who do not want to make use of their wealth.

وَلَا تَحْضُ عَلَى طَعَامِ الْمَسْكِينِ ﴿٣٤﴾ فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ ﴿٣٥﴾ وَلَا طَعَامٌ إِلَّا مِنْ غَشَلٍ ﴿٣٦﴾ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٣٧﴾

And urged not on the feeding of Al-Miskīn (the poor),
so no friend has he here this day,
nor any food except filth from the washing of wounds,
none will eat except the Kh i n (sinners, disbelievers, polytheists, etc.).³⁵⁵⁴

The giving of Ṣadaqah does not bring about detriment

9:98 Something given in maintenance (Ṣadaqah) will not bring about detriment and disaster.

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُرِّ الدَّوَابِّ عَلَيْهِمْ ذَائِرَةُ السَّوْءِ ۗ
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾

And of the bedouins there are some who look upon what they spend (in All h's Cause) as a fine and watch for calamities for you, on them be the calamity of evil. And All h is All-Hearer, All-Knower.³⁵⁵⁵

34:39 Whatever is given in supportive maintenance will be replaced by
35:29-30 Allāh, and moreover they will receive more of His grace and their blessings will be perfected for them.

قُلْ إِنْ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۖ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّزَاقِينَ ﴿٣٩﴾

Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in All h's Cause), He will replace it. And He is the best of providers."³⁵⁵⁶

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تَجَرَّةً لَّنْ تَبُورَ ﴿٣٩﴾ لِيُؤْفِقَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ ۗ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٤٠﴾

Verily, those who recite the Book of All h (this Qur n), and perform

³⁵⁵⁴ Sūrah Al Hāqqah (69), āyāt 34-37.

³⁵⁵⁵ Sūrah Al Taubah (9), ayāh 98.

³⁵⁵⁶ Sūrah Saba' (34), ayāh 39.

A - al t (Iq mat-a - al t), and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) trade-gain that will never perish.

*That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily! He is Oft-Forgiving, Most ready to appreciate (good deeds and to recompense).*³⁵⁵⁷

58:12-13 Do not fear poverty because of the giving of Ṣadaqah; indeed Allāh is the Best of Providers for His servants. In the Hereafter they will obtain the blessings of Paradise as wide as the heavens and earth.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِذَا نَجِيْتُمُ الرَّسُوْلَ فَقَدِمُوْا بَيْنَ يَدَيْ جَوْنُكُمْ صَدَقَةً ذٰلِكَ خَيْرٌ
لَّكُمْ وَاَطْهَرُۢ فَاِنْ لَّمْ تَجِدُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٣٥٥٧﴾ ؕ اَشْفَقْتُمْ اَنْ تُقَدِّمُوْا بَيْنَ يَدَيْ
جَوْنُكُمْ صَدَقْتُمْۚ فَاِذْ لَمْ تَفْعَلُوْا وَتَابَ اللّٰهُ عَلَيْكُمْ فَاَقِيْمُوا الصَّلٰوةَ وَءَاتُوا الزَّكٰوةَ
وَأَطِيعُوا اللّٰهَ وَرَسُوْلَهُۥ ۚ وَاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿٣٥٥٨﴾

O you who believe! When you (want to) consult the Messenger (Mu ammad ﷺ) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, All h is Oft-Forgiving, Most Merciful.

*Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and All h has forgiven you, then (at least) perform A - al t (Iq mat-a - al t) and give Zak t and obey All h (i.e. do all what All h and His Prophet ﷺ order you to do). And All h is All-Aware of what you do.*³⁵⁵⁸

Note the following Āyāt:

3:133-134
9:99
13:22-23
22:34-35
57:18
64:16-18

۞ وَسَارِعُوْا اِلَى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْاَرْضُۙ أُعِدَّتْ
لِّلْمُتَّقِيْنَ ﴿٣٥٥٩﴾ الَّذِيْنَ يُنْفِقُوْنَ فِي السَّرَّاءِ وَالصَّرَّاءِ وَالْكَنَظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ
النَّاسِ ۗ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿٣٥٦٠﴾

And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for

³⁵⁵⁷ Sūrah Fāṭir [or Al Malā'ikah] (35), āyāt 29-30.

³⁵⁵⁸ Sūrah Al Mujādilah (58), āyāh 12-13.

Al-Muttaq n (the pious).

Those who spend [in All h's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; Verily, All h loves Al-Mu sin n (the good-doers).³⁵⁵⁹

وَمِنَ الْأَعْرَابِ مَن يُؤْمِرُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَتٍ عِنْدَ اللَّهِ
وَصَلَوَاتِ الرَّسُولِ ۚ أَلَا إِنَّهَا قُرْبَةٌ هُمْ سَيَدْخُلُوهَا اللَّهُ فِي رَحْمَتِهِ ۖ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ



And of the bedouins there are some who believe in All h and the Last Day, and look upon what they spend in All h's Cause as approaches to All h, and a cause of receiving the Messenger's invocations. Indeed these (spendings in All h's Cause) are an approach for them. All h will admit them to His Mercy. Certainly All h is Oft-Forgiving, Most Merciful.³⁵⁶⁰

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً
وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَٰئِكَ هُمُ عُقَى الدَّارِ ۚ جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا
وَمَن صَلَحَ مِن ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ ۖ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ



And those who remain patient, seeking their Lord's Countenance, perform A - al t (Iq mat-a - al t), and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end;

Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying).³⁵⁶¹

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقْنَاهُمْ مِّنْ بِهِيمَةٍ ۖ أَتَنكُم
فَالنَّهْكَمُ إِلَهُهُ وَحْدٌ فَلَهُ اسْلُمُوا ۖ وَبَشِّرِ الْمُخْبِتِينَ ۚ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ
قُلُوبُهُمْ ۖ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمُ الْمَقِيمَى الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۚ

And for every nation We have appointed religious ceremonies, that they may mention the Name of All h over the beast of cattle that He has given them for food. And your Il h (God) is one Il h (God - All h), so you must submit to Him alone (in Isl m). and (O Mu ammad ﷺ) give glad tidings to the Mukhbit n [those who obey All h with humility and are humble from among the true believers of Isl mic Monotheism].

³⁵⁵⁹ Sūrah Āl 'Imrān (3), āyāt 133-134.

³⁵⁶⁰ Sūrah Al Taubah (9), ayāh 99.

³⁵⁶¹ Sūrah Al Ra'd (13), āyāt 22-23.

Whose hearts are filled with fear when Allāh is mentioned; who patiently bear whatever may befall them (of calamities); and who perform A - al t (Iq mat-a - al t), and who spend (in Allāh's Cause) out of what We have provided them.³⁵⁶²

إِنَّ الْمَصْدِقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ



Verily, those who give adaq t (i.e. Zak t and alms, etc.), men and women, and lend to Allāh a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise).³⁵⁶³

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقْ شَحْ نَفْسِهِ فَأُولَئِكَ هُمُ الْفَالِحُونَ ﴿٦١﴾ إِنَّ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَعِّفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿٦٢﴾ عَلِمُوا الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزِ الْحَكِيمِ ﴿٦٣﴾

So keep your duty to Allāh and fear Him as much as you can; listen and obey; and spend in charity, that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones. If you lend to Allāh a goodly loan (i.e. spend in Allāh's Cause) He will double it for you, and will forgive you. And Allāh is Most ready to appreciate and to reward, Most forbearing, All-Knower of the unseen and seen, the All-Mighty, the All-Wise.³⁵⁶⁴

Ṣaum – Fasting

Aṣ Ṣaumul Ramaḍān – The Fast of Ramaḍān

2:183 Ṣaum (fasting) is a specific form of 'ibadāh (worship) obligatory upon the Mu'minūn as it was once made obligatory upon His servants before today's Islāmic community; in order that those who perform Ṣaum become people who are righteous.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

O you who believe! Observing A - aum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaq n (the pious).³⁵⁶⁵

³⁵⁶² Sūrah Al Hajj (22), āyāt 34-35.

³⁵⁶³ Sūrah Al Hadīd (57), āyah 18.

³⁵⁶⁴ Sūrah Al Taghābun (64), āyāt 16-18.

³⁵⁶⁵ Sūrah Al Baqarah (2), āyah 183.

2:184-185 Aş Şaum is obligatory for a set period of days, namely the month of Ramaḍān.

أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۚ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٥﴾ شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۚ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْتُم ۖ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٦﴾

[Observing aum (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a Misk n (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you know.

The month of Rama n in which was revealed the Qur n, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Rama n i.e. is present at his home), he must observe aum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe aum (fasts) must be made up] from other days. All h intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify All h [i.e. to Say Takb r (All hu-Akbar; All h is the Most Great) on seeing the crescent of the months of Rama n and Shaww l] for having guided you so that you may be grateful to Him.³⁵⁶⁶

Aş Şaumul Qaşr and Fidyah (The shortened fast and redemption)

2:184 A person who leaves (aside) şaum (during the month of Ramaḍān) because he/she is unprepared or incapable of fasting must pay fidyah, namely provide food for a poor person.

أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۚ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَن تَصُومُوا

³⁵⁶⁶ Sūrah Al Baqarah (2), āyāt 184-185.

خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾

[Observing *saum* (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you know.³⁵⁶⁷

2:185 It is obligatory to perform *saum* on other days in order to make up those days left aside, through sickness or whilst travelling – for those who are still capable of fasting.

شَهْرَ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

The month of Ramaḍān in which was revealed the Qurʾān, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramaḍān i.e. is present at his home), he must observe *saum* (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *saum* (fasts) must be made up] from other days. All h intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify All h [i.e. to Say Takbīr (All hu-Akbar; All h is the Most Great) on seeing the crescent of the months of Ramaḍān and Shawwāl] for having guided you so that you may be grateful to Him.³⁵⁶⁸

Aṣ Ṣaumul Kifārah (The fast of expiation/atonement)

2:196 These āyāt explain the fast of expiation/atonement that is connected to the performance of the worship of Ḥajj because of a violation therein.

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَخْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَن كَانَ مِنْكُم مَّرِيضًا أَوْ بِإِذَىٰ مِنْ رَأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أُمِنْتُمْ فَمَن تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ

³⁵⁶⁷ Sūrah Al Baqarah (2), ayāh 184.

³⁵⁶⁸ Sūrah Al Baqarah (2), ayāh 185.

أَهْدَىٰ ۖ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۖ فِي الْحَجِّ وَسَعَةِ ۖ إِذَا رَجَعْتُمْ ۖ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ
 ذَٰلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۖ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ
 شَدِيدُ الْعِقَابِ ﴿٣٥٦﴾

And perform properly (i.e. all the ceremonies according to the ways of Prophet Mu ammad ﷺ), the Hajj and Umrah (i.e. the pilgrimage to Makkah) for Allah. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel, etc.) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu and Al-Qiran), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fasts) three days during the Hajj and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at Al-Masjid-al-Haram (i.e. non-resident of Makkah). And fear Allah much and know that Allah is Severe in punishment.³⁵⁶⁹

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ ۚ وَمَنْ قَتَلَ مِنْكُمْ مَتَعَمَّدًا فَجَزَاءٌ
 مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّرَةٌ طَعَامُ
 مَسْكِينٍ أَوْ عَدْلُ ذَٰلِكَ صِيَامًا لَّيْدُوقَ وَبَالَ أَمْرِهِ ۚ عَفَا اللَّهُ عَمَّا سَلَفَ ۚ وَمَنْ عَادَ
 فَيَنْتَقِمُ اللَّهُ مِنْهُ ۚ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴿٣٥٧﴾

O you who believe! Kill not game while you are in a state of Ihram for Hajj or Umrah (pilgrimage), and whosoever of you kills it intentionally, the penalty is an offering, brought to the Kaabah, of an eatable animal (i.e. sheep, goat, cow, etc.) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed Maskeen (poor persons), or its equivalent in Saum (fasting), that he may taste the heaviness (punishment) of his deed. Allah has forgiven what is past, but whosoever commits it again, Allah will take retribution from him. And Allah is All-Mighty, All-Able of Retribution.³⁵⁷⁰

- | | |
|--------|---|
| 4:92 | The Saum of atonement is for killing a mu'min; |
| 58:3-4 | as a fine for withdrawing from making ones wife unlawful (Az Zihar) through ones utterance; |
| 5:89 | and for breaking an oath. |

³⁵⁶⁹ Sūrah Al Baqarah (2), ayah 196.

³⁵⁷⁰ Sūrah Al Mā'idah (5), ayah 95.

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً ۖ وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسْلَمَةٌ إِلَىٰ أَهْلِهِ ۚ إِلَّا أَنْ يَصَّدَّقُوا ۚ فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۚ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَّةٌ مُسْلَمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٣٧١﴾

It is not for a believer to kill a believer except (that it be) by mistake, and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood money, i.e Diya) be given to the deceased's family, unless they remit it. If the deceased belonged to a people at war with you and he was a believer; the freeing of a believing slave (is prescribed), and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money - Diya) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allah. And Allah is ever All-Knowing, All-Wise.³⁵⁷¹

وَالَّذِينَ يَظَاهِرُونَ مِن بَنَاتِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَنْ يَتَمَاسَا ۚ ذَٰلِكُمْ تُوَعِّظُونَ بِهِ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣٧٢﴾ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ مِّن قَبْلِ أَنْ يَتَمَاسَا ۚ فَمَنْ لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مَسْكِينًا ۚ ذَٰلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۖ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٣٧٣﴾

And those who make unlawful to them (their wives) (by Allah - the Most Gracious) and wish to free themselves from what they uttered, (the penalty) in that case (is) the freeing of a slave before they touch each other. That is an admonition to you (so that you may not return to such an ill thing). And Allah is All-Aware of what you do. And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And for him who is unable to do so, he should feed sixty of Miskin (poor). That is in order that you may have perfect faith in Allah and His Messenger. These are the limits set by Allah. And for disbelievers, there is a painful torment.³⁵⁷²

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ ۚ فَكَفَرْتُمْهُنَّ ۚ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِّنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ

³⁵⁷¹ Sūrah Al Nisā' (4), ayāh 92.

³⁵⁷² Sūrah Al Mujādilah (58), ayāt 3-4.

رَقِيَّةٌ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفَرُهُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا
 أَيْمَانَكُمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ ۚ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٨﴾

All h will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten Mas k n (poor persons), on a scale of the average of that with which you feed your own families; or clothe them; or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus All h make clear to you His y t (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful.³⁵⁷³

The time of Şaum and various issues that invalidate it

2:187

أَحَلَّ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفْعُ إِلَى نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ۚ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۚ فَالْآنَ بَاشِرُوهُنَّ وَأَتَّبِعُوا مَا كَتَبَ اللَّهُ لَكُمْ ۚ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۚ ثُمَّ أَتِمُوا الصَّيَامَ إِلَى اللَّيْلِ ۚ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۚ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ ءَايَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿٢٨٧﴾

It is made lawful for you to have sexual relations with your wives on the night of A - aum (the fasts). They are L bas [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with her - as in Verse 7:189) Tafsir At-Tabar], for you and you are the same for them. All h knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which All h has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your aum (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in I tik f (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by All h, so approach them not. Thus does All h make clear His y t (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, All h's set limits, orders, etc.) to mankind that they may become Al-Muttaq n (the pious).³⁵⁷⁴

³⁵⁷³ Sūrah Al Mā'idah (5), ayāh 89.

³⁵⁷⁴ Sūrah Al Baqarah (2), ayāh 187.

Masājīd and the Ka‘bah

Masjidul Ḥarām and the construction of the Ka‘bah

2:124-126 Allāh commanded ‘Ibrāhīm عليه السلام and Ismā‘il عليه السلام to purify the Baitullāh (House of Allāh) for those people who would perform tawāf, i‘tikāf, rukū‘, and sujūd; and ‘Ibrāhīm عليه السلام made a plea to Allāh in order to make Makkah a place of security and provision; ‘Ibrāhīm عليه السلام and Ismā‘il عليه السلام built the Baitullāh.

﴿ وَإِذْ أَتَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۚ قَالَ وَمِنْ ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٥﴾ وَإِذْ جَعَلْنَا آتِيَّتَ مَثَابَةٍ لِّلنَّاسِ وَأَمَّا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٦﴾ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا ءَامِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ ۖ مَن ءَامَنَ مِنهُمْ بِاللَّهِ وَالْيَوْمِ ءَآخِرِ ۖ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ ﴿١٢٧﴾

And (remember) when the Lord of ‘Ibr h m (Abraham) [i.e., All h] tried him with (certain) commands, which he fulfilled. He (All h) said (to him), “Verily, I am going to make you a leader (Prophet) of mankind.” [‘Ibr h m (Abraham)] said, “And of my offspring (to make leaders).” (All h) said, “My covenant (Prophethood, etc.) includes not lim n (polytheists and wrong-doers).”

And (remember) when We made the House (the Ka‘ ah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maq m (place) of ‘Ibr h m (Abraham) [or the stone on which ‘Ibr h m (Abraham) stood while he was building the Ka bah] as a place of prayer (for some of your prayers, e.g. two Rak‘at after the aw f of the Ka bah at Makkah), and We commanded ‘Ibr h m (Abraham) and Ism il (Ishmael) that they should purify My House (the Ka bah at Makkah) for those who are circumambulating it, or staying (I tik f), or bowing or prostrating themselves (there, in prayer).

And (remember) when ‘Ibr h m (Abraham) said, “My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in All h and the Last Day.” He (All h) answered: “As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!”³⁵⁷⁵

3:96-97 The Baitullāh is the first built place of worship. Allāh had already

³⁵⁷⁵ Sūrah Al Baqarah (2), āyāt 124-126.

5:97 made the Ka'bah a sacred house (for worship and endeavours of this world) for 'mankind'.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٣٦﴾ فِيهِ ءَايَاتٌ بَيِّنَاتٌ مِّمَّا قَامَ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ ءَامِنًا ۚ وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٣٧﴾

Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al- lam n (the mankind and jinns).

In it are manifest signs (for example), the Maq m (place) of 'Ibr h m (Abraham); Whosoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka bah) is a duty that mankind owes to All h, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of All h], then All h stands not in need of any of the lam n (mankind and jinns).³⁵⁷⁶

﴿ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِّلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَئِدَ ۚ ذَٰلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝٣٧﴾

All h has made the Ka bah, the sacred House, an asylum of security and Hajj and Umrah (pilgrimage) for mankind, and also the sacred month and the animals of offerings and the garlanded (people or animals, etc. marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that All h has knowledge of all that is in the heavens and all that is in the earth, and that All h is the All-Knower of each and everything.³⁵⁷⁷

Baitul Maqdis and the change of Qiblah

2:115 Wherever we face, there is the face of Allāh, turning ones face to
2:177 the east or the west is not loyalty; truly, loyalty is the loyalty of the Mu'minūn towards Allāh.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿٣٦﴾

And to All h belong the east and the west, so wherever you turn yourselves or your faces there is the face of All h (and He is high above, over His Throne). Surely! All h is All-Sufficient for His creatures' needs, All-Knowing.³⁵⁷⁸

³⁵⁷⁶ Sūrah Āl 'Imrān (3), āyāt 96-97.

³⁵⁷⁷ Sūrah Al Mā'idah (5), ayāh 97.

³⁵⁷⁸ Sūrah Al Baqarah (2), ayāh 115.

﴿ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللّٰهِ
وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِ الْقُرْبَى
وَالْيَتَامَى وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى
الزَّكَاةَ وَالْمُؤْتُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۗ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالصَّرَاءِ وَحِينَ
الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴾

*It is not Al-Birr (piety, righteousness, and each and every act of obedience to All h, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in All h, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Mas k n (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs A - al t (Iq mat-a - al t), and gives the Zak t, and who fulfill their covenant when they make it, and who are A - bir n (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaq n (pious)*³⁵⁷⁹.

2:142-146 The changing of the Qiblah from the Baitul Maqdis to Al Masjidul Harām was in order to acknowledge those who were faithful and those who denounced Allāh and His Messenger ﷺ, as well as granting the appeal of the Prophet Muḥammad ﷺ.

﴿ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَنَّهُمْ عَنِ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ
وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾ ۝ وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا
لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي
كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا
عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ
﴿ ۝ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ
الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ
لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَمَا اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ ﴾ ۝ وَلَٰئِنْ أَتَيْتَ الَّذِينَ
أُوتُوا الْكِتَابَ بِكُلِّ ءَايَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعٍ

³⁵⁷⁹ Sūrah Al Baqarah (2), ayah 177.

قِبْلَةً بَعْضٌ وَلَٰئِنْ أَتَيْتَ أَهْوَآءَهُمْ مِّنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَّمِنَ
الظَّالِمِينَ ﴿١٤٦﴾ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا
مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٧﴾

The fools (pagans, hypocrites, and Jews) among the people will say, “What has turned them (Muslims) from their Qiblah [prayer direction (towards Jerusalem)] to which they were used to face in prayer.” Say, (O Mu ammad ﷺ) “To All h belong both, east and the west. He guides whom He wills to a straight way.”

Thus We have made you [true Muslims - real believers of Isl mic Monotheism, true followers of Prophet Mu ammad ﷺ and his Sunnah (legal ways)], a Wasa (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Mu ammad ﷺ) be a witness over you. And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Mu ammad ﷺ) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom All h guided. And All h would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, All h is full of kindness, the Most Merciful towards mankind.

Verily! We have seen the turning of your (Mu ammad's ﷺ) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid-al- ar m (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scriptures (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Ka bah at Makkah in prayers) is the truth from their Lord. And All h is not unaware of what they do.

And even if you were to bring to the people of the Scripture (Jews and Christians) all the y t (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Qiblah (prayer direction). And they will not follow each other's Qiblah (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from All h), then indeed you will be one of the lim n (polytheists, wrong-doers, etc.).

Those to whom We gave the Scripture (Jews and Christians) recognise him (Mu ammad ﷺ or the Ka bah at Makkah) as they recongise their sons. But verily, a party of them conceal the truth while they know it - [i.e. the qualities of Mu ammad ﷺ which are written in the Taur t (Torah) and the Injeel (Gospel)].³⁵⁸⁰

2:148-151 Every community has its own Qiblah; and the Qiblah of the Islāmic community is Al Masjidul Ḥarām with its centre of worship, the Ka'bah.

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّیْهَا فَاسْتَبِقُوا الْحَزَبَ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ۚ إِنَّ

³⁵⁸⁰ Sūrah Al Baqarah (2), āyāt 142-146.

اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٤﴾ وَمَنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ
 الْحَرَامِ ۚ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ۚ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٣٥﴾ وَمِنْ حَيْثُ خَرَجْتَ
 فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۚ لِئَلَّا
 يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ۚ وَلَا تَمَّ
 يَعْمَى عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿٣٦﴾ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ
 آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ



For every nation there is a direction to which they face (in their prayers).
 So hasten towards all that is good, wheresoever you may be, All h will
 bring you together (on the Day of Resurrection). Truly, All h is Able to do
 all things.

And from wheresoever you start forth (for prayers), turn your face in the
 direction of Al-Masjid-al- ar m (at Makkah), that is indeed the truth from
 your Lord. And All h is not unaware of what you do.

And from wheresoever you start forth (for prayers), turn your face in the
 direction of Al-Masjid-al- ar m (at Makkah), and wheresoever you are,
 turn your faces towards, it (when you pray) so that men may have no
 argument against you except those of them that are wrong-doers, so fear
 them not, but fear Me! - and so that I may complete My Blessings on you
 and that you may be guided.

Similarly (to complete My Blessings on you) We have sent among you a
 Messenger (Mu ammad ﷺ) of your own, reciting to you Our Verses (the
 Qur n) and sanctifying you, and teaching you the Book (the Qur n) and
 the ikmah (i.e. Sunnah, Isl mic laws and Fiq - jurisprudence), and
 teaching you that which you used not to know.³⁵⁸¹

Masjidul Qubbah and the building of masājid

9:107-110 Allāh forbids communities to erect (build) a masjid for bringing
 about harm and disbelief amongst the Mu'minūn, or for some
 other reason besides that of seeking the pleasure of Allāh; it is
 desired and hoped that a masjid is built on the basis of increasing
 piety towards Allāh, such as those masājid which are Qubbah
 (domed).

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِزْوَادًا
 لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ

³⁵⁸¹ Sūrah Al Baqarah (2), āyāt 148-151.

لَكَذِبُونَ ﴿١٧﴾ لَا تَقُمْ فِيهِ أَبَدًا لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٨﴾ أَقْمَنْ أُسِّسَ بُنْيَنُهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَنَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَاتَّخَذَ بِهِ فِي نَارِ جَهَنَّمَ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾ لَا يَزَالُ بُنْيَنُهُمُ الَّذِي بَنَوْا رِيبَةً إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٠﴾

And as for those who put up a mosque by way of harming and disbelief, and to disunite the believers, and as an outpost for those who warred against All h and His Messenger (Mu ammad ﷺ) aforetime, they will indeed swear that their intention is nothing but good. All h bears witness that they are certainly liars.

Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And All h loves those who make themselves clean and pure (i.e. who clean their private parts with dust [i.e. to be considered as soap] and water from urine and stools, after answering the call of nature).

Is it then he, who laid the foundation of his building on piety to All h and His good pleasure, better, or he who laid the foundation of His building on an undetermined brink of a precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell. And All h guides not the people who are the lim n (cruel, violent, proud, polytheist and wrong-doer).

The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts, unless their hearts are cut to pieces. (i.e. till they die). And All h is All-Knowing, All-Wise.³⁵⁸²

The function of a masjid

2:114 The function of a masjid is as a place within which there is much
22:40 mentioning of the Name of Allāh (a place of dhikr - remembrance).

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا أَسْمُهُ وَسَعَىٰ فِي خَرَابِهَا ۚ أُولَٰئِكَ مَا
كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ

عَظِيمٌ ﴿٢٠﴾

And who is more unjust than those who forbid that All h's Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in All h's mosques and strive for their ruin? It was not fitting that such should themselves enter them (All h's mosques) except in fear. For them there is

³⁵⁸² Sūrah Al Taubah (9), āyāt 107-110.

disgrace in this world, and they will have a great torment in the Hereafter.³⁵⁸³

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتِنَتِ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٢١٨﴾

Those who have been expelled from their homes unjustly only because they said: "Our Lord is All h." - for had it not been that All h checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of All h is mentioned much would surely have been pulled down. Verily, All h will help those who help His (Cause). Truly, All h is All-Strong, All-Mighty.³⁵⁸⁴

2:187 A place of I'tikāf.

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَقُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَنْكَفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لِّلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿٢١٩﴾

It is made lawful for you to have sexual relations with your wives on the night of A - um (the fasts). They are L bas [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with her - as in Verse 7:189) Tafsir At-Tabar], for you and you are the same for them. All h knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which All h has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your -aum (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in I tik f (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by All h, so approach them not. Thus does All h make clear His -y t (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, All h's set limits, orders, etc.) to mankind that they may become Al-Muttaq n (the pious).³⁵⁸⁵

³⁵⁸³ Sūrah Al Baqarah (2), ayāh 114.

³⁵⁸⁴ Sūrah Al Hajj (22), ayāh 40.

³⁵⁸⁵ Sūrah Al Baqarah (2), ayāh 187.

72:18-19 A place of Ṣalāt; a center of meeting for the Islāmic community in order to discuss matters of life and its struggles – specifically Al Masjīd al Ḥarām is the meeting place for the global Islāmic community, especially for the duty of Ḥajj.

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿٧٢﴾ وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴿٧٣﴾

And the mosques are for All h (Alone), so invoke not anyone along with All h.
(It has been revealed to me that) when the slave of All h (Mu ammad ﷺ) stood up invoking (his Lord All h) in prayer to Him they (the jinns) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation).³⁵⁸⁶

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ وَمَن يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُّذِقْهُ مِن عَذَابِ الْعِمْ ﴿٧٤﴾

Verily! Those who disbelieve and hinder (men) from the Path of All h, and from Al-Masjid-al- ar m (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage (Hajj and Umrah)]. And whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Isl mic Monotheism), him We shall cause to taste a painful torment.³⁵⁸⁷

7:31 The recommendation to wear beautiful clothing when entering a masjid (when performing worship).

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

O children of dam! Take your adornment (by wearing your clean clothes), while praying and going round (the aw f of) the Ka bah, and eat and drink but waste not by extravagance, certainly He (All h) likes not Al-Musrif n (those who waste by extravagance).³⁵⁸⁸

Ḥajj and Qurbān

³⁵⁸⁶ Sūrah Al Jinn (72), āyāt 18-19.

³⁵⁸⁷ Sūrah Al Ḥajj (22), ayāh 25.

³⁵⁸⁸ Sūrah Al A' rāf (7), ayāh 31.

Hajj and 'Umrah

2:196-203 The command of Allāh to complete Hajj and 'Umrah; in the months of Shawwāl, Dhūl Qa'dah, and Dhūl Hijjah.

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَخْلُقُوا زُرُوسًا حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أُمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَعَةً إِذَا رَجَعْتُمْ ۚ تِلْكَ عُمْرَةٌ كَامِلَةٌ ۚ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٠١﴾ الْحَجُّ أَشْهُرٌ مَعْلُومَةٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ ۚ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۚ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿٢٠٢﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ ۚ فَإِذَا أَقَضْتُمْ مِنْ عَرَفَتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۚ وَادْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الصَّالِّينَ ﴿٢٠٣﴾ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٠٤﴾ فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۚ فَمِنْ النَّاسِ مَنْ يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿٢٠٥﴾ وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠٦﴾ أُولَٰئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا ۚ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٧﴾ * وَادْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ ۚ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَىٰ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٨﴾

And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad ﷺ), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allah. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel, etc.) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing 'aum (fasts) (three days) or giving sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and

whosoever performs the Umrah in the months of *hajj*, before (performing) the *hajj*, (i.e. *hajj-at-Tamattu* and *Al-Qir n*), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe *sawm* (fasts) three days during the *hajj* and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at *Al-Masjid-al- ar m* (i.e. non-resident of Makkah). And fear All h much and know that All h is Severe in punishment.

The *hajj* (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Isl mic calendar, i.e. two months and ten days). So whosoever intends to perform *hajj* therein by assuming *I r m*), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the *hajj*. And whatever good you do, (be sure) All h knows it. And take a provision (with you) for the journey, but the best provision is *At-Taqw* (piety, righteousness, etc.). So fear Me, O men of understanding!

There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading, etc.). Then when you leave *Araf t*, remember All h (by glorifying His Praises, i.e. prayers and invocations, etc.) at the *Mash ar-il- ar m*. And remember Him (by invoking All h for all good, etc.) as He has guided you, and verily, you were, before, of those who were astray.

Then depart from the place whence all the people depart and ask All h for His Forgiveness. Truly, All h is Oft-Forgiving, Most-Merciful.

So when you have accomplished your *Manasik* [(i.e. *I r m*, *aw f* of the *Ka bah* and *A - af* and *Al-Marwah*), stay at *Araf t*, *Muzdalifah* and *Mina*, *Ramy of Jamar t*, (stoning of the specified pillars in *Mina*) slaughtering of Hady (animal, etc.)]. Remember All h as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" And for such there will be no portion in the Hereafter.

And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"

For them there will be allotted a share for what they have earned. And All h is Swift at reckoning.

And remember All h during the appointed days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey All h (fear him), and know that you will surely be gathered unto Him.³⁵⁸⁹

3:97

فِيهِ ءَايَاتٌ يَبَيِّنُ مَقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ ءَامِنًا ۚ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ

مَنْ أَسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

In it are manifest signs (for example), the *Maq m* (place) of 'Ibr h m (Abraham); Whosoever enters it, he attains security. And *hajj* (pilgrimage to Makkah) to the House (*Ka bah*) is a duty that mankind owes to All h,

³⁵⁸⁹ Sūrah Al Baqarah (2), āyāt 196-203.

those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *hajj* (pilgrimage to Makkah)], then he is a disbeliever of Allāh], then Allāh stands not in need of any of the *al-amn* (mankind and jinns).³⁵⁹⁰

22:26-30 People who perform Hajj will come from all places, whether near or far, on foot or by vehicle; in order that Allāh recognises/exhibits the various benefits for them; and some guidelines for the performance of Hajj are also explained in these Āyāt.

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ
وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى
كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا أَنَّمَا
اللَّهُ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ اللَّهِ
وَالْفَقِيرَ ﴿٢٨﴾ ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾
ذَلِكَ وَمَنْ يُعْظِمِ حُرْمَتَ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۖ وَأَجَلْتُ لَكُمْ الْأَنْعَامَ إِلَّا مَا
يُتْلَىٰ عَلَيْكُمْ ۖ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾

And (remember) when We showed 'Ibrāhīm (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, [Lā il ha ill-Allāh (none has the right to be worshipped but Allāh - Islāmic Monotheism)], and sanctify My House for those who circumambulate it, and those who stand up for prayer, and those who bow (submit themselves with humility and obedience to Allāh), and make prostration (in prayer, etc.);"

And proclaim to mankind the *hajj* (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform *hajj*).

That they may witness things that are of benefit to them (i.e. reward of *hajj* in the Hereafter, and also some worldly gain from trade, etc.), and mention the Name of Allāh on appointed days (i.e. 10th, 11th, 12th, and 13th Day of *Dhul-hijjah*), over the beast of cattle that He has provided for them (for sacrifice) (at the time of their slaughtering by saying: Bismillāh, Wallahu-Akbar, Allāhumma Minka Wa Ilāik). Then eat thereof and feed therewith the poor who have a very hard time.

Then let them complete the prescribed duties (Manāsik of *hajj*) for them, and perform their vows, and circumambulate the Ancient House (the Ka'bah at Makkah).

That (Manāsik prescribed duties of *hajj* is the obligation that mankind owes to Allāh), and whoever honours the sacred things of Allāh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination

³⁵⁹⁰ Sūrah Āl 'Imrān (3), āyāh 97.

﴿ إِنَّا لَصَفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴾

Verily! A - af and Al-Marwah (two mountains in Makkah) are of the Symbols of All h. So it is not a sin on him who perform ajj or Umrah (pilgrimage) of the House (the Ka bah at Makkah) to perform the going (aw f) between them (A - af and Al-Marwah). And whoever does good voluntarily, then verily, All h is All-Recogniser, All-Knower.³⁵⁹²

5:1-2 Allāh forbids us to go hunting at the time of performing Hajj and forbids the contravention of the magnificence of Allāh; and various prohibitions are exemplified by Allāh in these Āyāt.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرِ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أَمِينَ الْبَيْتِ الْحَرَامَ يَتَنَعَوْنَ فَضْلًا مِنْ رَبِّهِمْ وَرَضُونَا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نَقَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

O you who believe! Fulfill (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume I r m for ajj or Umrah (pilgrimage). Verily, All h commands that which He wills.

O you who believe! Violate not the sanctity of the Symbols of All h, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlanded people or animals, etc. [marked by the garlands on their necks made from the outer part of the tree-stems (of Makkah) for their security], nor the people coming to the sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the I r m (of ajj or Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid-al- ar m (at Makkah) lead you to transgression (and hostility on your part). Help you one another in Al-Birr and At-Taqw (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear All h. Verily, All h is severe in punishment.³⁵⁹³

5:94-96 Included amongst the prohibitions are the killing of game whilst in

³⁵⁹¹ Sūrah Al Hajj (22), āyāt 26-30.

³⁵⁹² Sūrah Al Baqarah (2), āyah 158.

³⁵⁹³ Sūrah Al Mā'idah (5), āyāt 1-2.

a state of 'Ihrām, and for those who transgress, there is a fine.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ
اللَّهُ مَن تَخَافُهِ بِالْغَيْبِ ۚ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٥٤﴾ يَا أَيُّهَا الَّذِينَ
ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ ۚ وَمَن قَتَلَهُ مِنكُم مُّتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ
النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَرَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ
ذَلِكَ صِيَامًا لِّذَوِّقٍ وَبَالٍ ۚ أَمْرُهُ ۖ عَفَا اللَّهُ عَمَّا سَلَفَ ۚ وَمَن عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ ۚ وَاللَّهُ
غَزِيرٌ ذُو انْتِقَامٍ ﴿٥٥﴾ أَجَلٌ لَّكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَّعًا لَّكُمْ وَلِلسَّيَّارَةِ ۚ وَحُرْمٌ
عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا ۚ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٥٦﴾

O you who believe! All h will certainly make a trial of you with something in (the matter of) the game that is well within reach of your hands and your lances, that All h may test who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment.

O you who believe! Kill not game while you are in a state of I r m for Hajj or Umrah (pilgrimage), and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka bah, of an eatable animal (i.e. sheep, goat, cow, etc.) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed Mas k n (poor persons), or its equivalent in i um (fasting), that he may taste the heaviness (punishment) of his deed. All h has forgiven what is past, but whosoever commits it again, All h will take retribution from him. And All h is All-Mighty, All-Able of Retribution.

*Lawful to you is (the pursuit of) water-game and its use for food - for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land-game as long as you are in a state of I r m (for Hajj or Umrah). And fear All h to whom you shall be gathered back.*³⁵⁹⁴

Making or slaughtering a sacrifice

108:1-3

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

Verily, We have granted you (O Mu ammad ﷺ) Al-Kauthar (a river in Paradise);

Therefore turn in prayer to your Lord and sacrifice (to Him only).

*For he who makes you angry (O Mu ammad ﷺ), - he will be cut off (from every good thing in this world and in the Hereafter).*³⁵⁹⁵

22:34-37

³⁵⁹⁴ Sūrah Al Mā'idah (5), āyāt 94-96.

³⁵⁹⁵ Sūrah Al Kauthar (108), āyāt 1-3.

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا لِتَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۚ
 فَإِلَيْهِ كُفِّرُوا وَاجِدُوهُ ۖ أَسْلَمُوا ۚ وَيَذِرَ الْمُتَخَبِّينَ ۚ ﴿٣٦﴾ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ
 قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۚ ﴿٣٧﴾
 وَالْبُدْنَ جَعَلْنَاهَا لَكُم مِّنْ شَعِيرٍ ۚ اللَّهُ لَكُم فِيهَا خَيْرٌ ۚ فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافًۭا
 ۖ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعَمُوا الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذَٰلِكَ سَخَّرْنَاهَا لَكُمْ
 لَعَلَّكُمْ تَشْكُرُونَ ۚ ﴿٣٨﴾ لَّن يَنَالَهُ اللَّهُ خُومَهَا وَلَا دِمَاؤُهَا وَلَكِن يَنَالُهُ الْقَتْلَىٰ مِنْكُمْ ۚ
 كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْنَاكُمْ ۚ وَيَذِرَ الْمُخْسِرِينَ ۚ ﴿٣٩﴾

And for every nation We have appointed religious ceremonies, that they may mention the Name of All h over the beast of cattle that He has given them for food. And your Il h (God) is one Il h (God - All h), so you must submit to Him alone (in Isl m). And (O Mu ammad ﷺ) give glad tidings to the Mukhbit n [those who obey All h with humility and are humble from among the true believers of Isl mic Monotheism],

Whose hearts are filled with fear when All h is mentioned; who patiently bear whatever may befall them (of calamities); and who perform A - al t (Iq mat-a - al t), and who spend (in All h's Cause) out of what We have provided them.

And the Budn (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah.) We have made for you as among the Symbols of All h, therein you have much good. So mention the Name of All h over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the beggar who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful.

It is neither their meat nor their blood that reaches All h, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify All h for His guidance to you. And give glad tidings (O Mu ammad ﷺ) to the Mu sin n (doers of good).³⁵⁹⁶

5:97
 22:32-33

﴿ جَعَلَ اللَّهُ الْكَعْبَةَ الْآبِيَّتَ الْحَرَامَ قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَآهْدَىٰ وَالْقَلْبِدَ ۚ
 ذَٰلِكَ لِيَتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي الْأَسْمَانِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ
 عَلِيمٌ ۖ ﴾

*All h has made the Ka bah, the sacred House, an asylum of security and
 aij and Umrah (pilgrimage) for mankind, and also the sacred month and*

³⁵⁹⁶ Surāh Al Hajj (22), āyāt 34-37.

the animals of offerings and the garlanded (people or animals, etc. marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that All h has knowledge of all that is in the heavens and all that is in the earth, and that All h is the All-Knower of each and everything.³⁵⁹⁷

ذَٰلِكَ وَمَنْ يُعْظِمِ شَعْبَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٣٠﴾ لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ ﴿٣١﴾

Thus it is [what has been mentioned in the above said Verses (27, 28, 29, 30, 31) is an obligation that mankind owes to All h]. And whosoever honours the Symbols of All h, then it is truly from the piety of the heart. In them (cattle offered for sacrifice) are benefits for you for an appointed term, and afterwards they are brought for sacrifice unto the Ancient House (the ar m - sacred territory of Makkah city).³⁵⁹⁸

Şibghatullāh and love for Allāh

Şibghatullāh

2:137-138

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنُتُمْ بِهِ فَقَدِ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۚ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٧﴾ صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ ﴿٣٨﴾

So if they believe in the like of that which you believe, then they are rightly guided, but if they turn away, then they are only in opposition. So All h will suffice you against them. And He is the All-Hearer, the All-Knower.

[Our *ibghah* (religion) is] the *ibghah* (religion) of All h (Isl m) and which *ibghah* (religion) can be better than All h's? And We are his worshippers. [Tafsir Ibn Kath r.]³⁵⁹⁹

2:139

قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿٣٩﴾

Say (O Mu ammad ﷺ to the Jews and Christians), “Dispute you with us about All h while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him

³⁵⁹⁷ Sūrah Al Mā'idah (5), ayah 97.

³⁵⁹⁸ Sūrah Al Hajj (22), āyāt 32-33.

³⁵⁹⁹ Sūrah Al Baqarah (2), āyāt 137-138.

Love and obedience to Allāh and His Messenger ﷺ

3:31-32

4:59

3:132

8:46

29:52

47:21

64:12

9:24

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۖ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

Say (O Muhammad ﷺ to mankind): “If you (really) love Allāh then follow me (i.e. accept Islamic Monotheism, follow the Qur’ān and the Sunnah), Allāh will love you and forgive you of your sins. And Allāh is Oft-Forgiving, Most Merciful.”

Say (O Muhammad ﷺ): “Obey Allāh and the Messenger (Muhammad ﷺ).” But if they turn away, then Allāh does not like the disbelievers.³⁶⁰¹

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O you who believe! Obey Allāh and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger (ﷺ), if you believe in Allāh and in the Last Day. That is better and more suitable for final determination.³⁶⁰²

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

And obey Allāh and the Messenger (Muhammad ﷺ) that you may obtain mercy.³⁶⁰³

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيكُكُمْ وَأَصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ

³⁶⁰⁰ Sūrah Al Baqarah (2), ayāh 139.

³⁶⁰¹ Sūrah Al ‘Imrān (3), ayāt 31-32.

³⁶⁰² Sūrah Al Nisā’ (4), ayāh 59.

³⁶⁰³ Sūrah Al ‘Imrān (3), ayāh 132.

And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. surely, Allah is with those who are As-Sabirin (the patient ones, etc.).³⁶⁰⁴

قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا ۖ يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۚ
وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٥٢﴾

Say (to them O Muhammad ﷺ): “Sufficient is Allah for a witness between me and you. He knows what is in the heavens and on earth.” And those who believe in Bātil (all false deities other than Allah), and disbelieve in Allah and (in His Oneness), it is they who are the losers.³⁶⁰⁵

طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ ۚ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَّهُمْ ﴿٥٣﴾

Obedience (to Allah) and good words (were better for them). And when the matter (preparation for Jihad) is resolved on, then if they had been true to Allah, it would have been better for them.³⁶⁰⁶

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿٥٤﴾

Obey Allah, and obey the Messenger (Muhammad ﷺ), but if you turn away, then the duty of Our Messenger is only to convey (the Message) clearly.³⁶⁰⁷

قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكَنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥٥﴾

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fasiqin (the rebellious, disobedient to Allah).³⁶⁰⁸

Dhikrullāh and Du‘ā’

³⁶⁰⁴ Sūrah Al Anfāl (8), ayāh 46.

³⁶⁰⁵ Sūrah Al ‘Ankabūt (29), ayāh 52.

³⁶⁰⁶ Sūrah Muhammad (47), ayāh 21.

³⁶⁰⁷ Sūrah Al Taghābun (64), ayāh 12.

³⁶⁰⁸ Sūrah Al Taubah (9), ayāh 24.

The etiquette of Dhikrullāh and its benefits

2:152 Whoever remembers Allāh, Allāh will remember ‘him’.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

Therefore remember Me (by praying, glorifying, etc.). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.³⁶⁰⁹

59:19 Whoever forgets Allāh, Allāh will make that person forgetful of ‘himself’.

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٩﴾

And be not like those who forgot Allāh (i.e. became disobedient to Allāh) and He caused them to forget their own selves, (let them forget to do righteous deeds). Those are the Fāsiqūn (rebellious, disobedient to Allāh).³⁶¹⁰

2:200 Perform dhikrullāh by mentioning the name of Allāh as much as possible.

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ

النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِن حَاقٍ ﴿٢٠٠﴾

So when you have accomplished your Manasik [(i.e. Iram, awf of the Kabah and Araf and Al-Marwah), stay at Arafat, Muzdalifah and Mina, Ramy of Jamarat, (stoning of the specified pillars in Mina) slaughtering of Hady (animal, etc.)]. Remember Allāh as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: “Our Lord! Give us (Your Bounties) in this world!” And for such there will be no portion in the Hereafter.³⁶¹¹

4:103 Remember Allāh with and at the time of standing, sitting, and whilst laying down by mentioning the name of Allāh in ones heart with fear (thereof); humble oneself and do not raise the voice, whether in the morning or in the evening.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَاذْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ

فَأَقِمْوُا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٠٣﴾

When you have finished Arafat (the prayer - congregational), remember Allāh standing, sitting down, and lying down on your sides, but when you

³⁶⁰⁹ Sūrah Al Baqarah (2), ayāh 152.

³⁶¹⁰ Sūrah Al Hashr (59), ayāh 19.

³⁶¹¹ Sūrah Al Baqarah (2), ayāh 200.

are free from danger, perform A - al t (Iq mat-a - al t). Verily, the prayer is enjoined on the believers at fixed hours.³⁶¹²

وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ ﴿٣٦١٣﴾

And remember your Lord by your tongue and within yourself, humbly and with fear without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.³⁶¹³

13:28 By remembering Allāh, Allāh will render a person's heart peaceful.

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٣٦١٤﴾

Those who believe (in the Oneness of All h - Isl mic Monotheism), and whose hearts find rest in the remembrance of All h, verily, in the remembrance of All h do hearts find rest.³⁶¹⁴

20:14 Stand up for Ṣalāt in order to remember Him.

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿٣٦١٥﴾

"Verily! I am All h! L il ha illa Ana (none has the right to be worshipped but I), so worship Me, and perform A - al t (Iq mat-a - al t) for My remembrance.³⁶¹⁵

29:45 The remembrance of Allāh during the performance of ṣalāt is greater in excellence than any other form of worship.

أَتْلُ مَا أُوحِيَ إِلَيَّكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنهٰى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٣٦١٦﴾

Recite (O Mu ammad ﷺ) what has been revealed to you of the Book (the Qur n), and perform A - al t (Iq mat-a - al t). Verily, A - al t (the prayer) prevents from Al-Fa sh (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.) and the remembering (praising, etc.) of (you by) All h (in front of the angels) is greater indeed [than your remembering (praising, etc.) All h in prayers, etc.]. And All h knows what you do.³⁶¹⁶

4:142 Do not be like the Munafiqūn who when they stand to perform Ṣalāt are lazy and moreover subjective; and they only remember

³⁶¹² Sūrah Al Nisā' (4), ayāh 103.

³⁶¹³ Sūrah Al A' rāf (7), ayāh 205.

³⁶¹⁴ Sūrah Al Ra d (13), ayāh 28.

³⁶¹⁵ Sūrah Tā-Hā (20), ayāh 14.

³⁶¹⁶ Sūrah Al 'Ankabūt (29), ayāh 45.

Allāh a little.

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى
يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿٣٧﴾

Verily, the hypocrites seek to deceive Allāh, but it is He who deceives them.
And when they stand up for A - al t (the prayer), they stand with laziness
and to be seen of men, and they do not remember Allāh but little.³⁶¹⁷

Dhikr and Tasbīḥ the praises of Allāh

33:41-42 The command of Allāh to perform dhikr to and of Allāh as much
20:130 as possible; and to perform tasbīḥ (glorification) of His praises in
the morning and in the evening;

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾

O you who believe! Remember Allāh with much remembrance.
And glorify His praises morning and afternoon [the early morning (Fajr)
and Asr prayers].³⁶¹⁸

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا ۖ وَمِنْ
ءَانَائِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿٤٣﴾

So bear patiently (O Mu ammad ﷺ) what they say, and glorify the praises
of your Lord before the rising of the sun, and before its setting, and during
some of the hours of the night, and at the sides of the day (an indication for
the five compulsory congregational prayers), that you may become pleased
with the reward which Allāh shall give you.³⁶¹⁹

30:17-18 before the rising of the sun, and after its setting;

فَسُبِّحَنَّ اللَّهَ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ
وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾

So glorify Allāh [above all that (evil) they associate with Him (O
believers)], when you come up to the evening [i.e. offer the (Maghrib)
sunset and (Ish) night prayers], and when you enter the morning [i.e.
offer the (Fajr) morning prayer].
And His is all the praises and thanks in the heavens and the earth, and
(glorify Him) in the afternoon (i.e. offer Asr prayer) and when you come up
to the time, when the day begins to decline (i.e. offer Zuhr prayer). (Ibn

³⁶¹⁷ Sūrah Al Nisā' (4), ayāh 142.

³⁶¹⁸ Sūrah Al Ahzāb (33), āyāt 41-42.

³⁶¹⁹ Sūrah Tā-Hā (20), ayāh 130.

Abbas (عليه السلام) said: "These are the five compulsory congregational prayers mentioned in the Qur'an".³⁶²⁰

52:49 When it has risen (in the afternoon) and during the night so that
76:25-26 one feels calm; quiet and peace in the hearts of those who do this.

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ النُّجُومِ ﴿٣٦٢١﴾

And in the night-time, also glorify His Praises, and at the setting of the stars.³⁶²¹

وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٣٦٢٢﴾ وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٣٦٢٣﴾

And remember the Name of your Lord every morning and afternoon [i.e. offering of the morning (Fajr), Zuhr, and Asr prayers].
And during night, prostrate yourself to Him (i.e. the offering of Maghrib and Isha prayers), and glorify Him a long night through (i.e. Tahajjud prayer).³⁶²²

50:39-40

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٦٢٤﴾

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ الشُّجُودِ ﴿٣٦٢٥﴾

So bear with patience (O Muhammad ﷺ) all that they say, and glorify the praises of your Lord, before the rising of the sun and before (its) setting (i.e. the Fajr, Zuhr, and Asr prayers).
And during a part of the night (also), glorify His Praises (i.e. Maghrib and Isha prayers), and (so likewise) after the prayers [As-Sunnah, Nawafil optional and additional prayers, and also glorify, praise and magnify Allah - Subhan Allahu, Alhamdulillah, Allahu-Akbar].³⁶²³

Tawaşşul towards Allāh

Tawaşşul to Allāh is the execution of deeds that will bring one closer to Allāh. Tawaşşul is the attainment of that objective. (The acts of) Tawaşşul that are permissible within the teachings of Islām are as follows.

With 'Asmā' ul Ḥusnā

40:60 Allāh will allow the du'ā' of a person who invokes Him; perform

³⁶²⁰ Sūrah Al Rūm (30), āyāt 17-18.

³⁶²¹ Sūrah Al Tūr (52), āyah 49.

³⁶²² Sūrah 'Insān [or Al Dahr] (76), āyāt 25-26.

³⁶²³ Sūrah Qāf (50), āyāt 39-40.

7:180 tawaṣṣul by means of du‘ā’ (invoking) the ‘Asmā’ ul Ḥusnā (by declaring the most noble characteristics of Allāh).

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٣٦٢﴾

And your Lord said: *Invoke Me, [i.e. believe in My Oneness (Isl mic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Isl mic Monotheism)] they will surely enter Hell in humiliation!*”³⁶²⁴

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذُرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿٣٦٣﴾

And (all) the most beautiful names belong to All h , so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.³⁶²⁵

3:38 Take note of the example of the du‘ā’ of the prophet Zakariyā (ﷺ), who followed up his du‘ā’ by mentioning the ‘Asmā’ ul Ḥusnā in accordance with his invocation to Him.

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۚ إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٦٤﴾

At that time Zakar y (Zachariya) invoked his Lord, saying: “O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation.”³⁶²⁶

رَبَّنَا لَا تُغِثْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٦٥﴾
(They say): “Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, you are the Bestower.”³⁶²⁷

Pay attention also to the ad‘iya from Al Qur‘ān included at the back of this book.

With faith and righteous deeds

2:285 Perform Tawaṣṣul with obedience, and with faith as well as

³⁶²⁴ Sūrah Al Mū‘min [or Ghāfir] (40), ayāh 60.

³⁶²⁵ Sūrah Al A‘rāf (7), ayāh 180.

³⁶²⁶ Sūrah Al ‘Imrān (3), ayāh 38.

³⁶²⁷ Sūrah Al ‘Imrān (3), ayāh 8.

3:16 righteous deeds like the ad'iya found in the Qur'ān.
3:53

ءَاَمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلُّ ءَاَمَنَ بِاللَّهِ وَمَلَيْكَتِهِ وَكُتُبِهِ
وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا
وَأِلَيْكَ الْمَصِيرُ ﴿٣٥﴾

The Messenger (Mu ammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in All h, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)." 3628

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا ءَاَمَنَّا فَأَغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿٣٦﴾

Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire." 3629

رَبَّنَا ءَاَمَنَّا بِمَا أُنزِلَتْ وَأَتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٣٧﴾

Our Lord! We believe in what You have sent down, and we follow the Messenger [s (Jesus)]; so write us down among those who bear witness (to the truth i.e. L il ha ill-All h - none has the right to be worshipped but All h). 3630

By means of the ad'iya of living righteous people

- 2:68-71 Perform Tawaṣṣul by means of the ad'iya of living righteous people. Note the sign of Allāh for the appeal of Mūsā's ﷺ community to the Prophet Mūsā ﷺ; likewise also the du'ā' of the Prophet Ya'qūb ﷺ at the plea of his children.
- 12:97-98

قَالُوا آذِغْ لَنَا رَبِّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ
بَيْنَ ذَلِكَ ۖ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٣٨﴾ قَالُوا آذِغْ لَنَا رَبِّكَ يُبَيِّنْ لَنَا مَا لَوْثُهَا ۚ قَالَ
إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءٌ فَاقِعٌ لَوْتُهَا تُسْرُ النَّظِيرِينَ ﴿٣٩﴾ قَالُوا آذِغْ لَنَا رَبِّكَ
يُبَيِّنْ لَنَا مَا هِيَ ۚ إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٤٠﴾ قَالَ إِنَّهُ يَقُولُ
إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِئَةَ فِيهَا ۚ قَالُوا آلَافَن

³⁶²⁸ Sūrah Al Baqarah (2), ayāh 285.

³⁶²⁹ Sūrah Al 'Imrān (3), ayāh 16.

³⁶³⁰ Sūrah Al 'Imrān (3), ayāh 53.

جَنَّتْ بِالْحَقِّ فَدَخَلُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٣١﴾

They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions' so do what you are commanded."

They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing to the beholders.'"

They said, "Call upon your Lord for us to make plain to us what it is. Verily to us all cows are alike, and surely, if Allah wills, we will be guided."

He [Moses] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.'" They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it.³⁶³¹

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٣٢﴾ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٣٣﴾

They said: "O our father! Ask forgiveness (from Allah) for our sins, indeed we have been sinners."

He said: "I will ask my Lord for forgiveness for you, verily He! Only He is the Oft-Forgiving, the Most Merciful."³⁶³²

The etiquette of good ad'iyā

2:186 Indeed Allāh is close; Allāh responds to those people who make ad'iyā to Him.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿٣٤﴾

And when My slaves ask you (O Muhammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.³⁶³³

7:55-56 As a consequence of this we too must be attentive in our manner towards this by namely, being humble and humbling ourselves, in a soft, gentle manner.

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يَحِبُّ الْمُعْتَدِينَ ﴿٣٥﴾ وَلَا تُفْسِدُوا فِي

³⁶³¹ Sūrah Al Baqarah (2), āyāt 68-71.

³⁶³² Sūrah Yūsuf (12), āyāt 97-98,

³⁶³³ Sūrah Al Baqarah (2), āyāt 186.

الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ



Invoke your Lord with humility and in secret. He likes not the aggressors. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope; surely, All h's Mercy is (ever) near unto the good-doers.³⁶³⁴

32:16 Being in a state of fear and full of hope.

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ



Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in All h's Cause) out of what We have bestowed on them.³⁶³⁵

20:7-8 Do not be loud or rough in our pleas.

وَإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ۚ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ



And if you (O Mu ammad ﷺ) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden. All h! L il hla illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names.³⁶³⁶

11:46 Do not plead for something, the essence of which we ask for is unknown to us.

قَالَ يَنْتُوخُ إِنَّهُ لَيْسَ مِنِّي أَهْلَكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ۚ

He said: "O N (Noah)! Surely, he is not of your family; Verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you be one of the ignorants."³⁶³⁷

7:180 Ask by means of the 'Asmā' ul Ḥusnā.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا

³⁶³⁴ Sūrah Al A'rāf (7), āyāt 55-56.

³⁶³⁵ Sūrah Al Sajdah (32), āyah 16.

³⁶³⁶ Sūrah Tā-Hā (20), āyāt 7-8.

³⁶³⁷ Sūrah Hūd (11), āyah 46.

And (all) the Most Beautiful Names belong to Allāh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.³⁶³⁸

13:14 It is in truth only Allāh who can respond to our ad'iya; and because
17:11 of that do not ask for something in haste nor ask for something
46:35 evil in the same manner as one asks for good.

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبْسُطُ كَفِّهِ
إِلَى أَلْمَاءٍ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ ۚ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٣٦٣﴾

For Him (Alone) is the word of Truth (i.e. none has the right to be worshipped but He). And those whom they (polytheists and disbelievers) invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not, and the invocation of the disbelievers is nothing but an error (i.e. of no use).³⁶³⁹

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۚ وَالْإِنْسَانُ عَجُولٌ ﴿٣٦٤﴾

And man invokes (Allāh) for evil as he invokes (Allāh) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allāh! Curse him, etc." And that one should not do, but one should be patient].³⁶⁴⁰

فَاصْبِرْ كَمَا صَبَرُ الْأُولَاءُ الْعَزِمِ مِنَ الرَّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ۚ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا
يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ ۚ بَلِّغْ ۚ فَهَلْ يَهْلِكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ ﴿٣٦٤﴾

Therefore be patient (O Muhammad ﷺ) as did the Messengers of strong will and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! This Qur'an is sufficient as) a clear message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are Al-Fasiqin (the rebellious, disobedient to Allāh).³⁶⁴¹

40:60 Making ad'iya to Allāh will assuredly be allowed and responded
10:12 to by Allāh; many of 'mankind' want to make ad'iya when and if
27:62 if a calamity befalls them; and as if they had never made ad'iya
when they have already been saved from said disaster.

³⁶³⁸ Sūrah Al A'rāf (7), ayāh 180.

³⁶³⁹ Sūrah Al Ra'd (13), ayāh 14.

³⁶⁴⁰ Sūrah Al Isrā' (17), ayāh 11.

³⁶⁴¹ Sūrah Al Aḥqāf (46), ayāh 35.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ

جَهَنَّمَ دَاخِرِينَ ﴿٣٦٤٢﴾

And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Isl mic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness (Isl mic Monotheism)], they will surely enter Hell in humiliation!"³⁶⁴²

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ

كَأَنَّمَا لَمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ كَذَلِكَ زِينٌ لِّلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿٣٦٤٣﴾

And when harm touches man, he invokes Us, lying down on his side, or sitting or standing. But when We have removed his harm from him, he passes on his way as if he had never invoked Us for a harm that touched him! Thus it seems fair to the Musrif n that which they used to do.³⁶⁴³

أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَإِلَهُ مَعَ

اللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣٦٤٤﴾

Is not He (better than your gods) who responds to the distressed one, when he calls Him, and who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any Il h (God) with All h? Little is that you remember!³⁶⁴⁴

10:10 The end of the ad'iya of those who are destined for Paradise will be: Al Ḥamdu lillāhi Rabbil 'Ālamīn.

دَعْوَتُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ ۖ وَأٰخِرُ دَعْوَتُهُمْ اَنْ اَحْمَدُ لِلّٰهِ رَبِّ

الْعٰلَمِيْنَ ﴿٣٦٤٥﴾

Their way of request therein will be Sub naka All humma (Glory to You, O All h!) and Sal m (peace, safe from each and every evil) will be their greetings therein (Paradise)! And the close of their request will be: Al- amdu Lill hi Rabbil- lam n [All the Praises and Thanks are to All h, the Lord of lam n (mankind, jinns and all that exists)].³⁶⁴⁵

Various ad'iya from Al Qur'ān

2:201 In order that one is bestowed with goodness and happiness both in

³⁶⁴² Sūrah Al Mū'min [or Ghāfir] (40), ayāh 60.

³⁶⁴³ Sūrah Yūnus (10), ayāh 12.

³⁶⁴⁴ Sūrah Al Naml (27), ayāh 62.

³⁶⁴⁵ Sūrah Yūnus (10), ayāh 10.

this life and in the Hereafter;

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ



And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"³⁶⁴⁶

2:217 In order that the deeds of a person are accepted by Allāh;

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقْتَلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَعُوا وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِ فَمَا لِي بِهِ مِنْ حَقٍّ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

They ask you concerning fighting in the sacred months (i.e. 1st, 7th, 11th and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allāh is to prevent mankind from following the Way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid-al-Haram (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing. And they will never cease fighting you until they turn you back from your Deen (religion (Islamic Monotheism)) if they can. And whosoever of you turns back from his Deen (religion) and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever."³⁶⁴⁷

2:250 In order that one is patient, steadfast, and strong in faith;

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

And when they advanced to meet Jalūt (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience and make us victorious over the disbelieving people."³⁶⁴⁸

2:286 In order that one is not overburdened with a burden greater than one can bear;

³⁶⁴⁶ Sūrah Al Baqarah (2), ayah 201.

³⁶⁴⁷ Sūrah Al Baqarah (2), ayah 217.

³⁶⁴⁸ Sūrah Al Baqarah (2), ayah 250.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ
كُنَّا مُدْطِرِّينَ أَوْ آخِطَانًا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا
رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا
فَاَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾

All h burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); Our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Maul (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people." ³⁶⁴⁹

3:8-9 In order that one receives guidance from Allāh and His Mercy;

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿١٤٨﴾
رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿١٤٩﴾

(They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."

Our Lord! Verily, it is You who will gather mankind together on the Day about which there is no doubt. Verily, All h never breaks His Promise ³⁶⁵⁰

3:16 In order that one is forgiven one's sins from one's transgressions
3:147 and strengthening of faith;

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا أَعْمَانَا فَاعْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٥٠﴾

Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire." ³⁶⁵¹

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا
وَاَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٥١﴾

And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk." ³⁶⁵²

³⁶⁴⁹ Sūrah Al Baqarah (2), ayāh 286.

³⁶⁵⁰ Sūrah Al 'Imrān (3), ayāh 8-9.

³⁶⁵¹ Sūrah Al 'Imrān (3), ayāh 16.

³⁶⁵² Sūrah Al 'Imrān (3), ayāh 147.

3:191-194 In order that one avoids punishment, is forgiven sins, and is not disgraced in life;

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾ رَبَّنَا إِنَّكَ مَن
تُدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ ۖ وَمَا لِلظَّالِمِينَ مِن أَنصَارٍ ﴿١٩٢﴾ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا
يُنَادِي لِلْإِيمَانِ أَن ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا ۖ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا
وَتُوفِنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَءَاتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ
إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, Glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire.

"Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him, and never will the ^{shirk}im n (polytheists and wrong-doers) find any helpers.

"Our Lord! Verily, we have heard the call of one (Muhammad ﷺ) calling to faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and remit from us our evil deeds, and make us die in the state of righteousness along with Al-Abrar (those who are obedient to Allah and follow strictly His Orders).

"Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (your) Promise."³⁶⁵³

7:126 In order that one is granted patience, and dies in a state of Islām;

وَمَا تَنْقِمُ مِنَّا إِلَّا أَتَيْنَا بِمَا يَآيِسُ رَبَّنَا لَمَّا جَاءَنَا ۖ رَبَّنَا آفِرْ عَلَيْنَا صَبْرًا وَتُوفِنَا
مُسْلِمِينَ ﴿١٢٦﴾

"And you take vengeance on us only because we believed in the ^{ya't}y t (proofs, evidences, lessons, signs, etc.) of our Lord when they reached us! Our Lord! Pour out on us patience, and cause us to die as Muslims."³⁶⁵⁴

11:41 The du'ā' for travelling on a ship;

³⁶⁵³ Sūrah Āl 'Imrān (3), āyāt 191-194.

³⁶⁵⁴ Sūrah Al A'rāf (7), āyāh 126.

﴿ وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ حِجْرُنَهَا وَفُرْسَتُهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴾

And he [N (Noah)] said: "Embark therein, in the Name of All h will be its moving course and its resting anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful." (Tafsir At-Tabar , Vol. 12, Page 43)³⁶⁵⁵

17:24 In order that the sins of one's parents are forgiven;

﴿ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴾

And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was small."³⁶⁵⁶

17:80-81 In order that one is given help by Allāh for sincere worship and
18:10 humility in order that one receives mercy and the perfection of clear guidance for that which one undertakes;

﴿ وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَنًا نَصِيرًا ﴾

﴿ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴾

And say (O Mu ammad ﷺ): My Lord! Let my entry (to the city of Al-Madinah) be good, and likewise my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof).

And say: "Truth (i.e. Isl mic Monotheism or this Qur n or Jih d against polytheists) has come and B il (falsehood, i.e. Satan or polytheism, etc.) has vanished. Surely! B il is ever bound to vanish."³⁶⁵⁷

﴿ إِذْ أَوْىءَ الْفَتَيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَبْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴾



(Remember) when the young men fled for refuge (from their disbelieving folk) to the cave, they said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"³⁶⁵⁸

19:4-6 In order that one is blessed or favoured with a righteous child;

﴿ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴾

﴿ وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَأْيِ وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ﴾

³⁶⁵⁵ Sūrah Hūd (11), ayāh 41.

³⁶⁵⁶ Sūrah Al Isrā' (17), ayāh 24.

³⁶⁵⁷ Sūrah Al Isrā' (17), āyāt 80-81.

³⁶⁵⁸ Sūrah Al Kahf (18), ayāh 10.

﴿٣٥٩﴾ يَرِثُنِي وَيَرِثْ مِنْ أَيْمَالِي يَغْفُوبٌ وَأَجْعَلْهُ رَبِّ رَضِيًّا ﴿٣٦٠﴾

Saying: “My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, and I have never been unblest in my invocation to You, O my Lord!

“And verily! I fear my relatives after me, since my wife is barren. So give me from yourself an heir,

“Who shall inherit me, and inherit (also) the posterity of Ya q b (Jacob) (inheritance of the religious knowledge and Prophethood, not the wealth, etc.). And make him, my Lord, one with whom You are Well-pleased!”³⁶⁵⁹

20:25-26 In order that one receives patience and ease of task;

﴿٣٦١﴾ قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٣٦٢﴾ وَبَسِّرْ لِي أَمْرِي ﴿٣٦٣﴾

[M s (Moses)] said: “O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness).

“And ease my task for me;”³⁶⁶⁰

20:27-28 In order that our speech is easy to understand by other people;

﴿٣٦٤﴾ وَأَحْلِلْ عُقْدَةً مِنْ لِسَانِي ﴿٣٦٥﴾ يَفْقَهُوا قَوْلِي ﴿٣٦٦﴾

“And make loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) [that occurred as a result of a brand of fire which M s (Moses) put in his mouth when he was an infant]. [Tafsir At-Tabar , Vol. 16, Page 159].

“That they understand my speech,”³⁶⁶¹

20:114 In order that we gain knowledge;

﴿٣٦٧﴾ فَتَعَلَىٰ اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ. وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿٣٦٨﴾

Then high above all be All h, the True King. And be not in haste (O Mu ammad ﷺ) with the Qur n before its revelation is completed to you, and say: “My Lord! Increase me in knowledge.”³⁶⁶²

23:29 In order that one is blessed with a place full of mercy;

﴿٣٦٩﴾ وَقُلْ رَبِّ أُنزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٣٧٠﴾

And say: “My Lord! Cause me to land at a blessed landing-place, for You are the best of those who bring to land.”³⁶⁶³

³⁶⁵⁹ Sūrah Maryam (19), āyāt 4-6.

³⁶⁶⁰ Sūrah Tā-Hā (20), āyāt 25-26.

³⁶⁶¹ Sūrah Tā-Hā (20), āyāt 27-28.

³⁶⁶² Sūrah Tā-Hā (20), āyāh 114.

³⁶⁶³ Sūrah Al Mu'minūn (23), āyāh 29.

23:93-94 In order that we are counted amongst those who are Zālimūn;

قُلْ رَبِّ إِمَّا تُرِيدُنِي مَا يُوعَدُونَ ﴿٩٣﴾ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٤﴾

Say (O Mu ammad ﷺ): “My Lord! If You would show me that with which they are threatened (torment),
“My Lord! Then (save me from Your punishment), and put me not amongst the people who are the Zālimūn (polytheists and wrong-doing).”³⁶⁶⁴

23:97-98 In order that one is protected from the whisperings of Shaiṭān, and from their approach to oneself;

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبَّ أَنْ تَحْضُرُونِ ﴿٩٨﴾

And say: “My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayṭān (devils).
“And I seek refuge with You, my Lord! Lest they may attend (or come near) me.”³⁶⁶⁵

23:109 In order that one is forgiven sins and given mercy;
23:118

إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا ءَامِنَّا فَاعْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ

الرَّحِيمِينَ ﴿١١٨﴾

Verily! There was a party of My slaves, who used to say: “Our Lord! We believe, so forgive us, and have mercy on us, for You are the best of all who show mercy!”³⁶⁶⁶

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ ﴿١١٩﴾

And say (O Mu ammad ﷺ): “My Lord! Forgive and have mercy, for You are the best of those who show mercy!”³⁶⁶⁷

25:65 In order that one avoids the punishment of Hell;

وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾

And those who say: “Our Lord! Avert from us the torment of Hell. Verily! its torment is ever an inseparable, permanent punishment.”³⁶⁶⁸

25:74 In order that one is blessed with wives and children who will be a

³⁶⁶⁴ Sūrah Al Mu'minūn (23), āyāt 93-94.

³⁶⁶⁵ Sūrah Al Mu'minūn (23), āyāt 97-98.

³⁶⁶⁶ Sūrah Al Mu'minūn (23), āyah 109.

³⁶⁶⁷ Sūrah Al Mu'minūn (23), āyah 118.

³⁶⁶⁸ Sūrah Al Furqān (25), āyah 65.

comfort to one's eyes;

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَرْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا
لِلْمُتَّقِينَ إِمَامًا ﴿٧٦﴾

And those who say: "Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the Muttaq n" (pious).³⁶⁶⁹

26:83-87 In order that one is bestowed with wisdom and grouped with those who are righteous; in order that one is remembered as honourable; in order that one inherits the Paradise of Delight; in order that one's father is forgiven; and in order that one is not disgraced on the Day of Resurrection;

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿٨٣﴾ وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي
الْآخِرِينَ ﴿٨٤﴾ وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾ وَأَغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ
﴿٨٦﴾ وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾

My Lord! Bestow ukman (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous; and grant me an honourable mention in later generations; and make me one of the inheritors of the Paradise of Delight; and forgive my father, verily he is of the erring; and disgrace me not on the Day when (all the creatures) will be resurrected;³⁶⁷⁰

27:19 In order that one is given ilhām (inspiration from Allāh) to be steadfastly patient and righteous;

فَتَبَسَّمَ ضَاحِكًا مِنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ
وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿٢٠﴾

So he [Sulaim n (Solomon)] smiled, amused at her speech and said: "My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please you, and admit me by Your Mercy among Your righteous slaves."³⁶⁷¹

28:16 In order that one is forgiven one's sins;

³⁶⁶⁹ Sūrah Al Furqān (25), ayāh 74.

³⁶⁷⁰ Sūrah Al Shu'arā (26), āyāt 83-87.

³⁶⁷¹ Sūrah Al Naml (27), ayāh 19.

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٣٦٧٢﴾

He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.³⁶⁷²

28:21-22 In order that one is saved from the Zālimūn; and in order that one is guided to the Right Way;

خَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٣٦٧٣﴾ وَلَمَّا تَوَجَّهَ تَلَقَّاهُ مَذْيَبٌ قَالَ عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٣٦٧٤﴾

So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are lim n (polytheists and wrong-doers)!"

And when he went towards (the land of) Madyan (Midian) he said: "It may be that my Lord guides me to the Right Way."³⁶⁷³

29:30 In order that one is helped from the deeds of those people who are Mufsidin;

قَالَ رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴿٣٦٧٥﴾

He said: "My Lord! Give me victory over the people who are Mufsid n (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts).³⁶⁷⁴

35:34-35 The du'ā' of those people who will be secured in Paradise 'Adn;

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٦٧٦﴾ الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٦٧٧﴾

And they will say: "All the praises and thanks be to All h, who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most ready to appreciate (good deeds and to recompense).

Who, out of His Grace, has lodged us in a home that will last forever; there, toil will touch us not, nor weariness will touch us."³⁶⁷⁵

35:37 The du'ā' of remorse of the inhabitants of Hell;

وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ﴿٣٦٧٨﴾

³⁶⁷² Sūrah Al Qaṣaṣ (28), ayāh 16.

³⁶⁷³ Sūrah Al Qaṣaṣ (28), āyāt 21-22.

³⁶⁷⁴ Sūrah Al 'Ankabūt (29), ayāh 30.

³⁶⁷⁵ Sūrah Fāṭir [or Al Malā'ikah] (35), āyāt 34-35.

تُعْمِرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمْ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ



Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (All h will reply): "Did We not give you lives long enough, so that whosoever would receive admonition, - could receive it? And the warner came to you. So taste you (the evil of your deeds). For the *alim n* (polytheists and wrong-doers, etc.) there is no helper."³⁶⁷⁶

36:52 The remorse of those people who denounced the existence of the Day of Resurrection;

قَالُوا يَوَيْلَنَا مَن بَعَثَنَا مِن مَّرْجَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ



They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Beneficent (All h) had promised, and the Messengers spoke truth!"³⁶⁷⁷

36:58 Salām will be for the inhabitants of Paradise from Allāh;

سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ

(It will be said to them): *Sal mun* (peace be on you), a word from the Lord (All h), Most Merciful.³⁶⁷⁸

37:79 Salām and praise for the Prophet Nūḥ عليه السلام;

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ

Sal mun (peace) be upon N (Noah) (from Us) among the *alam n* (mankind, jinns and all that exists)!³⁶⁷⁹

37:100 In order that oen is blessed with righteous offspring;

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ

"My Lord! Grant me (offspring) from the righteous."³⁶⁸⁰

37:109 Salām and praise for the Prophet 'Ibrāhīm عليه السلام;

³⁶⁷⁶ Sūrah Fāṭir [or Al Malā'ikah] (35), ayāh 37.

³⁶⁷⁷ Sūrah Yā-Sīn (36), ayāh 52.

³⁶⁷⁸ Sūrah Yā-Sīn (36), ayāh 58.

³⁶⁷⁹ Sūrah Al Šaffāt (37), ayāh 79.

³⁶⁸⁰ Sūrah Al Šaffāt (37), ayāh 100.

Sal mun (peace) be upon 'Ibr h m (Abraham)!³⁶⁸¹

37:120 Salām and praise for the Prophet Mūsā ؑ and for the Prophet Hārūn ؑ;

سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿٣٦٨٢﴾

Sal mun (peace) be upon M s (Moses) and H r n (Aaron)!³⁶⁸²

37:130 Salām and praise for the Prophet 'Ilyās ؑ;

سَلَامٌ عَلَىٰ إِيْلَاسِينَ ﴿٣٦٨٣﴾

Sal mun (peace) be upon Ily s n (Elias)!³⁶⁸³

38:16 The plea of the disbelievers in order to speed up their record of good and bad deeds before the Day of Reckoning;

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْعَتَا قَبْلَ يَوْمِ الْحِسَابِ ﴿٣٦٨٤﴾

They say: "Our Lord! Hasten to us Qi ana (i.e. our record of good and bad deeds so that we see it) before the Day of Reckoning!"³⁶⁸⁴

38:35 In order that one is forgiven sins, and bestowed a kingdom (du'ā' of the Prophet Sulaimān ؑ);

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٦٨٥﴾

He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower."³⁶⁸⁵

38:41 The du'ā' of the Prophet Ayūb ؑ to Allāh;

وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿٣٦٨٦﴾

And remember Our slave Ay b (Job), when he invoked his Lord (saying): "Verily! Shai n (Satan) has touched me with distress (by losing my health) and torment (by losing my wealth)!³⁶⁸⁶

38:79 The request of Iblīs in order that he may be given respite till the Day of Resurrection;

³⁶⁸¹ Sūrah Al Sāffāt (37), ayah 109.

³⁶⁸² Sūrah Al Sāffāt (37), ayah 120.

³⁶⁸³ Sūrah Al Sāffāt (37), ayah 130.

³⁶⁸⁴ Sūrah Sād (38), ayah 16.

³⁶⁸⁵ Sūrah Sād (38), ayah 35.

³⁶⁸⁶ Sūrah Sād (38), ayah 41.

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٣٨٧﴾

[Iblis (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected."³⁶⁸⁷

39:46 Praise to Allāh who determines all issues;

قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَلِيمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٣٨٨﴾

Say (O Muhammad ﷺ): "O Allāh! Creator of the heavens and the earth! All-Knower of the Ghaib (unseen) and the seen. You will judge between Your slaves about that wherein they used to differ."³⁶⁸⁸

39:73 Du'ā' and Salām, from the angels who guard Paradise, to those who will inhabit it;

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٣٨٩﴾

And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Sal mun Alaikum (peace be upon you)! You have done well, so enter here to abide therein."³⁶⁸⁹

40:7-9 The du'ā' requesting forgiveness from the angels for those who are faithful;

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾ وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۚ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

Those (angels) who bear the Throne (of Allāh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allāh) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire!"

³⁶⁸⁷ Sūrah Sād (38), ayah 79.

³⁶⁸⁸ Sūrah Al Zumar (39), ayah 46.

³⁶⁸⁹ Sūrah Al Zumar (39), ayah 73.

"Our Lord! And make them enter the Adn (Eden) Paradise (everlasting gardens) which You have promised them, and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise.

*"And save them from (the punishment, because of what they did of) the sins, and whomsoever You save from (the punishment, because of what they did of) the sins (i.e. excuse them) that Day, him Verily, You have taken into mercy." And that is the supreme success.*³⁶⁹⁰

40:11 The acknowledgement of the sins of those in Hell and their plea to be allowed a way out of Hell;

قَالُوا رَبَّنَا أَمَكْنَا أَثْنَتَيْنِ وَأَحْيَيْتَنَا أَثْنَتَيْنِ فَأَعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ



*They will say: "Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our deaths in this world), and You have given us life twice (i.e. life when we were born and life when we are resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?"*³⁶⁹¹

43:13-14 The du'ā' of praise and thanks for the favours already bestowed upon His servants;

لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ

الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿٤٣﴾ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ﴿٤٤﴾

*In order that you may mount firmly on their backs, and then may remember the favour of your Lord when you mount thereon, and say: "Glory to Him who has subjected this to us, and we could never have it (by our efforts)." And verily, to our Lord we indeed are to return!*³⁶⁹²

43:88-89 The du'ā' of the Prophet Muḥammad ﷺ about the disbelief undertaken by his community;

وَقِيلَ لَهُ يَرْبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ ﴿٨٨﴾ فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ

يَعْلَمُونَ ﴿٨٩﴾

(Allah has knowledge) of (Prophet Muḥammad's ﷺ) saying: "O my Lord! Verily, These are a people who believe not!"

*So turn away from them (O Muḥammad ﷺ), and say: Salām (peace)! But they will come to know.*³⁶⁹³

³⁶⁹⁰ Sūrah Al Mū'min [or Ghāfir] (40), āyāt 7-9.

³⁶⁹¹ Sūrah Al Mū'min [or Ghāfir] (40), āyah 11.

³⁶⁹² Sūrah Al Zukhruf (43), āyāt 13-14.

³⁶⁹³ Sūrah Al Zukhruf (43), āyāt 88-89.

44:12 The du‘ā’ of the Quraish community upon whom the punishment of Allāh had already befallen;

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾

(They will say): “Our Lord! Remove the torment from us, really we shall become believers!”³⁶⁹⁴

44:22 The du‘ā’ of the Prophet Mūsā ؑ about the cruelty of Fir‘aun (who acknowledged himself as ‘God’);

فَدَعَا رَبَّهُ أَنِ مَثَلُهُمْ هُتُولاَءِ قَوْمٌ مُّجْرِمُونَ ﴿٢٢﴾

(But they were aggressive), so he [M s (Moses) ؑ] called upon his Lord (saying): “These are indeed the people who are Mujrim n (disbelievers, polytheists, sinners, criminals, etc.).”³⁶⁹⁵

46:15 The du‘ā’ for oneself, parents, and offspring;

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾

And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship and she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty (30) months, till when he attains full strength and reaches forty years, he says: “My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will).”³⁶⁹⁶

54:9-10 The du‘ā’ of the prophet Nūh ؑ at the disbelief of his community, which had already exceeded the bounds;

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدَجَرُوا ﴿٩﴾ فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانتَصِرْ ﴿١٠﴾

The people of N (Noah) denied (their Messenger) before them, they rejected Our slave, and said: “A madman!” And he was insolently rebuked

³⁶⁹⁴ Sūrah Al Dukhān (44), ayāh 12.

³⁶⁹⁵ Sūrah Al Dukhān (44), ayāh 22.

³⁶⁹⁶ Sūrah Al Aḥqāf (46), ayāh 15.

and threatened.

Then he invoked his Lord (saying): “I have been overcome, so help (me)!”³⁶⁹⁷

59:10 The du‘ā’ of the Muhājirūn for the Anṣār;

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

And those who came after them say: “Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.”³⁶⁹⁸

59:22-24 Some of the ‘Asmā’ ul Husnā which are compiled within Al Qur’ān in order to be performed as ad‘iyya/tawaṣṣul to Him;

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُهُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ
اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ
الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ
الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ﴿٢٤﴾

He is All h, than whom there is L il ha illa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful.

He is All h than whom there is L il ha illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from All defects, the Giver of Security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to All h! (high is He) above all that they associate as partners with Him.

He is All h, the Creator, the Inventor of All things, the Bestower of Forms. to Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.³⁶⁹⁹

60:4-5 The du‘ā’ in order that one is distanced from fitnah (the du‘ā’ of the Prophet ‘Ibrāhīm (عليه السلام));

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ

³⁶⁹⁷ Sūrah Al Qamar (54), āyāt 9-10.

³⁶⁹⁸ Sūrah Al Ḥaṣhr (59), āyāt 10.

³⁶⁹⁹ Sūrah Al Ḥaṣhr (59), āyāt 22-24.

وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ: إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ ۚ رَأَيْنَا عَلَيْكَ تَوَكُّلَنَا وَإِلَيْكَ أَبْتِغَا وَالْيَاكَ الْمَصِيرُ ﴿٦٣﴾ رَأَيْنَا لَا تَجْعَلُنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفُ رَنَا رَأَيْنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٦٤﴾

Indeed there has been an excellent example for you in 'Ibr h m (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides All h, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in All h Alone," except the saying of 'Ibr h m (Abraham) to his father: "Verily, I will ask for forgiveness (from All h) for you, but I have no power to do anything for you before All h." Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final return, "Our Lord! Make us not a trial for the disbelievers, and forgive us, our Lord! Verily, You, Only You are the All-Mighty, the All-Wise." 3700

63:10 The du'ā of those people who were too late to Ṣadaqah;

وَأَنْفِقُوا مِنْ مَا رَزَقْنَكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ ﴿٦٥﴾

And spend (in charity) of that with which We have provided you, before death comes to one of you and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give adaqah (i.e. Zak t) of my wealth, and be among the righteous [i.e. perform ajj (pilgrimage to Makkah)]. 3701

66:8 The du'ā in order that one's light is perfected and one is forgiven;

يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَىٰ رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ ۖ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَاعْفُ رَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦٦﴾

O you who believe! Turn to All h with sincere repentance! It may be that your Lord will remit from you your sins, and admit you into gardens under which rivers flow (Paradise) the Day that All h will not disgrace the Prophet (Mu ammad ﷺ) and those who believe with him, their light will run forward before them and with (their records books of deeds) in their

3700 Sūrah Al Mumtaḥinah (60), āyāt 4-5.

3701 Sūrah Al Munāfiqūn (63), āyāh 10.

right hands they will say: "Our Lord! Keep perfect our light for us [and do not put it off till we cross over the *ir* (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things."³⁷⁰²

66:11 The du'ā' in order that one is saved from the Zālimūn (the du'ā' of the faithful wife of Fir'aun);

وَصَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا امْرَأَتُ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَخَِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَخَِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٣٧٠٣﴾

And Allah has set forth an example for those who believe, the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are *lim n* (polytheists, wrong-doers and disbelievers in Allah)."³⁷⁰³

68:29 The du'ā' of the people who were Zālimūn;

قَالُوا سُبْحَنَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٣٧٠٤﴾

They said: "Glory to our Lord! Verily, we have been *lim n* (wrong-doers, etc.)."³⁷⁰⁴

71:5-24 The du'ā' of the Prophet Nūḥ ʿعليه السلام about the denial of his community which had opposed him;

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾ فَلَمْ يَزِدْهُمْ دُعَايَ إِلَّا فِرَارًا ﴿٦﴾ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْوَعُهُمْ فِي ءَاذَانِهِمْ وَاسْتَعْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ﴿٧﴾ ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا ﴿٨﴾ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَبِينْ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾ أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ﴿١٥﴾ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا ﴿١٦﴾ وَاللَّهُ أَتَيْتُكُمْ مِنَ الْأَرْضِ بُنَاءً ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾ وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ﴿١٩﴾ لَتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾ قَالَ نُوحُ رَبِّ إِنَّهُمْ عَصَوْنِي

³⁷⁰² Sūrah Al Tahrīm (66), ayah 8.

³⁷⁰³ Sūrah Al Tahrīm (66), ayah 11.

³⁷⁰⁴ Sūrah Al Qalam [or Nūn] (68), ayah 29.

وَأَتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا ﴿٦٨﴾ وَمَكَرُوا مَكْرًا كُبَّارًا ﴿٦٩﴾ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٧٠﴾ وَقَدْ أَضَلُّوا كَثِيرًا ۖ وَلَا تَرِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٧١﴾

He said: "O my Lord! Verily, I have called my people night and day (i.e. secretly and openly to accept the doctrine of Islamic Monotheism),
 "But all my calling added nothing but to (their) flight (from the truth).
 "And verily! Every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride.
 "Then verily, I called to them openly (aloud);
 "Then verily, I proclaimed to them in public, and I have appealed to them in private,
 "I said (to them): 'Ask forgiveness from your Lord; Verily, He is Oft-Forgiving;
 'He will send rain to you in abundance;
 'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.'"
 What is the matter with you, [that you fear not Allah (His punishment), and] you hope not for reward (from Allah or you believe not in His Oneness). While He has created you in (different) stages [i.e. first Nuh, then Arqam and Then Muhammad, see (VV.23:13,14) the Quran].
 See you not how Allah has created the seven heavens one above another, and has made the moon a light therein, and made the sun a lamp?
 And Allah has brought you forth from the (dust of) earth. [Tafsir At-Tabar, Vol.29, Page 97].
 Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)?
 And Allah has made for you the earth wide spread (an expanse). That you may go about therein in broad roads.
 Noah (Noah) said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but only loss.
 "And they have plotted a mighty plot.
 "And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwā, nor Yaghuth, nor Ya'eq, nor Nasr (names of the idols);
 "And indeed they have led many astray. And (O Allah): 'Grant no increase to the Zalimun (polytheists, wrong-doers, and disbelievers, etc.) save error.'"³⁷⁰⁵

71:28 The du'ā' of the Prophet Nūḥ (عليه السلام) at the time his community received punishment;

رَبِّ اغْفِرْ لِي وَلِوَلَدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿٧١﴾

³⁷⁰⁵ Sūrah Nūḥ (71), āyāt 5-24.

"My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the lim n (polytheists, wrong-doers, and disbelievers, etc.) grant You no increase but destruction!"³⁷⁰⁶

113:1-5 The du'ā' in order that one is protected from all kinds of evil from the creatures of Allāh;

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ
شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

Say: "I seek refuge with (All h) the Lord of the daybreak,
"From the evil of what He has created;
"And from the evil of the darkening (night) as it comes with its darkness;
(or the moon as it sets or goes away).
"And from the evil of the witchcrafts when they blow in the knots,
"And from the evil of the envier when he envies."³⁷⁰⁷

114:1-6 The du'ā' in order that one is protected from the evils of Shaitān both from within the jinn and 'mankind'.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ
الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

Say: "I seek refuge with (All h) the Lord of mankind,
"The King of mankind,
"The Il h (God) of mankind,
"From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers All h),
"Who whispers in the breasts of mankind,
"Of jinns and men."³⁷⁰⁸

³⁷⁰⁶ Sūrah Nūh (71), ayāh 28.

³⁷⁰⁷ Sūrah Al Falaq (113), āyāt 1-5.

³⁷⁰⁸ Sūrah Al Nās (114), āyāt 1-6.

CLOSING

‘A Classification of Al Qur’ān’s Contents’ is the title of this book. When one reads this book one will note that there are many Āyāt from al Qur’ān that have not been placed within one of the various sections covered by this book. This is not because those Āyāt were unable to be included within this ‘classification’ but rather as a result of the weakness of the compiler and all of his downfalls. Indeed, Al Qur’ān regulates all aspects of ‘mankinds’ life.

Another point to note also is that there are 3 further sections that are not included within the Āyāt of Al Qur’ān. This matter is meant to increase clarity and perception. The 3 sections in point are:

1. What do they say about the Universe?
2. Islām as brought by Muḥammad ﷺ.
3. A concise narrative of the Prophet Muḥammad’s ﷺ life.

This book’s contents are based upon various ‘tafsīr’ (exegesis/explanation) of the Qur’ān, including:

1. Al Qur’an dan Terjemahannya – Depag RI (Al Qur’ān and its Interpretation [translation] – Department of Religion, Republic of Indonesia)
2. Al Qur’an dan Terjemahannya – KHR Muhammad Adnan (Al Qur’ān and its Interpretation [translation] – KHR Muhammad Adnan)
3. Tafsir Al Furqan – A. Hassan (Exegesis of Al Furqān [The Criterion] – A. Hassan)
4. Tafsir Al Bayan – Prof. T.M. Hasbi Ashshiddiqy (Exegesis of Al Bayan [The Declaration/Explanation] - Prof. T.M. Hasbi Ashshiddiqy)
5. Tafsir An Nuur - Prof. T.M. Hasbi Ashshiddiqy (Exegesis of An Nūr [The Light] Prof. T.M. Hasbi Ashshiddiqy)
6. Terjemahan Al Qur’an – Prof. Mahmud Yunus (Interpretation [translation] of Al Qur’ān – Prof. Mahmud Yunus)
7. Tafsir Al Ahzar – HAMKA (Exegesis of Al Azhar – HAMKA [Haji Abdul Malik Karim Amrullah])
8. Terjemahan Asbabun Nuzul – Jalaluddin A. Assuyuthi (Interpretation [translation] of Asbabun-Nuzūl [Reasons for the Descent (of the Revelation of the Āyāt of Al Qur’ān)] – Jalaluddin A. Assuyuthi)

The English interpretations of the meanings of Al Qur’ān are from:
Interpretation of the meanings of THE NOBLE QUR’AN in the English Language – Dr. Muḥammad Muhsin Khan and Dr. Muḥammad Taqī ud Dīn Al-Hilālī, Dar-us-Salam Publications, Kingdom of Saudi Arabia, December 1995.

This translation would still be in progress were it not for the wonderful program ‘AlQuran for Ms-Word’ (<http://www.myquran.org/msword/>) by Mohamad Taufiq (moh.taufiq@gmail.com). May Allāh reward him both in this world and in the hereafter for his efforts...Āmeen.

Furthermore, Edward William Lane's Arabic-English Lexicon was used to

explain certain Arabic words. It is available at:
<http://www.laneslexicon.co.uk/>

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Indexed words refer to words encountered in the main body of the text and not to those words occurring in quoted text.

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